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TO
THE THEOLOGICAL COLLEGE,
BALA.
DECEMBER, 1891

W3.

THE

CHRISTIAN WITNESS,

AND

Church Member's Magazine:

UNDER THE SANCTION OF

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

1844.

"The influence of literature is perpetually increasing. Reading, once the privilege of a few, is now the occupation of multitudes, and is to become one of the chief gratifications of all. Writing is now the mightiest instrument on earth. Through this the mind has acquired a kind of omnipresence. To superior minds, which may act through this, we look for the impulses by which their country is to be carried forward. We would teach them that they are the depositaries of the highest power on earth, and that on them the best hopes of society rest."

"We love our country much, but mankind more. As men and Christians, our first desire is, to see the improvement of human nature. We desire to see the soul of man wiser, firmer, nobler, more conscious of its imperishable treasures, more beneficent and powerful, more alive to its connection with God, more able to use pleasure and prosperity aright, and more victorious over poverty, adversity, and pain."

"I want to get up a real 'Poor Man's Magazine,' which should not bolster up abuses, and veil iniquities, nor *prose* to the poor as to children; but should address them in the style of Cobbett—plainly, boldly, and in sincerity—excusing nothing, concealing nothing, and misrepresenting nothing; but speaking the *very whole truth in love*—Cobbett-like in *style*, but Christian in spirit."

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VOLUME I.

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DEDICATION.

TO THE CONGREGATIONAL CHURCHES OF ENGLAND AND WALES, WITH THEIR PASTORS AND DEACONS.

Beloved and honoured Fathers, Brethren, and Friends,—Our experimental year is at length completed, and it is now our privilege to present our readers with the result of our labours. The problem is solved; the peril is past; the Christian Witness is established. While we now tender cordial thanks to our friends for having placed our work in a respectable position, we would specially offer our devout acknowledgments to the Head of the church for every circumstance, and every instrument which has, in any way, contributed to further its progress, and for the favour it has obtained in the sight of his people.

In presenting to you our First Volume, it becomes our duty to record the circumstances in which it originated, together with some of the events which have marked its appearance. Thus much, at least, is due to the generations which are to come, by whom the statement may, perhaps, be read with interest at the distance of centuries.

The Christian Witness, having taken its stand upon great and immutable principles, owes none of its success to adventitious circumstances. There was nothing in our condition as a community, in the spirit of the times, or in the state of the nation, from which it derived the slightest advantage. Those principles, which constituted its distinguishing character, and its main glory, formed, at the same time, the most serious obstacle to its general popularity. Instead of the catholicity of our excellent contemporary, the *Evangelical Magazine*, which, merging all sectional distinctions, launched out on the boundless Pacific of Evangelical Protestantism, the motto of the Christian Witness, as if written in letters of fire, was, "Dissent from all Ecclesiastical Establishments." Instead of the mitigated, but still large catholicity of the *Eclectic Review*, of happy memory and distinguished merit, which, merging all peculiarities of ritual, polity, and doctrine among Evangelical Dissenters, stood forth on the broad Atlantic of Nonconformity, the Christian Witness unfurled its sail on the bounding billows of the stormy Baltic of Pædobaptist Independency,—the system of a people whose indifference to their denominational interests, and whose neglect of their own peculiar literature, have hitherto been their real reproach, their imaginary glory,—the system of a people who had, for a quarter of a century, left their own, their only Magazine—in some respects the best of its age, to languish, and, at times, almost to die!

There was little in the remembrance of such facts to fire the minds of the Committee of the Congregational Union with hope, or to inspire an Editor to embark, with confidence, in so arduous, laborious, and doubtful an enterprise. But it was not necessary to go back for discouragements; the passing hour abundantly supplied them. The Committee issued to some fifteen hundred of the churches a circular, accompanied by the Prospectus of the projected Magazine, requesting the favour of an answer, stating the number of copies that might probably be taken by them respectively. The

time specified expired, and the total of the returns was very little above *two hundred!* But who were the men that made them? With only two or three exceptions, not one was made by the pastors of the larger congregations! Few were received from the churches, whether great or small, of the principal towns and cities; and only three or four from the churches in and around the Metropolis!

Such was the zeal of our people for their new Magazine! A zeal which has been so admired, so applauded, and pointed to as a pattern to the people of other communities. This mistake must not be suffered to go uncorrected. That must not be ascribed to the *whole*, which is the property of only a *part* of our pastors, deacons, and people, and these belonging chiefly to churches of second, third, and fourth rate magnitude, together with our excellent Home Missionaries, who rank among our most zealous and efficient friends; and, though last, not least, our Sunday-school Teachers, who from the first were largely our hope. *These* are the men who have established the CHRISTIAN WITNESS! Theirs was the labour; theirs is the honour; and of that honour let them not be deprived! These are chiefly the persons whom posterity will have to thank and bless for this great benefaction. They have been through this first and most anxious year our main comfort and our principal support. Had the pastors and deacons of the greater churches performed their part with equal zeal, energy, and perseverance, our minimum of 50,000 had long since been realized, and the year might have closed with a circulation of 100,000! Still we would measure our reprehension of our much beloved, though neglectful brethren, most of whom, we have reason to believe, have now paid at least an instalment of the debt which they owed to those who were embarking labours and character, and making no small sacrifice to serve them, their flocks, their denomination, and the church at large. We would not severely censure them; we but gently complain; and our reference has respect rather to the future than to the past. In all circulars, which refer to important denominational movements, returns, *whatever be their character, should be promptly made.* Neglect is not merely painful and disheartening to official men; it is also attended with practical mischief to the working of our institutions. It is very much to be wished that all our readers, when great projects are in view, would occasionally re-peruse Johnson's Letter to Chesterfield; and in particular that they would ponder the following question of the great Lexicographer: "Is not a Patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it." We do not mean to apply to our brethren, in its full extent, the reproach of the Sage to the Courtier, especially the last part of it: for we still do "want" their help, their utmost help, in all possible ways, and stand ready to overlook the past, on the condition of such help being afforded, promptly and in proper measure.

This was not, however, the whole of the difficulty and discouragement with which the undertaking had to contend. It involved the Committee in no small pecuniary responsibility with the Printer and Stationer, while they were not only altogether without funds, but depressed by a considerable debt, which it had been imprudent to increase, and thus were consequently not in circumstances to enter the mart of Literature, and offer terms to men whose talents are their only capital, and the sole means of subsistence to them and their dependents. Having nothing wherewith to offer, or guarantee any recompense to an Editor, they, of course, could place at his disposal nothing with which to procure literary assistance. Had the Committee, therefore, been shut up to

these conditions, or either of them, it is probable that the CHRISTIAN WITNESS had still remained among the things to be created. Had the Editor looked only at the facts now recorded, he would never have committed himself to a hope so forlorn. But encouraged by the handsome tribute implied in the application of the Committee of the Union for his services, and by the confidence of the Assembly itself, as expressed by their Resolution at Leeds; strongly animated also by the general tone and spirit of all, and the *personal* bearing of a portion, of the Two Hundred letters of the pastors who made returns to the Circular; and having the utmost faith in the bulk of our people, whatever might be the apathy of their leaders, and especially in the Teachers of our Sabbath-schools; on these grounds, and, above all, considering that obedience to the call might, perhaps, be for the glory of God and the good of his church, he resolved, relying on help from above, to accept the Editorship for a "single year."

By the time that matters were settled, the year 1843 was drawing to a close. Even the Prospectus was dated so late as the 17th of November. It was every way desirable, however, to begin with the year ensuing, and on this the Editor determined, whatever disadvantages might attend the measure. There was clearly no time for fully maturing his plans, and providing for variety of suitable matter. Only some twenty days remained to get up the first Number, amid the multitude and pressure of pastoral and other labours; and for this he had not a single hand except his own to rely on. With Johnson, in a case somewhat analogous, he might say, "it may repress the triumph of malignant criticism" to know that such were the circumstances under which the CHRISTIAN WITNESS was ushered into the world.

The aggregate publication of the CHRISTIAN WITNESS for the entire year, is, 405,400 copies, which, divided by twelve, gives an average of 33,783 for each month. The sale, of course, is within the publication, as a portion of back stock is always required to complete sets; but with respect to most of the Numbers, it is so limited, that there is even ground to fear there will be a necessity, during the ensuing year, for a considerable outlay in reprinting them. The fact of such an aggregate is so far gratifying, but by no means satisfactory. The narrowest limit of a Denominational Magazine ought to be the limit of the families composing its members and adherents. What reason is there for its being in *one* house that does not equally require it to be in *every* house? Whether it be viewed as a luxury or as a necessary, since the CHRISTIAN WITNESS is within the easy reach, ought it not to be in the actual possession, of every family? And are there not likewise tens of thousands of young people, and single persons, connected with our churches and congregations, that ought to avail themselves of its cheap and multifarious information and instruction? Is it possible for them to lay out threepence in anything literary to the same advantage? Those who have taken in the CHRISTIAN WITNESS are now possessed of an octavo volume of all but *Six Hundred* pages, containing more matter than four ordinary octavos, costing half a guinea each; and to the praise of the Committee it ought to be stated that, from the first, they have given sixteen columns of matter every month more than was originally intended. As much letter-press is furnished in the one case for THREE SHILLINGS, as in the other for TWO GUINEAS! Who shall estimate the value of such a boon to the millions! When we think of their poverty and affliction, and remember that they compose a very large portion of the people of God, it rejoices our hearts to reflect that the CHRISTIAN WITNESS is available to the poorest family among them, and that it may serve at once to enlarge their minds, to nourish their spirits, to comfort their hearts, and to beguile their sorrows! While deeply solicitous to profit the affluent and middle classes, we shall ever deem it among

our highest honours to be the teachers of the apprentice and the plough-boy, of the mountain shepherd and the field labourer. To be the instructors and the benefactors of the millions is the very summit of our ambition. We would burst their chains, raise them from their prostration, and make them men! And with this view, we sigh for the largest possible addition to our circulation!

Such are the views, principles, and feelings, with which the Editor entered upon his office, and which hitherto have constantly governed him. Of the difficulties attendant on the outset of such an undertaking he will not speak; for they are well worth encountering, were they a thousand-fold. Concerning the anxiety, vexation, care, and toil, which must ever continue to invest the office, by whomsoever discharged, he will also be silent; for they ought ever to be viewed as a thing of nought, compared with the inexpressible importance of the object. But for the encouragement of those that may succeed him, he would merely allude in passing to the manifold alleviations connected with the function; to the valuable friendships it tends to create and multiply; to the intercourse it opens up with men whom it is a privilege to know, and with whom it is an honour to co-operate; to the enlarged means and opportunities it furnishes of performing important acts of kindness, benevolence, humanity, and justice, to objects of desert—means and opportunities connected with no other vocation; to the manifold and multiform incitements to constant and progressive mental and moral self-improvement; and to all these, last, but not least, must be added, a field of Christian usefulness which throws all other fields into the shade.

Of the manner in which the duties of the first year have been discharged it is for the public to judge and pronounce. The imperfections, the Editor is well aware, are many and great; but there needs no apology where there has been no complaint. Since the appearance of the first Number, he is happy to record that not a breath of dissatisfaction from any quarter has reached him; but from all sides he has received from those whom it is an honour to please, both by word and by epistle, the most abundant testimony that his very imperfect but zealous endeavours to aid the brethren, to benefit the churches, and to serve his generation, have been viewed not merely with generous forbearance, but with strong approbation. He believes the plan, how imperfect soever the execution, of the Christian Witness, to be the most effective that could be devised for general utility. On this point he has read with no small satisfaction the opinion of the late Dr. Arnold, of Rugby, whose life has lately appeared. That remarkable man possessed a more than ordinary insight into the working of the social system, and was eminently skilled in the best and only sure methods of healing the maladies of the body politic. He placed his entire confidence in truth—the truth as it is in Jesus—as the instrument of medicating the diseased spirit, and of lifting up the prostrate mind of nations. As one means of its most effectual diffusion, that most enlightened, philosophic, and truly great patriot entertained an exalted idea of the power and value of cheap periodical literature. Expatiating on this subject some years before his lamented death, he thus expressed himself: "I want to get up a real 'Poor Man's Magazine,' which should not bolster up abuses and veil iniquities, nor *prose* to the poor as to children; but should address them in the style of Cobbett—plainly, boldly, and in sincerity—excusing nothing, concealing nothing, and misrepresenting nothing; but speaking the *very whole truth* in love—Cobbett-like in *style*, but Christian in spirit." What this eminent scholar desired to establish, it has been attempted to supply in the pages of the Christian Witness. Cobbett! Had that mighty peasant, that "last of the Saxons," possessed the knowledge of God, and the love of Christ, with an observation so keen, a logic so vigorous, a soul so capacious, a temperament so fervid, or, to use the significant

expression of his sons, "a mind made by nature of the most vehement kind," an unrivalled command of his native tongue, and a pen the power of which was equalled only by its perseverance, he might have exerted a moral influence among the people of England, greater, by a thousand-fold, than that of the whole Bench of Bishops! One of the most eminent Transatlantic prelates now living truly says, "The bishops, in *theory*, are indeed the governors of the church: in *practical effect*, however, on the minds of the majority, the editorial chair stands far above them." This witness is true, and it is time that the Independents of England should know it. The foundation of their system is heavenly truth; their hope of triumph is entirely founded on the spread of scriptural knowledge. To them light is life; darkness, destruction! Both as it respects church polity, and civil as well as religious liberty, they have taken up a position far ahead of the bulk both of the church and of the world, and there they calmly await the arrival of all people, tribes, and tongues; for thither, assuredly, however slowly, they are all travelling onward. The hearts of mankind will find no rest but in God; the thrones of the world no repose but on truth. The religion of Christ must one day become the politics of the Nations, and the New Testament the code of universal legislation. Let the principle of Independency once pervade the religion of the earth, and that simple fact will be a virtual proclamation that despotism in all its forms has fallen, that our race is emancipated, and our world become the Temple of Freedom!

Our counsel, therefore, to our people is, to seize the Printing Press, and to bring its utmost power to bear upon the millions of the British Empire. As truly as beautifully did the Right Hon. George Canning describe its general power when he said, "By means of printing, man may speak to all kindreds, and tribes, and people, and tongues, and make his voice be heard, with simultaneous power, beyond the Atlantic waves, and upon the shores of the Caspian Sea, and amid the population of Europe. Nay, he may speak to accumulating generations after his death with all the freshness and force of personal eloquence. Printing gives to man a sort of ubiquity and eternity of being; it enables him to outwit death, and enshrine himself amid a kind of earthly immortality. It enables him to speak while yet dead. His words that breathe, and thoughts that burn, are embodied and embalmed; and with him thousands hold profitable or hurtful communion till time is no more. If, then, we are loudly called upon to be careful what we speak, and what we do, we are doubly warned to beware what we throw into the press, and invest with a power to endure, and a strength to pass every sea, and to visit every people." All this applies with force a hundred-fold increased, to the Periodical Press. Other things being equal, circulation is everything. The influence of a book is just in proportion to the number of its readers. Beyond all question, therefore, the highest application of the power of the Printing Press lies in the issue of popular periodicals. Compared with this, all ordinary authorship, how splendid soever, is work in a corner, labour in a cave: it may benefit the few, and conduct its authors to fame, but it will leave the masses unblessed. What is at this moment, whether for evil or for good, feeding, forming, and moulding the minds of the British people? Is it the folio, the quarto, the goodly octavo, or the royal twelves? Nay, verily; but small and unpretending manuals of divers forms and diminutive appearance. But in the more athletic efforts of the Periodical field itself, where lies the chief power? Assuredly there, too, not in the larger, but in the smaller publications; not in those of the least frequent, but in those of the most frequent recurrence. On this subject, we think, some wise and good men are mistaken; they seem to us to attach a most inordinate importance to costly periodical literature. According to them, no religious community was ever respectable and strong without a high-priced

and large-typed Quarterly Periodical; just as, according to others, no nation was ever respectable and strong without a rich and privileged Nobility. What Nobles have done for nations may be ascertained from history; but what Quarterlies have done for religious bodies we have yet to learn. A good Nobility, if it can be created, may, for aught we know, be a good institution; and a good Quarterly, if it can be established, in its own little sphere, may be a useful organ: but for the advancement of a nation's real good we would not give 10,000 well-disciplined British-School Teachers for all the Nobles in the world; and for training, purifying, elevating, animating, and impelling on to virtuous deeds the souls of the Christian portion of the British people, we would not give a well-conducted Weekly Religious Paper, with a circulation of 100,000 copies, and so cheap as to bring it within the reach of the poorest, for all the Quarterlies that British talent could produce, and British wealth support. We say, therefore, whatever else you do, attend to the organs of the Millions! Would that the minds of our gifted ministers, and of our opulent, liberal, and public-spirited laymen, were fully alive to this subject, and that they would direct their energies into this channel! Neglect what you may, remember the Millions! Let your first object and your last be to advance, in all possible ways, your own cheap periodical literature. This is your life! Even the opulent, instead of overlooking, should most prize the excellence which is cheapest. The cheaper it is, the more it approximates to all God's chief blessings. That which only few can purchase, only few can read. The numbers circulated of half-crown Monthlies, and six-shilling Quarterlies, whatever their respective merits, must always be limited to comparatively a few hands, and therefore utterly and every way impotent for popular objects. But fact in this matter is better than argument. The present Number of the Christian Witness, for example, publishes 33,000 copies of the important Documents of the Union in one day, thus diffusing them among myriads of minds, of every order, in all the coasts and districts of the British Empire, and through most parts of the civilized world, and this at such a price as a child pays for the most insignificant plaything! This is a boon that could not be conferred on the church of Christ by all our expensive Monthly and Quarterly Reviews and Magazines, both religious and secular, united. Six-shilling Quarterlies belong to the reign which gloried in castled waggons, drawn by twelve horses, and moving at the dignified pace of twelve miles a day; half-crown Monthlies are of a species with the handsome English stage coach, driving at twelve miles an hour—good things, *inside*, for people possessing wealth and leisure; but Cheap Periodicals belong to the age of the Railway! Every man, then, to his taste; Gothic things for Gothic men; but light postage, quick transit, cheap Bibles, and cheap Periodicals, for the Millions of England!

In looking on the awful future, we most heartily thank all our friends for all their kindness, and throw ourselves upon their generous confidence and best feelings during the year to come. We need make no promises, nor give any pledges, where neither are demanded; but we think it probable that our next volume will be superior to the present. The year of commencement is attended with difficulties which diminish with time, and it is connected with wants which time alone can supply. Our correspondence has been as unexampled in amount as our circulation; but very little of it has been availing. Utility is the star by which we steer: things speculative and curious are not to our purpose. Our cue, relative to chief articles, is always taken from the times which are passing over us. To fill our pages with general edifying matter—matter equally suited to any month of the year, and any year of the century—would be an easy task; but that ease would be purchased at a very heavy expense to the cause for which, and to the community for whom we toil. Now that our

principle is understood, we trust our excellent correspondents will act upon it, and thus mitigate the severity of our personal labours.

We are encouraged to hope that our usefulness will be largely increased during the year to come. Things new are strange, and men must scrutinize them: new periodicals are at first received, even by the wise and good, with more or less of doubt, suspicion, jealousy, and fear. But this comes gradually to an end. Anxiety naturally gives place to repose, caution to confidence, criticism to reflection—advantages which, both to them and ourselves, time alone could bring. Still, with a body of readers so great, an attempt to please all would be as preposterous as its attainment would be impossible. All that we can expect to realize is, sometimes to please, and sometimes to offend; to please all by turns, and occasionally to please one class and offend another by the selfsame articles; and often to confer most benefit when we yield least pleasure.

To be felt, a public writer must be strong—and gentle spirits, in his strength, will sometimes see violence; to be understood, he must be plain—and plainness will offend pride. Nor is this all; to public men in our present state the condition of doing much that is wise and good is, the doing, sometimes, a little that is neither. But the Public should remember that error is not confined to editors and action; they too may err in judgment and conduct—may err through ignorance, through precipitance, through prejudice, through misrepresentation, and inculpate deeds which merit the highest praise. An editor, too, has frequently occasion to say and do things of strange aspect and apparently questionable prudence to those who look on from a distance. Duty will often prompt a deed of which propriety conceals the reason. The function, therefore, demands confidence—strong, full, general confidence. He who fills the office must deserve this; and deserving, he must possess it. The public creed concerning him should comprise but one tenet, and that tenet, INFALLIBILITY!

One passing word on such public questions as unhappily divide us. On these, of course, we have our own opinions—opinions with respect to which many are before, and not a few behind us. Now, seeing that we cheerfully bear with both, and labour to benefit both, is it too much that we ask both in turn to bear and work with us? With regard to those ahead of us, we deem it not merely impolitic, but cruel and unjust, to asperse and malign them. We do, we must, we ever shall, respect the men who pay such penalties for their principles. We hold ourselves their debtors. They are pioneering our way. Where they are we shall one day be. Are they harsh, bitter, uncharitable? They may be so; but this is very much a matter of taste. Are they violent and needlessly offensive to our common adversaries? They may be so; but this will pass away, while the spirit of freedom, with which it is associated, will outlive all things. By their indiscretions is it contended that they retard the cause they, in common with us, seek to advance? Time alone can prove the truth of the allegation. We have somewhere read a beautiful tale of a fairy, which the writer applied to Freedom. It was to the following effect. For certain causes this tiny spirit was condemned to appear on earth, at particular periods, in the guise of a loathsome and poisonous snake; and in that state her treatment from mankind was carefully remembered by her. Those who, in the seasons of her humiliation, injured her, were for ever excluded from all share in the rich blessings she bestowed at other times. But to those who, unrepelled by her disgusting aspect, pitied and protected her till her transformation, she afterwards revealed herself in a lovely and celestial form, which was her natural and proper body, attending their footsteps, granting all their wishes, loading them with wealth, and lavishing on them all sorts of favour. Such a spirit is Liberty. At times she takes the form of a loathsome reptile. She creeps, she hisses, she stings. But woe to those whose hatred and disgust prompt attempts to

crush her! Happy are they, on the contrary, who, pitying her frailty, overlook her faults, and, waiting for time to correct and experience to teach her, espouse her cause, and help her against her enemies. When the time shall come for her to ascend her throne, clothed in beauty, and surrounded with glory, she will load them with her choicest blessings. Let grave divines, the monopolists of wisdom, and the apostles of prudence, ponder and remember the lesson of the fairy!

Now for action, in the prospect of 1845. Whose bosom glows with warm desires for the good of his country and of mankind? Who bears an ardent love to the Congregational community, and fervently longs to see their churches improved, elevated, animated, and multiplied? Who prays with all prayer and supplication for the spread of the gospel, the triumphs of truth, at home and in our distant colonies? Whose sympathizing heart bleeds over the benighted heathen, and burns to behold the whole earth filled with the glory of Emmanuel? LET ALL SUCH DIFFUSE THE CHRISTIAN WITNESS! Pastors, Deacons, Communicants, Auditors, Door-keepers, Collectors, Visitors, Home Missionaries, Travelling Agents, we urge, we conjure you to devise all practicable methods, and watch for every opportunity, to DIFFUSE THE CHRISTIAN WITNESS!

At the opening of the year we said, "The Public, not the Editor, are now on their probation. If they perform their duty, we shall strenuously labour to promote their best interests; if not, at the close of a year we shall separate. Gold could not have brought us to the task; and, unless our ideas of success be realized, gold shall not bind us to it." Now *part* of our people have done "their duty," and done it nobly, and so far we are satisfied; the majority have not so done, and we are disappointed. Our "ideas of success," therefore, though largely, have not been fully "realized." Cheered, nevertheless, by the generous zeal of the one class, we shall have patience with the other; and *although, at present, declining the permanent Editorship*, we have agreed to extend the probation of our defective friends to ONE MORE YEAR, in the hope, in the confidence that they will yet perform "their duty." According to our views, after the most careful inquiry and mature deliberation, our circulation, at the very least, ought to be FIFTY THOUSAND. We shall, therefore, wait to see the result of our present appeal. If the leading spirits and official men of our community shall awake, put on their strength, and enable us to *begin* the year with 50,000, we shall be encouraged to begird ourselves for its labour and turmoil with courage and constancy; and at the commencement of 1846, should life be spared, and our services continue to be acceptable, we might probably then see our path clear to a continuance; but if otherwise—if, at any rate, we do not *close* the next year with 50,000—whatever else may issue from the fact, it will be to us a great, a grievous disappointment. But it must not, it will not be! We shall not be disappointed. No! our expectations will be more than realized. If only a minority of our people have achieved for us such a circulation already, what may not be effected by THE UNANIMOUS, SIMULTANEOUS, AND RESOLUTE EXERTION OF OUR ENTIRE COMMUNITY!

November 11, 1844. JOHN CAMPBELL.

PREFACE.

This Volume is the first of a series which will probably extend through many ages; and from this circumstance it derives an interest and an importance which could not otherwise belong to it. On this account, therefore, it becomes not only proper but necessary to record, and so preserve an outline of the Plan of the Work, as published preparatory to its appearance. That Document comprised nine Heads, of which the following are the special provisions.

I. Theology and Biblical Illustration.—The paramount object of our Journal will be, by every means, to promote the work of God in the hearts of his children. With this view particular attention will be constantly paid to the subject of Gospel truth in its manifold and multiform doctrinal, experimental, and practical bearings. Each Number will contain a short Discourse, or Essay, or Address to some particular class, in which especial regard will be had to the comfort and encouragement of Old Age, as also to the support and consolation of Christian suffering. In addition to these, there will be generally an Illustration of some difficult, important, or interesting portion of Scripture. Into the pages of the Christian Witness, however, no profound and perplexing theological controversy, no scholastic and elaborate criticism, will be admitted.

II. Biography and Obituary.—The cultivation of this department will be a particular object of our regard. Grace reigning in life; grace triumphing in death! Properly conducted, nothing conduces more to interest, impress, and edify all classes of believers. Especially is this the case in regard to death. Never are the riches and the power of sovereign grace displayed with greater beauty than at the close of a life of faith, when the countenance of God shines on the face of his departing child, and heaven, with all its glories, opens to receive him to its rest and bliss!

III. Essays, Extracts, and Correspondence.—This department will bear a very comprehensive character. Christian Missions, Church Polity, Church History, Popery and Puseyism, Memoirs of particular Churches and Institutions, Striking Events, illustrative of Divine Providence, Extracts from works, new, rare, or remarkable, Anecdotes, Plans of Usefulness, Essays on Benefit and Friendly Societies,—these and kindred subjects will all, in turn, find a place in the Christian Witness.

IV. Church and State.—The Separation of Church and State is the grand, the paramount question of our times. It involves the principal interests, both religious and political, of the British Empire; and unhappily it most affects those interests on which, for England and all nations, most depends,—public harmony and the diffusion of Education, the purity and spread, both at home and abroad, of true religion, the introduction of patriotic government, and the perfecting of a system of rational and just legislation. Language cannot express the importance of this separation! The human mind cannot even approximate the formation of a true estimate of the calamity and evil which flow from this most unscriptural and most baneful union! To fire the mind, we must illumine the judgment, and awaken the conscience. Line must be upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little; and this will not be forgotten in the Christian Witness.

V. Analytical Reviews and short Criticisms.—True Criticism is less allied to art than to instinct; it depends on a right perception of the just, the true, and the beautiful. As founded in truth and nature, its principles are, therefore, as immutable as their basis, and its operations are regulated by fixed and settled laws. The prevalent and popular system of reviewing by the worldly Press of this country, is, to a vast extent, anything but criticism: it is essaying; it is dissertation; it may be, and it frequently is, erudite, able, and eloquent, but it is not criticism; the matter, the manner, the merits of the works, which supply the thesis, are ofttimes entirely forgotten; not a sentence is penned that can guide the public judgment. The vice of the great secular Periodicals

too frequently appears also even in the best of our religious journals. In the CHRISTIAN WITNESS, dissertation will give place to analysis. Of one class of books, the substance, the scope, and the aim, will be carefully set forth, and a judgment pronounced on their merits and claims. Of another class, only the subject and object will be stated, and the character critically described. By this process, notwithstanding its brevity, great things may still be achieved for literature, as much, indeed, as by reviews of greater length. All that is really JUDICIAL, IS, GENERALLY, CONTAINED IN A FEW SENTENCES.

VI. SABBATH AND BRITISH SCHOOLS.—These great modern Institutions claim the special regard of Periodical Writers. To meet their Home wants, therefore, and to support their interests in the Domestic circle, will be, with the CHRISTIAN WITNESS, a uniform effort of laborious anxiety. To meet the necessities of the teachers, it will talk with them in dialogue, and teach them by essay and dissertation, concerning books and studies, the preparation of school addresses and village discourses, and everything adapted to promote their endeavours at self-improvement, and preparation for usefulness in the church of God. To meet the wants of the scholars, it will present them with matter adapted to fix their attention, promote reflection, and excite a thirst for inquiry into the Word of Inspiration, the works of God, and useful learning. To this end, it will levy contributions on civil and natural history, natural and moral philosophy, oratory and poetry, voyages and travels, and on the whole circle of Art, Science, and Literature. Remarkable juvenile biography and obituary, and whatever may tend to promote conversion to God, will not be forgotten.

VII. RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.—Here, while preference will be given to that which is Congregational, so far as space will permit, nothing will be overlooked, in any section of the church of God, which serves to display the working of his hand, and tends to support the faith, and guide the prayers of his people.

VIII. POETRY.—The choicest productions of our Christian poets will be summoned to aid in refining the taste, regaling the fancy, and purifying the heart of our readers.

IX. BRITISH MISSIONS.—As Missionary Institutions are the glory of the churches, so every Denominational Periodical ought to endeavour, to the utmost of its power, to further their interests. With a view to this, a digest of the operations of these Missions will form a part of every Number.

Such is an outline of the CHRISTIAN WITNESS; and while it is obvious, that such a variety of topics cannot always be *all* introduced in each successive Number, such is the channel in which our matter will generally flow, and, taking the months of the year together, they will be found each to have received a proportionate share of attention.

This plan is so comprehensive that, without violating the great principle on which the work itself is founded, it can hardly admit of expansion. It comprises the whole empire of morals and religion, and beyond that it was never designed to extend the province of the CHRISTIAN WITNESS. By actual experiment it has been fully proved to be sufficient for every purpose contemplated by its authors, and to require no material modification. Properly worked out, it will be found in its operations to touch Christian Society at all points, from the heart to the extremities. The general acceptance of the Work has, to some extent, arisen from its large outline and mixed character; and to alter it, in either of these respects, or to give absorbing prominence to any single department, would be to mar its usefulness and diminish its popularity. The Astronomer, in Rasselas, on bequeathing to Imlac the inheritance of the Sun, said, "I have diligently considered the position of the earth and Sun, and formed innumerable schemes, in which I changed their situations. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the Sun; but I have found it impossible to make a disposition by which the world may be advantaged; what one region gains, another loses by any imaginable alteration. Do not, therefore, in thy administration of the year, indulge thy pride by innovation. The memory of mischief is no desirable fame." We recommend the principle of the Astronomer's counsel to all future Conductors of the CHRISTIAN WITNESS.

J. C.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

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THE CHRISTIAN RACE; A DISCOURSE FOR FAMILIES.

1 Cor. ix. 24, 25.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

As the emblem of a race, applied to the life of faith, is a favourite one with the inspired writers, it must, in that view, possess peculiar propriety. We shall, therefore, in dealing with the text before us, consider the thing to be done—the manner of doing it—and the motives which ought to prompt its zealous performance.

I. The thing to be done; a race is to be run.

The Grecian race, to which Paul refers, happily describes the Christian life; it is significant of plan, order, preparation, exertion, conflict, and compensation. It is comprehensive of all that is included in existence and action after the conversion of the soul; cheerful obedience to the Divine will, prompt submission to the arrangements of Divine Providence,—entire consecration of soul, body, and spirit to the service of Christ. The course of the believer is carefully marked out, with all that belongs to it, of doing, suffering, and enjoyment; while he himself is prepared by a new heart, a right spirit, and a rich supply of heavenly influence, for the appointed duty. Thus it was with Christ himself, our great Exemplar. His race was sketched out, with all its attendant circumstances of zeal and of love, of labour and wrong. Every part of his wondrous career, from the cradle to the cross, had been traced by the hand of his Father before his appearance on earth; and he, with "the Spirit of the Lord God" upon him, was required to fill up the mysterious outline. To his mind, however, there was no darkness resting on the future. As he travelled on, in the greatness of his strength, finishing the work which was given him to do, he measured his progress, and distinctly perceived the amount and the character of the service and suffering which still awaited him. When drawing to the close he could say, "The things concerning me have an end;" and when he was nailed to the accursed tree,

he could exclaim with confidence, "It is finished!" Thus, too, it was with the apostle of the Gentiles. His course, although to him less distinctly known than in the case of his Master, was nevertheless just as clearly defined as his; and hence, at the end of his days, he could say, "I am now ready to be offered, and the time of my departure is at hand: I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them also that love his appearing." The history, then, of the Saviour's life, is just the history of his course; and so, likewise, with respect to Paul; and that was his race. These things, brethren, are written for our instruction. A race, an arduous and a glorious race, is set before every child of the family of God. Have you been hitherto running it? Do you run it now? Are you running it aright? Have none of you who once ran, halted? Are none of you tiring, and tempted to stop? Let us next consider,

II. THE MANNER OF DOING THIS THING;—SO RUN, THAT YE MAY OBTAIN. That no mistake may be committed on this point, there are several very important things which require to be attended to.

1. *Attend to the necessary inward preparation.* The importance of this was fully understood by the Greeks. The racers and wrestlers who appeared in the public games, required not only perfect health, but thorough training: they were all disciplined under proper masters in schools kept up at the national expense, where they were subjected to the severest exercise, to inure them to the fatigue of violent conflict. They were allowed no other food but the poorest, plainest fare,—figs, nuts, and very coarse bread; wine and all liquors were strictly prohibited. When persons thus trained proposed to contend in the public games, they were obliged to repair to the Gymnasium at Elis, ten months before the day of conflict, where they were constantly occupied in further preparation. Nor was this all; the combatants were severally compelled to swear that they had previously spent a given period in preparatory exercises. This was an undertaking in which mere natural force was not deemed sufficient; skill and physical discipline were indispensable; and into these inquiry was made in every case, without exception. No room was left for vanity and self-conceit, for no man was allowed to judge of his own fitness.

Now for the application of the principle to the Christian life. The new heart and the right spirit, sincere repentance towards God, cordial faith towards the Lord Jesus Christ, a competent acquaintance with divine truth, and an abundant supply of the Spirit of grace, are an indispensable preparation for the Christian race. If, with David, you would "run in the way of God's commandments," with Isaiah you must never forget that "the joy of the Lord is your strength." The question, the paramount question of your own personal interest in the Gospel salvation, is vital to the Christian soldier. Distressing doubts and appalling fears are incompatible with the spiritual strength necessary to vigorous conflict; spiritual doubt—doubt concerning your own salvation—will prove the paralysis of moral power. The resolute maintenance of the Christian war, and the courageous conduct of it to victory and triumph, require the warrior to be not only planted, but "rooted and grounded in love;" to be "stablished, strengthened, and settled." Sad indeed is the state of the man who, while burdened with corruption, assailed with temptation, and surrounded with earthly enemies, is called likewise to wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," without the "whole armour of God," the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit! The

man who is ever learning, but never able to come to the knowledge of the truth, who has neither peace, nor joy, nor hope, is wholly unequal to this work. Do then, beloved friends, as a family, examine yourselves, not simply whether you be, and whether you be *all*, in the faith, but whether grace be *reigning* in your souls. Have you power over sin? Have you overcome the wicked one? Are you filled with the peace, the joy, and the hope of the Gospel?

This state of experience implies a due measure of Scriptural instruction. This is imperatively required; no man ever yet ran the Gospel race with success who was not well grounded in its great fundamental facts and principles. This is not work for men who are driven about with every wind of doctrine. Much of the Christian race, moreover, has to do with special duties, which loudly call for special training; and where this is neglected, hurtful consequences always ensue. The experience which flows not from Gospel doctrine, known and believed, is little worth; it may supply natural passion, it cannot supply spiritual power. But the end of all experience is action; as the design of the Gospel itself is man's renovation. A thorough acquaintance with the preceptive portions of the word of God, therefore, in all its parts and points, branches and bearings, is essential to your complete success. Study, then, the law, as the Lord has given it to you. Fear it not; it is your friend; for it is "holy, just, and good;" it is the rule of the Christian race. When your heart is right, and the word of Christ dwells in you richly, in all wisdom and spiritual understanding, then you are ready. Up, then, and run the race!

2. *Attend likewise to the removal of all outward incumbrances.* The combatants in the public games of Greece stripped themselves even of their customary clothing, that they might not thereby be impeded in the race. Where men were otherwise equal, the carrying of even a little additional weight would have led to the certain overthrow of him that bore it. To this important circumstance Paul refers when he calls upon Christians to "lay aside every weight." This is a point which tries the spirits of men. Most persons, at the time of their conversion, are burdened, pressed to the earth with weights of one sort or of another. Under such circumstances not a little self-denial is called for, to separate themselves from one and all of them. Weights fixed even to the back or the shoulder of the racer would operate injuriously upon him; but on certain other parts they would be still more injurious. Weights attached to the arms would most seriously impede him; weights affixed to the legs would impede him yet more. And thus it is with the soul of the saint. All sins are hinderances to him, but some sins more than others, and all in proportion as they tend to deaden, to darken, and to pollute the soul.

Four things are comprised in the preparation for and the conduct of the Christian race:—heavenly-mindedness, a spirit of devotion, labours of love, and liberality in worldly goods, where they are enjoyed. The two former stand in the relation of means to the latter as ends. Whatever interferes with these is a weight, which, while it lasts, will impede your progress, and, unless removed, will lead to the loss of the crown! You do well, friends, to ponder these facts, and to adopt the speediest methods of ridding yourselves from an evil so serious, lest it end in your destruction. This is general; let us, therefore, come to particulars. A heavenly mind is the source of devotion; carnality extinguishes its flame. Guard, then, against all sensuality; "flee from fleshly lusts, which war against the soul." Be not unequally yoked together with unbelievers. Mark this! Ye who are not yet mated for life, beware! Ponder well before you act in a matter which so deeply affects

your race, and involves your eternal welfare! No clog is equal to the clog of an ungodly companion; such will extinguish, not fan the spirit of devotion! What hinderance, what hardship, what calamities have flowed from neglecting the Divine command, "*Only in the Lord!*" That you may abound in God's work you must redeem time to the uttermost. This, at the outset, will call for much decision, and often for not a little self-denial. Worldly callings necessarily demand so much time in this nation, that very little remains for labours of love; and if that little you throw thoughtlessly away, or suffer yourselves to be heedlessly robbed of it, when are you to run the race of benevolence? You will, you must go down to the grave without doing any thing for God! That you may run the race aright, attend, then, not merely to hours, but to minutes. Then as to liberality: that you may give, you must have; and that you may give much you must waste nothing. Nay, thrift and frugality must be your watchwords. Much that others do you must leave undone; and many little gratifications the world enjoys you must give up. The doctrine of self-denial must be devoutly studied and resolutely practised. Are these things so? Hold on, then, your glorious course!

3. *Be careful to keep the course.* In the games of Greece, the place of starting, the path, the turning, the goal,—these and all such matters were settled by officers appointed for that end; and the arrangements thus fixed had to be carefully observed by the combatants. To this Paul refers when he says, "If a man strive for masteries, yet is he not crowned except he strive lawfully."

Christians! Christ has given you a rule and a pattern. Have that rule in your heart, and keep that pattern in your eye, and fear not; for, under the guidance of the Spirit of God, you will infallibly succeed. But beware of deviations; for every thing not sanctioned by Christ's own walk, or Christ's own word, is unworthy of the regard and unfit for the practice of Christians. All attempts to improve on the Divine model are, in their nature, impious, and to those who make them, perilous. Let no man deceive you; the world abounds with bad examples. There is no light in which it is more fearful to contemplate many sections of the so-called Christian world, of the present day. The kings and rulers of the earth have laid unholy hands on the things of God, and by touching have at once polluted and destroyed them. The government religions of Europe no more resemble that of Jesus Christ given by the apostles, than society, under the institution of slavery, resembles that of our first parents in Paradise. Would that they heard the voice of him who has said, "In vain do ye worship me, teaching for doctrines the commandments of men!" In all things appertaining to your race, whether referring to doctrine, experience, practice, or polity, be it yours to keep, to the utmost of your ability, to the laws and testimonies of Jesus Christ. Burst every barrier, and forward!

4. *Stop not short of the appointed goal.* It was to no purpose that men started well in the Grecian games, unless they held out to the end. So it is with Christians. Forgetfulness of this was the sin of the Galatian church. Paul says to them, "Ye did run well; who did hinder you?" Oh! hear the Master, "*He that continueth to the end shall be saved!*" Such is the promise of the Son of God. By this he will abide; but he will not go beyond it. Why should he? Say why the Saviour should grant a license to his people to break his commandments. Does he not derive that holy name from the fact that he "saves his people *from* their sins?" How then can he grant them indulgence to commit iniquity? Hear his own kind mandate, "Let no man take your crown." Let those who dwell on the

mighty deep instruct you. From the moment a great voyage commences the crew, as a whole, never sleep. There is always, day and night, a hand at the helm, and an eye on the compass: not till they have reached the haven are all heads at once ever laid to rest. To sleep on the ocean, and leave the vessel to herself, would be surely and speedily to perish. So it is with you in relation to your souls. Sleep not, then, as do others, but watch unto prayer. Fix your eye on the goal, and let your cry be, Onward!

III. THE MOTIVES WHICH OUGHT TO PROMPT A ZEALOUS PERFORMANCE OF IT.

If these motives are duly appreciated they will be found to comprise principles which exert a power that nothing can resist. Let us consider the chief of them in order.

1. *The judgment will be righteously conducted.* Here there is no place either for injustice or for deception. There is a sleepless eye upon all your movements, and an unerring record kept of every deed. With respect to this, your minds may be at perfect ease. "Shall not the Judge of all the earth do right?" To this infallible rectitude it is that Paul refers when he says, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." In the games the successful competitors, at the close of the conflicts, loved and longed for the appearance of the judge, who gave a crown to each, and to all who had won it. Men here may under-rate, or they may over-rate your merits, and they may extenuate or exaggerate your defects; but he will err on neither side. He is the God by whom actions are weighed, and who will deal with every man according to his works. Be strong, then, and away!

2. *You run in honourable company.* All the excellent of the earth are pressing on for the same prize. Let not appearances, therefore, discourage you. As individuals, in the family where you live you may, alas! be the only member of it who fears God, a fact which may sometimes dishearten you; or you may be the only household in a street, village, or district, who honour Jesus Christ; or you may stand connected with a small and poor church, despised and neglected by a proud, an ungodly world; but let none of these things move you. Your fellowship is at once great and glorious. It is composed of men of whom the world is not worthy. Its numbers none can tell; and its worth is still greater than its numbers. Lift up your head, then, in the midst of your foes, and press onward!

3. *Your success is certain.* This is one of those grand features in which the subject surpasses the similitude. In the public races, only *one* in each body of competitors gained the prize; but here is a race in which *all* who run aright will infallibly win. Yes, in this glorious conflict victory is actually possible to every racer. Each of you may obtain a robe, a palm, a crown, a kingdom. Will you not then persevere, and, forgetting what is behind, press on to that which is before? See, see the mark in the distance! Every step brings you nearer. Oh! halt not—pause not—looking unto Jesus—run!

4. *You are surrounded with a bright cloud of heavenly witnesses.* Myriads of Greeks stood collected on the mountain terraces which surrounded and overlooked the race-course, and gazed on the mighty conflicts carried on beneath them. There, too, stood the experienced umpires of merit, and dealt out justice with an even hand. When all the contests were over, at the close of the day, the trumpets sounded, and all was breathless silence to hear the herald's proclamation of the names of the victors, of their fathers, and of their countries, and the kind of contest in which they had severally conquered. The crowns were then presented, and this was the signal to the assembled myriads for rending the air with their applauding acclamations. The eyes

of the whole heavenly world are upon you! The great, the good, the wise, the holy, of every age and of every clime, now in glory, are fixed upon you! Can you remain insensible to a consideration so grand, so awful, so animating, so ennobling? The Eternal Judge himself looks on! Run, then—run!

5. *The prize is precious above all price.* The Greeks contended for what Paul designates a corruptible crown; a wreath constructed of wild olive, parsley, or laurel, according to the different places where the games were celebrated. Such crowns were of no value. Within a short period, although formed of evergreens, they would crumble into dust. Such was the glory of man; but if we contrast with it the inheritance of the believer, that is incorruptible and fadeth not. Within the brief circuit of one sun the dear delusion of Olympic glory had passed away: the victor and the vanquished, the judges and the concourse were all buried in sleep; and the whole was as if it had never been. Christians! how unlike is all this to your glory! Your palm and crown will endure for ever! Up, then, and onward!

6. *The loss of the prize would be to you the loss of all things.* Men might run for the Olympic, Pythian, Isthmian, or Nemæan crowns, or they might decline; the act was optional. The gain and the loss were alike imaginary, things purely of fancy and passion. Not so here: if you lose this crown, you lose yourselves; if you refuse to run, you perish! Nothing can rob you of your crown but that which stops you in your course. Awake, then, to the dignity of your character, and the danger that surrounds you. Never consider the crown out of peril till it be placed on your head. Looking unto Jesus, run! onward! away!

Dear families, how is it between your souls and God? Are you individually, are you all, inwardly prepared? Are you all externally ready? Are you running? Are you running aright? With multitudes of professors, alas! it is otherwise. They are not running; they are only thinking about it, talking about it, but not in motion. In purity, in knowledge, in zeal, in usefulness, they make no advancement. Unhappy men! you are looking for the crown, while the race has yet to be run!

Again, what numbers began well, but have long since turned back! At the period of their union with the church they were full of promise; but they soon fell away. They have long ceased to serve the Lord in union with any portion of his people. One class of them are somewhat regular auditors; another wander about as fugitives and vagabonds from place to place; a third have cast off all regard even to appearances, and have returned to the world. All are hastening to death and judgment, but for these there is no crown!

Men of the world! *Your* god has also set a race before you, and, alas! you run it. Vast are your numbers, broad is your way, and it is easy; but it leads to destruction! Persevere in that path, and it will unerringly conduct you to perdition! No man ever yet pursued it to the end, and at last found himself in heaven. Can *you* form an exception? Advance, and you are undone! Stop, then, stop! Hear a voice from heaven: "Turn ye, turn ye, why will ye die?" It is the voice of God. Oh! "hear, and your souls shall live."

JERUSALEM AND THE HOLY LAND.

In the year 1839, the General Assembly of the Church of Scotland sent a deputation, consisting of four ministers, to Jerusalem, to inquire into the condition of the seed of Abraham, and concerning the best method of establishing

a Christian mission in those regions for their especial benefit. Having reached the promised land, and approached the precincts of the holy city, the travellers thus proceed:—"Every moment we expected to see Jerusalem. Though wearied by our long ride, which had now lasted seven hours, we eagerly pressed on. Mr. M'Cheyne, dismounting from his camel, hurried forward on foot over the rocky footpath, till he gained the point where the city of the Lord comes first in sight. Soon all of us were on the spot, silent, buried in thought, and wistfully gazing on the wondrous scene where the Redeemer died. As our camels slowly approached the city, its sombre walls rose before us; but in these there is nothing to attract or excite the feelings. At that moment we were chiefly impressed by the fact that we were now among 'the mountains that are round about Jerusalem;' and, half unconscious that it was true, we repeated inwardly the words, 'Our feet shall stand within thy gates, O Jerusalem.' We got a slight view of the Mount of Olives as we rode toward the Jaffa gate. The nearer we came to the city, the more we felt it a solemn thing to be where 'God manifest in flesh' had walked. The feelings of that hour could not even be spoken. We all moved forward in silence, or interchanging feelings only by a word. Its dark walls, and the glance we got of slippery narrow streets, with low ill-built houses, and a poor, ill-clad population, suggested no idea of the magnificence of former days. But we were soon to learn that all the elements of Jerusalem's glory and beauty are still remaining in its wondrous situation, fitting it to be once again, in the latter day, 'the city of the great King.'"

Having spent a short time in converse with some English gentlemen, whom they were gratified to meet, they retired to their lodgings, and they thus describe the events of the first evening and morning in Jerusalem. "When the darkness came down, we heard the wailing of mourners over some dead friend, a peculiarly melancholy sound at all times, but doubly so while the plague is raging. Yet we never heard any more joyful sounds in the streets of Jerusalem: so true is the prophetic word, 'I will cause all her mirth to cease.' It was with feelings that can be better imagined than described, that, for the first time in our lives, within the gates of Jerusalem, we committed ourselves and those dear to us, our church, and the blessed cause in which she had sent us forth, to the care of Him who sits as a king upon the holy hill of Zion. We rose early, and, finding the road to the Jaffa gate, went a little way out of the city, and sat down under an olive-tree. We turned to Psalm xlviii. 'Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge.' Reading this with the eye upon Jerusalem, the scenes of former days seemed to rise up as a flood. We could imagine holy prophets and men of God in these fields and within these walls. The vivid associations of the place, with all our Bible readings and hours of holy study, made it appear like a spot where we had once met with beloved and honoured friends, whose absence spread a sadness over all. We read part of Lamentations, and could feel sympathy with the prophet: 'How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel. He hath swallowed up Israel; he hath swallowed up all her palaces.' Towards the west, the object that first met our eye (in their lodging) used to be a solitary palm-tree, growing amidst a heap of ruins, and waving its branches over them, as if pointing to the fulfilment of the prophecy, 'Jerusalem shall become heaps.'"

On visiting the British consul on the 11th of June, "He told us," say they,

"that a remarkable circumstance had occurred that morning. The Turkish governor of Jerusalem had allowed Sir Moses Montefiore and his attendants to enter the tomb of David upon Mount Zion, and to pray over it, a privilege not granted to a Jew for many centuries. The governor had called on Sir Moses the day before, and shown him great respect; and that morning had sent him a present of five sheep. The ground of the governor's respectful treatment of him was the fact of his being a native of Great Britain."

From the consul the Deputation learned that, in round numbers, there were only about ten thousand Jews in the whole of Palestine. He states that few young men come to the holy land; the bulk are elderly persons, who leave no families behind them to increase the population. The influx of such persons is constant, but it merely supplies the annual deaths. Their poverty is great. The contributions from Europe of late have been smaller than usual; and when they arrive, instead of doing good, they are the cause of heart-burnings and strife. In Jerusalem there is no display of the beauty of "brethren dwelling together in unity;" no Jew trusts his brother. Their strifes are endless, and the consul is often required to act as an arbitrator among them. The European contributions, moreover, operate much in the same way as did the old English poor-law. Many live in idleness, that they may become qualified for receiving the bounty. The Jewish population of Jerusalem are about five thousand, and of these about one thousand are paupers, one half of them avowedly, and the other in "a more quiet way." Many are so poor that if not relieved they would perish in the winter. A few are shopkeepers; a few more are hawkers; and a very few are operatives. It is a remarkable fact, that not one of them is an agriculturist; not a single Jew cultivates the soil of his fathers. Among other peculiar causes of poverty, they are obliged to pay more rent than other people for their houses; and they are often oppressed by their own Rabbies. The common people hate them, and they are otherwise exposed to continual wrongs. The soldiers, likewise, occasionally break into their houses, and compel them to lend articles, which are never restored.

The Deputation conclude one of their excursions with the following touch of tenderness. "Remounting our horses, we bade farewell to our Monkish friends, and wound slowly down the northern slope of Bethlehem, amongst vineyards and barley-fields, where the reapers were engaged as in the days when Ruth and Naomi returned from the land of Moab. We soon arrived at the well of the Magi, where the holy city comes in view. We could not but linger on the spot. Behind us lay Bethlehem, before us Jerusalem; on the one hand, the spot where the love of God was first made manifest; on the other, the spot where that love was completed in Immanuel's death: on the one hand, the spot where Jesus was born; on the other, the spot where Jesus died."

The Deputation were strongly impressed with the importance of erecting a House for God on Mount Zion, where Protestant worship might be maintained in its purity, that the Jews may thereby learn the nature of true Christianity. They happily regard the Greek and Roman churches as idolatrous and licentious in the extreme; and as for the English people, they consider them to be Neologians, or infidels, wholly destitute of religion. Time will tell how far the Anglican bishop will correct the latter notion; and as to the former, long may it continue!

Essays, Extracts, and Correspondence.

THE MORAL WONDERS OF THE MISSIONARY MOVEMENT IN ENGLAND.

The London Missionary Society has just issued a circular presenting a number of inquiries, answers to which are urgently requested, in order to a more complete system of organization, which, it is believed, might render the Auxiliaries, Branch Societies, and Associations much more prosperous and efficient than they are at present, thereby increasing the Missionary fund, and thus augmenting the means of the world's salvation. That the minds of the less enlightened of our readers may form some idea of the greatness and urgency of this undertaking, we shall present them with a glimpse of the mighty apparatus which the piety of England has already put into motion.

England is, at this moment, the theatre of a moral mechanism for Missionary purposes of the most marvellous character. The frame of this mechanism spreads over the three kingdoms, and even extends to other lands. There is not a county, parish, city, burgh, town, or hamlet in Great Britain exempt from its presence and operation. It is confined to no sect or party among Christians, to no rank or class among citizens. Churchmen of both classes, Dissenters, ancient as well as modern, the peer and the peasant, the successors of Locke and of Newton, and the man who can neither write nor read his own name, all, all are mixed up with this undertaking; which, therefore, whether it be a thing of honour or of infamy, is shared by millions. It is on all hands confessed that enthusiasm and fanaticism are not among the infirmities which cleave to the Established Church; but no class of sectaries are more entirely devoted to this project than the most attached friends of that institution.

That we may form a correct idea of this great subject, we have only to take the report of the proceedings of the Church Missionary Society for the last year, and to examine its columns of contributions, which alone, in ordinary type, would make a volume of six hundred pages! Beginning with Bedfordshire and ending with Yorkshire, it thoroughly pervades the whole of England, and then proceeds to Wales, which it scours throughout its length and breadth, and passes on to Scotland, where it raises subscriptions in all the principal towns, from Edinburgh to Elgin. Next proceeding to Ireland, and levying contributions in all its provinces, it then takes its flight to foreign lands, collecting treasures from both the Indies, from Africa, Malta, Syra, Ceylon, Australasia, Quebec, Newfoundland, Archangel, Moscow, St. Petersburgh, Brussels, Nice, Oporto, and Gibraltar. Throughout this mighty circuit it raises funds for its object in all possible ways; by donations, by subscriptions, by sermons, by public meetings, by testamentary bequests, by missionary boxes placed in private families, in public institutions, in Sunday-schools and ladies' seminaries; by social tea-meetings, and by itinerant solicitation from door to door. Surely the people that act thus, whatever be thought of their judgment, must be in earnest. But the wonders multiply as we advance. It is natural to inquire how this prodigious mechanism is put in motion and regulated. This is done with as much ease as the management of an ordinary chronometer. The spring of the mighty movement is in the Church Missionary House, London, and consists of a small body, composed of a Patron, President, Vice-Presidents, Committee, Treasurer, Secretaries, and Collector. This is called the Parent Society, and supplies a general model for its wide-spread offspring. By this simple central power the whole of the vast system is upheld and governed. The land is covered by a sisterhood of similar societies, all connected with the metropolitan institution. The total of the proceeds of this machinery for the bygone year amounts to no less a sum than £90,821 2*s.* 6*d.* Apart from its ultimate object, is not this mighty confederacy stamped with grandeur? Can the mind survey unmoved so stupendous an apparatus of moral mechanism? Never was such organization as this displayed in our world till the rise of modern Missions.

But this is only the beginning of the wonder. This splendid sum has been raised by members of the Established Church, so that throughout the entire nation they have enjoyed the benefit of its territorial division into parishes, and along with that, very generally, the patronage and co-operation of the Clergy, and had access to the mass of the wealth and rank of the land. These circumstances may, therefore, in this instance, somewhat tend to abate the marvel; but what shall we say to the fact of four sections of the

Protestant Dissenters of England raising by similar means, for the same end, no less a sum than £216,406 11*s.* 9*d.*? This sum was raised last year in the following proportions:—the Moravians, £11,117 9*s.* 3*d.*; the Baptists, £22,727; the Independents, with slight aid from other classes of Christians, £80,874 0*s.* 2*d.*; and the Methodists, £101,688 2*s.* 4*d.* This princely revenue was collected from a surface as widely extended as that which was traversed by the Church Missionary Society. The mere Sunday-school children of the Independents and Methodists raised £6,439 10*s.* 2*d.*! But to the Missionary contributions of England must be added about £22,827 5*s.* 7*d.* for the Established Church of Scotland, together with two large and respectable communities of Dissenters in that country, the one denominated the Secession Church, and the other the Relief Church. We have here a revenue of no less than THREE HUNDRED AND THIRTY THOUSAND POUNDS *per annum* for the prosecution of Missionary undertakings!

The spirit of Missionary enterprise is not confined to England; Christians in America are also deeply impressed by a sense of the duty and importance of the work. We may take their contributions towards its prosecution as amounting at the least to £150,000 *per annum.* This brings us up to £480,000 a-year. To this, however, must be added for other smaller communities, whom we have not specified, and as free contributions in divers countries for Bible Societies—a main element in the enterprise—a further sum of at least £60,000. Adding to all these, various miscellaneous contributions in different shapes, we may conclude with perfect safety that the entire revenue for this enterprise is considerably upwards of FIVE HUNDRED THOUSAND POUNDS *per annum!* Let men of the world look at this torrent of gold flowing in the channel of Christian charity.

But this is only a superficial view of the subject. This revenue is the result of the contributions of millions; and its collection is more marvellous than even its amount. It has been mainly raised by the labouring portion of mankind, and by the poor; all that rank and fortune have contributed might be returned to them with little diminution of the sum total. The amount of labour connected with the gathering of this half-million of money is incalculable, incredible. Who can tell us how much time has been consumed, and how many hundreds of thousands of miles have been travelled by the collectors? Who can compute the years composed by the hours spent by the myriads of committees which conduct this prodigious amount of business? Who can estimate the amount of printing, and of written correspondence, connected with it? To these things no man is equal; but this one thing let all men know, this incalculable, this inconceivable mass of human effort has been all gratuitous. What can infidel philosophy, what can worldly philanthropy offer as a parallel? Is it not superlatively, incomparably grand?

Wonders multiply as we proceed. For whom are these imperial revenues raised? For whom are those boundless spaces trodden? For whom are those priceless portions of time sacrificed? For men of strange speech and distant climes; men from whom those countless multitudes have received no favour, and to whom they look for no compensation! They are discharging no debt, whether personal or relative; neither the past nor the future, with respect to this life, makes any element in the considerations which prompt the enterprise. What then has aroused one portion of mankind to perform achievements so prodigious in behalf of the other? Is it mere benevolence? was there ever such benevolence? Is it piety towards God? was there ever such piety? Was there ever such benevolence and such piety apart from Christianity? Is not this confederacy of nations to diffuse light and truth, civilization and happiness, throughout the whole earth, a thing at once sublime and glorious? Beyond all other grandeur, is not this grand?

Still the marvels multiply. The composite character of those evangelizing millions deserves special notice. Their difference of views and feelings upon all other points is equalled only by their unanimity upon this point. Among them are men of all existing and all possible sorts and shades of civil as well as ecclesiastical politics, and men of no politics at all of either kind; men of all degrees of talent and attainment, of every rank and order. In spite of these their endless and boundless diversities, they are wholly of one mind as to the duty, the necessity, and the importance of spreading the knowledge of God in Christ. In the great elements of human character, also, the bulk of them closely resemble each other. They are, as a whole, greatly superior to all others in point of intelligence, virtue, piety, patriotism, and loyalty. They are at once the friends of God and the friends

of man. Among them the best order of literature has both its source and its market. Among them, too, science numbers the great mass of her principal ornaments, freedom her supporters, popular education her promoters, general philanthropy her votaries, and philosophy her disciples and apostles. From the character of those masses result their moral union and the stability of their enterprise. They are so many countless atoms gravitating towards a centre. They exhibit a measure of mutual confidence never before felt amongst myriads of human beings. The several divisions of those immense multitudes, scattered over the vast surface already described, as with one consent repose implicit confidence in the judgment and integrity of little bands of Christian men in the capital of England. But this confidence pervades all the gradations of the mighty host: everywhere the contributors are seen trusting the collectors, the collectors the local committees, the committees the treasurers, and all, the parent society! How beautiful! How unlike the course of this distrustful and treacherous world! This strange trust is the effect of general integrity. No bands can keep bad men long together. Trust and treachery can form no lasting alliance. With what difficulty large bodies of irreligious men are formed and combined even to promote their own real or imaginary interests! When they have received such organization as they are susceptible of, they soon explode, through the force of their own unholy passion, or fall to pieces from the weight of their own corruption. Nor is this matter of regret to good men, but of rejoicing. Were the wicked capable of such organizations as those we have described, the government of the world would soon be at an end. From the character and principles of these Missionary unions results a pledge that they will be as lasting as the cause which called them into existence. Notwithstanding the comparative antiquity of most of them, they present no symptoms whatever of decay; but, on the contrary, every hour their force augments, and their position is improving. They find a friend in every friend of man. They count no enemies but those who are enemies to God. Every true and intelligent disciple of Christ is, while life continues, an inflexible adherent, and a permanent supporter of Missions. Vitality, also, is secured to such associations by the corporate character of their constituencies. Individuals die, but churches survive. The moral warfare now waging will continue from generation to generation, and will know no end other than the universal victory of truth over error, of light over darkness, of purity over corruption. Who can describe the excellence of such an undertaking? All the wise and good on earth unite with the hosts of heaven to pronounce it—grand!

The subject of Missions is not simply a question of morals. The genius of discovery views with delight the advance of this mighty enterprise, and exults in the formation of bodies which bid fair to lay open every portion of the habitable globe. The genius of science, too, has at length discovered that she has much to hope with respect to an enterprise from which, at first, she expected nothing. Those men whom she was wont to treat with scorn are already surpassing the most adventurous of her sons, and pouring at her feet stores of the choicest facts from every part of the world. The genius of literature, also, gazes with rapture on the happy omen. She clearly sees that in the Missionary brotherhood she has found the men who are to extend her empire to the ends of the earth, and give her throne a stability that will be lasting as the sun. She beholds them subduing language after language, reducing them to the laws of grammar, and fixing them in the columns of the lexicon. She sees, with grateful wonder, the school-house rising in the desert, and hears, in the depth of its solitude, the creative crash of the printing-press, as it pours forth its intellectual bounties. The genius of commerce next advances, with selfish look and courtly step, to do homage to the heralds of salvation. She discovers in them the successful pioneers of the merchant. The genius of legislation closes the approving procession. She has at length reached the conclusion that in every clime the Protestant Missionary is the unchangeable friend of freedom and justice, of law and order; that it is his province, and alone in his power, to meeten the savage for the enjoyment of the most perfect liberty, and teach him how to use, without abusing it. Yes, the nations themselves who dwell in darkness, and who are groaning under the burden of their affliction, are, at length, convinced that the Missionary is at once their only light and their only friend. Him, of all white men, they can and do trust, and only him. Oh! how great are those persons who humble themselves that they may exalt their species! How

honourable the Missionary institution, which, at incalculable expense, and by incredible labour, seeks only the good of all countries, and asks *nothing* in return! Is not this to resemble Deity? Is not this transcendently grand?

The Mission-houses of those Societies are spots of extraordinary interest. They sustain a twofold relation. On the one hand, they are the depositary of the aggregated treasure and of the combined confidence of millions; on the other, they are centres whence the light shines forth to the ends of the world. At home, we have seen them moving a stupendous and complicated system of moral mechanism, which they manage and control with incredible facility; abroad, we shall see them operating in both hemispheres, and on every continent, and almost in every isle. Vain philosophy and purblind politics may pass by such houses with contempt; but the historians of future times, and of far distant lands, will speak of them with a reverence approaching adoration, when the halls of science, the theatres of legislation, the residences of royalty, and the mausoleums of departed glory, will be utterly forgotten. Yes, in the ages to come poets will sing, and chroniclers will tell of the era in which those institutions were established, and from that will they date the period when "the day-spring from on high" first visited their fathers' land, terminating the long night of death, and delivering them from the horrors of idolatry! England will then be to all lands what Jerusalem is now to England. It is the tongue of Englishmen that is now, in every clime, calling upon man to awake from his slumber, and to arise from the dead, that Christ may give him light. It is English type that is creating a literature among every people. It is in the English capital that the councils of light are held. It is to the English capital that the facts of the history of the great moral warfare now carried on in every land are being hourly transmitted. It is in the English capital that those great annual conventions of the supporters of Missions take place, when the home conductors of the enterprise give an account of their own stewardship, and report upon the state and progress of the work in foreign lands. What seasons are those when multitudes meet from day to day, and for many weeks in succession, solely to advance the work of God's mercy among mankind! Compared with these assemblies and their object, how grovelling, how carnal, how secular, and how selfish are all other assemblies known to Britons! No matter of whom such other assemblies may be composed, or where convened, or by whom graced, they are insignificant and pitiful as compared with these magnificent convocations of Protestant piety and English humanity! In all that belongs to art, to science, to police, to government, and to legislation, England has rivals in Europe; but the stupendous and all-glorious mechanism of modern Missions—that is England's own!

It is in vain that we look to the capitals of Europe for even one Missionary assemblage such as often meets in the very committee-rooms of Exeter Hall. All the repositaries of the arts in Europe united, cannot supply so much to gratify the eye of Christian philanthropy as the museum of the London Missionary Society, presenting, as it does, from every clime, the famished gods of the heathen, the most insignificant of which is of far greater worth than Stockholm's boast, the statue of Endymion. Copenhagen can show Charlottenburg, with its wonders of art, with its sister sanctuaries, Rosenburg and Amalienburg, spots where genius loves to linger; but it can exhibit no trophies of the power of the gospel in heathen countries. The hoarded marvels of human cunning there treasured up are in no respect associated with the advancement of the glory of Christ and the salvation of man. Then there is St. Petersburgh, rich in its architectural glories, and refulgent with its barbaric splendours; but there the stranger meets with nothing to remind him of the wretchedness and redemption of Pagan nations! The far-famed collection of its Hermitage, and the perpetual spring which reigns in the Gardens of Calypso, serve well enough to regale the fancy, but they neither bespeak compassion for the sufferings of an afflicted world, nor excite any sympathy with the work of the Son of God, who, when he appeared on earth, thus announced his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Of Warsaw, the lasting monument of the infamy of kings, we may not speak; we shall, therefore, pass on to the land of Luther, the birth-place of the printing-

press. In that country the spirit of Missions has appeared, for it has supplied not a few of the best Missionaries of our times. Holland and Belgium merit no notice; but among the many moral wonders and laudable institutions of Berlin, which, in some respects, connected with great draw-backs, form at once an example and a reproach to all the other nations of Europe, we find a Bible Society, a Society for the advancement of Christianity among the Jews, and a Society for Missions, to promote the conversion of Africa; but these are names rather than things. In Paris there is little to interest, but much to discourage the friend of the heathen world: even there, however, there is a small band of faithful and enlightened adherents to the enterprise. Madrid resembles the dismal regions it adorns; even science, art, and commerce have there no home, and of true Christian civilization there is not a single element. At Lisbon the light of letters just suffices to make the darkness visible. In those lands Protestant Missions are known only by name, and mentioned only for execration! The conclusion of the whole is, that whatever be the glory of the Missionary enterprise, it is, in Europe, exclusively the property of England. What Christian Englishman does not exult in the position and vocation of his country? What real friend of mankind is not ever ready to cry out, LET ENGLAND LIVE FOR EVER?

When the renovation of our globe shall have been complete; when letters, science, religion, and liberty shall have filled and gladdened the world, England will be a name engraven upon the hearts of all nations. Rome gave the world Virgil; Greece, Homer; but England, the Bible, and the Missionary to interpret it. Homer and Virgil have nourished taste, and inflamed the spirit of war; but they never awakened a conscience, or reformed a character; never effected in a human being a change of which a wise man could truly say, That is grand. London, the great repository of the Book of God, the seat and home of Christian Missions, happen what may, in after times, to the trade and power of the country, will live through all ages and in all lands in the enjoyment of a deathless celebrity!

Let the Nonconformists of England, then, awake to the true glory of their country, and the great vocation of their times. Let the Congregational body rally around the London Missionary Society. With a catholic constitution, it has at length unavoidably acquired a denominational essence. With all its excellence, usefulness, and honour, it is theirs! Who supply the management, the men, the means? They! The other bodies have all drawn off, and left this glorious institution in their sole possession. Let every church, family, and man among them inscribe their name on its banner!

METHODS OF PROMOTING THE TEMPORAL WELFARE OF CHURCHES.

BEFORE us are the celebrated Report of the Select Committee on the Poor Laws, presented in 1817; the Reports of 1825 and 1827, respecting Friendly Societies; and the Return relating to Friendly Societies enrolled in the several counties of England and Wales, presented to the House of Commons last year, and by its order printed. These documents supply a great body of facts illustrative of the workings of society among the labouring classes of Great Britain; and furnish a mass of valuable materials for the operations of philosophic philanthropy. There they have lain, however, in these "blue books," up to the present time, without a single effort in any quarter to turn them to the public good. He who shall thoroughly analyze and digest the whole, and thus bring the voice of experience to bear practically upon the welfare of the people, will prove a superior benefactor to his country and to mankind. We earnestly commend this undertaking to such of our readers as have the due competency and the needful leisure. It is truly affecting to see how the urgent necessities of men, as set forth in these documents, have led them, to the number of between one and two millions, to associate together for mutual help in the hour of calamity. With all the imperfections —and they are both numerous and serious —which attend many of their organizations, there is still much in them on which the eye of Christian philanthropy can rest not merely with approbation, but delight.

To those who have investigated the subject it must be matter of astonishment that the principle of Friendly Societies, properly modified, has not been more extensively applied to Christian churches. This simple means, rightly managed, would conduce to the mitigation of misery and the promotion of comfort among the followers of the Lamb, to an extent not easily to be calculated. Were every Christian church in England and Wales

to form itself into such a society, each fellowship would constitute an impregnable fortress, into which most of the distress which, in some measure, always exists and reigns among them, could not possibly enter. Those churches, indeed, even now, to some extent, do actually form and constitute such societies. Their contributions at the Lord's table, not to mention frequent special subscriptions and endless benefactions, are for the poor of the flock, who are always the minority, and generally but a small number as compared with those who regularly give, but never receive, nor expect, nor desire to receive the slightest benefit from the funds. Here then are the elements of a Friendly Society of the most exalted character. We have only to build upon this basis to a sufficient elevation, in order to construct a secure and comfortable asylum for sickness, age, and widowhood, and to create an unfailing resource for the destitution caused by calamity, affliction, and death.

The monies contributed at the Lord's table amount generally to about one fourth of the sum necessary for this great object. Not only, however, are larger funds wanted, but funds wholly distinct from the contributions at the Supper; funds not eleemosynary, but prudential; that shall bear, not the character of external charity, but of personal property arising from mutual assurance; funds for the relief of the operative classes of our people generally, who, while in health, obtain a respectable livelihood by their labour, but who, in cases of personal affliction, long continued, are often reduced to sore straits, and driven to seek relief at the hand of public compassion. To the same class of persons, of both sexes, a provision for old age is also exceedingly desirable; nor ought the expenses attendant on death to be forgotten—expenses, alas! which, in cases innumerable of widows and large families, involve the now bereaved and already impoverished survivors in difficulties from which whole years of the utmost exertion, the most painful self-denial, and much virtuous privation, are often not sufficient to extricate them. There are few sights with which the deacons and pastors of churches are more painfully familiar than the distress and affliction which, under these circumstances, result from the lack of such provision; and yet the means of averting these calamities, as far as they can be averted by human prudence, are wholly in the hands of the churches.

A society consisting of church members, as opposed to a society of a mixed, conventional, and general character, possesses, likewise, most important advantages. Such an institution, incorporated with a Christian church, and worked through the instrumentality of its own members, will be protected from the disastrous consequences of deceptive calculations, bad management, and gross fraud, which have wrought so much mischief in mixed societies. A vast majority of such societies, through these causes, throughout the entire nation, have become insolvent. The loss and disappointment thus produced to the elder members are frequently very great, and the distress is sorely aggravated by the fact, that the calamity comes upon them at a time when their vigour is for ever gone! Their little light is extinguished, after their sun has gone down to rise no more! We have known a godly man in three such clubs successively, and thus paying into them most of his life, and the last of them to fail just a few weeks before he became dependent on its assistance. Congregational societies are fully guarded against the possibility of results so ruinous.

Congregational societies will also conduce not only to perfect safety, but to an amount of economy which will at once promote stability and efficiency. The number of societies, as shown by the Government Return before us, held in *public houses* throughout England and Wales, is absolutely incredible. More than twenty years ago it was carefully calculated that a full quarter of a million of money was thrown away in those places in what is called "spending money" for "the good of the house!" Where, in the history of folly, shall we look for a parallel? Was there ever such an amount of madness grafted upon such a stock of prudence? But the mischief to morals has been still more serious than that which relates to the cruel waste of hard-earned money. Such societies have, to an awful extent, proved institutions for the encouragement of intemperance. They have been the ruin of multitudes of men once sober and temperate. An inevitable consequence of such a system is the exclusion from the benefits of such institutions of multitudes of the excellent of the earth, who are repelled not less by a feeling of disgust than by a sense of danger. How can Christian men participate in such orgies? The utmost earthly advantage cannot induce them to become members of such fraternities. It is surprising that these

facts have not long ago been well considered by Christian churches.

Another advantage of the highest moment attends Church Friendly Societies. A Christian church, with all its imperfections, presents such a selection of human beings as no general and conventional society can ever produce. Premature decay, sickness, and death are matters very much under the control of man. A society composed of a church furnishes a general guarantee not only for that course of life which is so conducive to health and longevity, but also for general honesty and high principle. There will be in such a society but few cases of feigned affliction, of pretended sickness after substantial recovery, of shuffling concealment of circumstances, and beggarly deception. The sense of truth, honour, delicacy, and self-respect which, in the main, pervade such a society, will render its history and management matters of beautiful contrast as compared with those of mere worldly associations. This superiority of character is no light thing; it will most materially affect the pecuniary position of the society, and exceedingly enhance the value of the subscriptions. The depredations so frequently committed upon the common stock of mere worldly societies by indolent, cruel, and rapacious cormorants, will here have little place, and the funds, to the extent of the deliverance, will be available for the support and comfort of proper objects. Here vice will not revel on the spoils of virtue; nor will idleness lean, with oppressive load, on the arm of honest industry.

These hints may suffice to introduce a subject, the importance of which will demand the more enlarged discussion of it in subsequent numbers.

UNION MEASURES FOR THE SUPPORT OF AGED MINISTERS.

The organization, for some specific object, of numerous bodies of intelligent men, who canvass projects before embarking in them, is necessarily a work of time and labour. Thirteen years have already passed away since the formation of the Congregational Union of England and Wales, which has been constantly gathering strength, the Report of each successive Assembly proclaiming the adhesion of fresh pastors, churches, and associations; but still the organization is incomplete, and, perhaps, a considerable period may yet be required for its consummation. No matter; should double the time be demanded, six-and-twenty years, although much of the life of man, is but a handbreadth on the line of the vast future, and a very brief space for the creation of any instrument, the limits of whose beneficent operation may be only the limits of our globe. At the outset, it was thought by some the Union did but little. By such it was forgotten that infancy is exempt from toil, and that strength is required to labour. It is not rational that an apparatus, only in the process of manufacture, should be expected, by actual experiment, to display its powers and manifest its utility. Patience ought, therefore, to be exercised, till it be at least nearly perfected, before its framers be summoned to prove its capabilities and assert its claims to public patronage. The Congregational Union is entitled to the benefit of these principles, although it hardly requires them; for before the years of its infancy had passed away it began its generous labours, and worked its way through many difficulties, till at length its necessity begins to be very generally confessed, and its worth appreciated. Of late years, each successive Assembly has brought forth some new development of its capabilities of promoting the highest interests of the Denomination, and the cause of Jesus Christ in the world. Among the various points which were discussed at the recent meeting held in Leeds, there was one which deserves especial notice—the condition and claims of aged pastors.

The time has at length arrived for the consideration of the claims of this invaluable class of Christian men, which have been long and grievously neglected. A minute and faithful history of many a devoted pastor's family could hardly be read without tears. Too often, in middle life, and still more frequently in old age, the servants of Christ have not received the due reward of their labours. We speak of justice, not mercy—of debt, not charity. Where the latter is needful, as in the course of Providence it will sometimes be, by all means let it be shown in the true spirit of the Gospel, and in the same spirit acknowledged; but let the just demands of the former be first satisfied. Justice, however, has divers measures, and we ask for them only the smallest. The majority of these ministers are picked men, in point of character, talents, and general capability, and such as would have stood a fair chance for more than an average share of success, in whatever line

of secular occupation they might have engaged. Now, preferring the service of the sanctuary, they have sacrificed the gains of law, medicine, and trade, in some or other of which many of them might have attained eminence and fortune, and the bulk of the rest, competence and comfort. Do they then ask compensation? No; they ask only bread! Do they ask too much?

As a doctrine, few will deny that the labourer, while he works, is worthy of his hire, however they may trample upon the precept which flows from it. But there is another question which has not been sufficiently considered by the churches. What is to become of the man who has laboured hard, usefully, and honourably, for thirty, forty, or fifty years, but whose physical strength, or visual organs, or intellectual faculties, have at length failed him, and who can labour no more? Is he to struggle on in a sphere for which he is no longer fit, till a cause, once prosperous, become a wreck, and he himself a cumberer of the ground which he had so long ably cultivated? Is the answer, No? Well, but what is the worn-out servant of Christ to do? If, as is generally the case, he never had more than a bare sufficiency for the day that was passing over him, even in his youth and prime, how can he have made any provision for the close of life? What, then, is he to do? Would you send him to the workhouse? The answer is plain. For all such there ought to be an honourable provision. Men of God ought not to be subjected to an agonizing struggle between a choice of two evils—retaining an office for which incompetency is hourly felt, or resigning it to plunge into the depths of destitution.

A first step towards a remedy for this evil was adopted at the recent meeting held in Leeds. The expenses of the Union have, heretofore, been met chiefly by the profits of its publications; an arrangement to which there are strong objections. On that occasion, therefore, it was resolved to appeal to the churches to clear off the existing balance, and to the friends of the Union for personal subscriptions to sustain the annual charges of management for the future. Should these appeals prove successful, it was further resolved that, "after the next Annual Assembly of the Union, *all clear profits derived from its publications shall be devoted to a fund for the assistance of aged ministers.*"

This project must commend itself to every reflecting mind. Its success is beyond all doubt, if the parties concerned are not insensible to their duty. Another Christian community supplies a splendid example. The Methodists have their "Preachers' Fund," for the benefit of "superannuated preachers and the widows of preachers," who receive annuities according to the period of service, the highest being "*forty-five guineas,*" when the preacher has laboured thirty-five years, and the same sum to his widow. This fund is supplied by monies from the Book-room of the Connexion, and the subscription of the parties. Methodistic prudence, or rather justice, does not, however, end here; to this there is the Auxiliary Fund, formed by voluntary subscriptions, donations, and legacies among the people; and it is so arranged, that "every circuit, however poor, shall contribute" to it. The object of this fund is to furnish additional aid to superannuated preachers, whose annuity from the "Preachers' Fund" is inadequate to their wants; to assist preachers who have been visited by peculiar personal or family affliction; and to defray various miscellaneous expenses connected with the families of disabled and deceased preachers. It is also provided that the case of the "children of deceased preachers shall be taken into particular consideration," and sums "appropriated for their education and maintenance." These funds are an integral part of Methodism, and their management a principal department of the annual business of Conference.

It will be allowed by all that these arrangements are not more wise and humane than just and necessary; and while they do credit to the principles and piety of the people among whom they prevail, they supply to every communion a salutary example. Our brethren, the Independents of Scotland, also furnish another instance not less instructive and pleasing. They have their "Scottish Congregational Fund" for the same purpose, now in the *twenty-fifth* year of its age. The affairs of this Society form a regular portion of the business of the Annual Meetings. In a recent Report its merits were thus stated:—"The experience of every year shows more clearly that the present constitution is admirably adapted to secure the benevolent object for which the Fund was projected. It is now realizing the highest expectations of the friends who formed it. It is an excellent bond of union among the churches, to which it is dispensing a large

benefit." For a long time, however, chiefly, perhaps, from the smallness and poverty of many of the churches, the Scottish Fund did not receive the support which it deserved, nor does it now; but of late years, through the public spirit of some of the leading laymen, the tide is turning in its favour, and the time is apparently drawing near when annual collections for it will be made in every church, free contributions generally obtained from men of opulence, and when it will form the subject of testamentary bequest. Is it too much to hope that, by similar means, in addition to the profits of the Union publications, an English Congregational Fund will be formed and sustained, worthy of the Independent community, and adequate to meet the necessities of those of its shepherds who survive the ability to work, and of the families of those whose sun has gone down at noon? The churches will abundantly find their own account in the vigorous prosecution of this measure. Such a fund, existing in proper force, would greatly facilitate a class of arrangements which are now frequently the source of pain and difficulty, vexation and strife.

Church and State.

EVILS OF ECCLESIASTICAL SUPREMACY.

THE subject of ecclesiastical supremacy, whether Papal or Protestant, is one of the first importance to the people of England. It is, to a great extent, the root of many of our national troubles and social wrongs. The following are some of the lessons in relation to it which ought to be impressed on the minds of all classes.

I. *Political collections of men, formed by legislative enactments, and headed by sovereigns, are not Christian churches.*

A church is a body of believers of the Gospel, who love Christ and one another for Christ's sake, and who walk according to his commandments. Of such churches he is the sole Head and Lawgiver. They have, they acknowledge, no other; to this they yield the most profound homage and the most implicit obedience. Earthly kings and governments, as such, have nothing whatever to do with them. Princes and rulers can only become connected with them in the same way, and remain in them on the same conditions, as the humblest peasant and the poorest artizan. Here while all are sinful, all are likewise immortal, none less, none more. All other distinctions vanish at the footstool of mercy. There, creatures appear simply as sinners; and in the church they are known only as saints, all amenable to the same jurisdiction. What, then, is the preparation for connexion with a Christian church? Repentance towards God, and faith in our Lord Jesus Christ. This is the sole and the unalterable condition; nothing more, nothing less. Reader! are you such? Have you ceased from evil, and received the Divine testimony concerning Christ? If so, give yourself up to his church. Oh! come to him. "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him turn to the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon."

II. *All political collections of men, formed by legislative enactment, and headed by sovereigns, are "traitorous combinations, and not true churches of Christ."*

Such were the words of the fearless Richard Baxter. Churches of this stamp have not Christ's sanction; they are contraventions of his will; they are subversive of his authority. They are in all points essentially different from the churches planted by the apostles, as infallibly guided by the Spirit of Christ. Their first, fundamental, and most fatal error regards their Headship. It is a mere off-shoot from the baleful root of Papal supremacy. All national churches or establishments of Christianity must stand or fall with it. The stream can neither rise above nor outlive its source. All such combinations as have sprung from it must perish with it. It seems probable that their respective extinctions will be contemporaneous. Well hath a great Popish advocate taunted us, that if we should succeed in overthrowing Papal supremacy, it would still remain for us "to prove that Christ had founded any part of it on Henry VIII., Edward VI., and their successors, or that he had given the mystical keys to Elizabeth and her successors. I have shown," says he, "that these sovereigns exercised a more

despotic power over all the ecclesiastical and spiritual affairs of this realm than any pope ever did, even in the city of Rome, and that the changes in religion which took place in their reigns were effected by them and their agents, not by the bishops or any clergy whatever; and yet no one will pretend to show from Scripture, tradition, or reason, that these princes had received any greater power from Christ over the doctrine and discipline of his church than he conferred upon Tiberius, Pilate, or Herod, or than he has given, at the present day, to the Great Turk, or the Lama of Thibet, in their respective dominions."*

We, at least, have nothing to say in behalf of the power and headship of those princes. We hold that regal is as much opposed to the word of God as papal supremacy, and as a source of civil and political mischief is only second to it. There are, indeed, many points in which the former is more pernicious than the latter. The clergy of a king are far more secularized and more enslaved than the clergy of a pope. They are also beset with many more difficulties in the path of pastoral labour and usefulness, and in all attempts at the exercise of a godly discipline. They sustain much more the character of miserable bondsmen and crouching stipendiaries. A Popish priest is, in all that appertains to his office, much less fettered and much more independent than a state-paid Protestant parson. The aspect, too, of Papal supremacy, even in its more dominant form, has at least the appearance of greater sacredness. It professes to represent Christ, and so far his authority is acknowledged; while the temporal bows to the spiritual jurisdiction. But the sovereign heads of Protestant national churches make no pretensions to the representation of Christ; they represent only themselves; the spiritual is lost in the temporal jurisdiction. The ecclesiastical institution acquires a thoroughly carnal character, dependent equally for its existence and its permanence on human legislation. State churches are the mere creatures of law; a word called them into being, and by a word they may be annihilated. In hereditary monarchies there is no guarantee either for the sex or the character of these sovereign heads. They may be now the weakest of women, and anon the worst of men! But in either case, as occupants of the throne, they rule the temple. Oh! lamentable issue of the Reformation! State churches are everywhere merely systems of modified Popery, and that Popery, in several respects, not a little deteriorated. Is it said, But there the Gospel may be preached? To this there are two replies: it may not, and there is no assurance whatever that it shall; but so might it have been preached under the supremacy of the pope prior to the Reformation, and so it occasionally was; in this respect, therefore, the gain to the cause of God has been but small. Unless in countries such as England, where a large toleration is enjoyed, and where Dissent, in addition to its direct benefit, operates reflexly on the Establishment, the Reformation has done but little for the real interests of the true kingdom of Christ. It has, in all countries where Dissent is interdicted, left in full force the worst elements of the Papacy. The headship is still human; the laws, the sanctions, both are human. Christ's headship, laws, and sanctions are set at nought. If, in the one case, the ordinances be less corrupt, in both cases they are, and they are equally, prostituted. In both cases the ministry and the membership are, or they may be, and may be equally, carnal!

Men, Brethren, Fathers! are these things so? Take heed, then, how you think, and how you talk of them. The question here is not one of abuse, but of existence. It is not enough for you to say, We do not plead for the *abuses* of an establishment. The argument in our mind goes not against their abuse, but against their being. They do not admit of *use* for the true ends of Christ's spiritual kingdom. They are essentially carnal; and, in their operation, can only further carnal ends. The good is the exception; the evil is the rule. Ten times the good had been dearly purchased by a thousandth part of the mischief which has sprung, and is still springing, from them! They are a deadly accommodation of Christianity to human nature in its fallen state. They give to mankind bodily service without eternal salvation; a name to live, while they who bear it are dead in sin! Taken as a whole, they are fountains whose stream brings death, not life! They are strongholds of error. They are barriers to the progress of truth. They are the cross of governments, the curse of nations, the canker of charity among Christians.

III. *All political collections of men formed by legislative enactment, are not only not true churches of Christ, but obstructive to the ends of such churches.*

* Milner. Letter xlvi.

Shall we speak of the cruel laws which have been enacted by Protestant governments, of fine and confiscation, of the dungeon and the galley, of the axe and the halter, of the rack and the wheel, as means of making men Christians? Are these moral means? means adapted to a rational creature? Is this the way to produce conviction, conversion, and to work the religion of love to God and man? The voice of nations cries—*No!* These are not Christ's method of subjugating the world. In his kingdom force is impotence; the sword has no power and no place. Truth, not steel, is his weapon. Love, not fury, animates his soldiery. Whom they conquer they bless in deed, and are blessed by them in word. The hearts of the victors and the vanquished are at once cemented together in immortal friendship. All violence is foreign to the genius of the gospel.

SEPARATION OF CHURCH AND STATE IN AMERICA.

When the United States became independent, the Congregational churches in the north, and the Episcopalian church in the middle and south, were united with the civil power. Shortly after the Revolution that union was dissolved in all those States in which Episcopacy had been established in the Colonial period by acts of their respective legislatures; a measure which, while it originated in higher principles, was not a little expedited by popular dislike to Episcopacy, the ministers and chief adherents of which had manifested a strong bias towards the mother country during the struggle for independence. But the Congregational churches, which had deeply sympathized with the popular cause, long retained the favour of the government; and in Massachusetts it is only ten years since the churches there cast off the last link of their bondage.

The history of this great event well merits the attention of Christian philosophers and statesmen in England. In the New World the obstacles to the dissolution of this union, at one time, appeared insuperable; and yet in the state where it was least of all to be looked for, it was first effected, namely, Virginia, a state the very soul of which was steeped in Episcopacy, and where Dissent in all its forms was virtually proscribed. Even after the passing of the Toleration Act in England, its benefit was but slenderly enjoyed in that and the other colonies. In Virginia the friends of religious freedom were only a handful, composed of Baptists, Presbyterians, and Quakers; but they were men born for adversity. The two former of these bodies were, from the outset of the war of the Revolution, most resolute adherents to the patriot cause. The Presbyterians of Hanover, in Virginia, were the first ecclesiastical body in the States publicly to declare for independence; and after the appearance of the "Declaration," the first act of that same body was the presentation of a Memorial to the Virginia House of Assembly, calling for the separation of church and state, and the adoption of the voluntary principle, and demanding to be "freed from all the incumbrances which a spirit of domination, prejudice, or bigotry, had interwoven with most other political systems." They went on detailing their religious grievances, and arguing the matter with great earnestness and ability. "The only proper objects of civil government," said they, "are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but the duty which we owe to the Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. Therefore we ask no ecclesiastical establishments for ourselves, neither can we approve of them when granted to others." They concluded by praying thus; that all laws which "countenance religious domination may be speedily repealed; that all of every religious sect may be protected in the full exercise of their mutual modes of worship, exempted from all taxes for the support of any church whatsoever, further than may be agreeable to their own private choice or voluntary obligation. This being done," said they, "all partial and invidious distinctions will be abolished, to the great honour and interest of the state; and every one be left to stand or fall according to his merit, which can never be the case so long as any one denomination is established in preference to others."

This memorial was respectfully received, but no legislative action was taken upon it. It was, nevertheless, a useful and a noble lecture to statesmen upon the greatest of all great principles, and the

first of a series of assaults on the Church which ended only with victory. The Baptists, who, prior to the Revolution, had been the greatest sufferers, now remembered their past wrongs as a stimulus to present duty, and commenced a regular warfare against the Established system, which they carried on for seven-and-twenty years! When the orators of principle, the advocates of truth, take counsel of prudence, and have patience to persevere, there is a power in their appeals which is always invincible, and infallibly guides to triumph. The tendency and effect, even from the first, of all this discussion was to diffuse light, and multiply at every step the friends of truth and freedom. The Episcopalians, the adherents of the Established Church, at length took alarm at the ceaseless memorials of the Baptists, Quakers, and Presbyterians, and sent in counter-memorials, in which, we regret to state, they were joined by the Methodists. The whole country at last mingled in the conflict, till at length the consideration of the question was forced upon the legislature, where it was warmly discussed for about two months, and the unexampled conflict brought to a close in the following manner:—all obnoxious laws infringing upon conscience were repealed; Dissenters were exempted from all compulsory contributions for the state church; the Established clergy had their stipends continued till the first day of next year, and all their arrears secured to them; while the churches, chapels, glebes, books, plate, and other property, were to remain in possession of the Episcopal church; but all state pay was to cease and determine.

This arrangement, however, did not settle the question. Of the advocates of the Established principle some clamoured for one thing, some for another; one class called for the preservation of the remnant of the Establishment, another class for a general assessment in support of all sects of Christians, and a few bigots petitioned for the suppression of irregular preachers. The proposition for a general assessment aroused the Presbytery of Hanover once more to the utmost pitch of alarm and resistance; the Baptists acted a part worthy of their past conduct; and their united opposition acquired such strength that a bill to effect the assessment was abandoned after it had been ordered for a third reading. But the spirit of cupidity and pride still raged in the breast of the once dominant party. Scheme followed scheme for years to secure some fresh ascendancy for the Established clergy, till at length a bill was introduced into the legislature to incorporate the Episcopal church, and to secure for her all the property she had ever possessed, not only in parishes which had both churches and ministers, but in the still greater number which had neither. This bill was actually approved, and just about to pass, when the Presbytery of Hanover, with the Baptists and Quakers, once more aroused the country from the one end to the other. On this occasion a convention of churches was held, at which a solemn memorial was drawn up, and one of the most powerful and public-spirited ministers of the day, the Rev. J. B. Smith, appointed to present the memorial and sustain it by personal advocacy at the bar of the Assembly. Before that bar this good and great man stood and pleaded three successive days, during which he utterly demolished the arguments alleged in support of the project, the scheme was abandoned by the House of Assembly, and the fate of the Establishment decided for ever.

This glorious struggle may be termed the model movement of the States. All eyes were directed towards it, and right-minded men in other States were fired by the noble pattern. The dissolution of church and state in Maryland soon followed. In that country, however, the conflict was short; for the clergy, having received the glebes and other ecclesiastical property, quietly retired to enjoy their comforts. New York, South Carolina, and all the other colonies in which Episcopacy had been established, followed the good examples of Virginia and Maryland, each emancipating its slave.

We now reach the stronghold of the Church and state principles—Connecticut, New England. Here the unhappy vassal was Congregationalism, and its bondage continued full forty years after freedom had been forced upon its sister serf in Virginia. It was not, indeed, till 1816, that its best friends were fully prepared to unite in working out its deliverance. And who were those friends? The Episcopalians, the Baptists, the Methodists, the Universalists, and all who dissented from it. The whole of these combined as one man in its behalf; they burst its fetters, and compelled it to be free. But how was this brought about? These bodies, themselves enlightened, bestowed the benefit of instruction upon their senators. They procured a majority in the legislature, and the dissolution followed as a

matter of course. The Establishments of New Hampshire and of Maine obtained deliverance by the same means. But poor Massachusetts! The churches there hugged their chains, and gloried in their shame!

> "Their cage
> They made a choir, as doth the prison'd bird,
> And sung their bondage freely!"

So stultified were the wisest of men by this system, that even Cotton Mather, of blessed memory, said, "Ministers of the gospel would have a poor time of it, if they must rely on a free contribution of the people for their maintenance." Happily, however, the Established Church there carried things with so high a hand, that the condition of Dissenters became at length intolerable. According to Mr. Baird, "Those evils became so great that the friends of evangelical religion, in other words, of the orthodox faith, of *every name*, resolved to unite in urging an amendment of the constitution." Clearly perceiving that, although in the highest sense a question of religion, it was also one of legislation, they betook themselves to the instruction of their legislators. In this work they at length succeeded. They acquired a majority of enlightened senators, who, in three successive sessions of Assembly, carried the measure by a majority; and in 1833 it became part of the organic law of the State, and from that hour the union of the church and it was at an end.

These are facts for the meditation of the British churches. How long will it be ere they show like mercy to the Church of England? Can the British churches have a better model than America presents? The matter is in their own hands, and, under God, every thing must depend on their own wise, patriotic, and holy exertions. Let it be observed, however, that in America the enterprise was embarked in as a great Christian duty, and not at all as a matter of factious politics. Let it be further remarked, that Christians of all sects and parties acted as *churches* and as *denominations;* that they *all* acted; and that while they used with skill, energy, and perseverance, the moral instrument, they universally wielded with dignified and patriotic determination the political instrument. Had they neglected the latter, they might have been unavailingly using the former up to the present hour. The state of the franchise amongst them was happily such that the legislature echoed the voice and gave effect to the views and feelings of the majority of the people. Had it been the reverse, had this matter stood there as it stands in the freest states of Europe, the conflict would have borne a very different character, and the result have been far less immediate. The position of European Establishments is very different and incalculably stronger; the duties of their opponents are, therefore, far more arduous and complicated; and the victory, when attained, will consequently be much more signal and glorious.

EFFECT OF THE SEPARATION OF CHURCH AND STATE IN AMERICA.

The result of the separation of church and state in America has been in the highest degree beneficial. Mr. Baird, referring to Virginia and her once established clergy, exclaims, "What a change! How wonderfully has all been overruled by God for good! Instead of perpetual wrangling with their parishioners and the law officers about the taxes on tobacco levied for their support, as was formerly the case, they are supported, I do not say extravagantly or abundantly, but in general comfortably by the contributions of their congregations; and instead of being disliked, to use no harsher term, I have reason to believe that they are universally respected, and even beloved, by the members of other churches." But in none of the States did the proposal of dissolving the union of church and state excite so much alarm as in New England, which, in many things relating to religion and letters, far surpassed them all. Even Dr. Dwight, notwithstanding his learning and sagacity, resisted it almost to violence. Of its most resolute opponents, however, not one now survives who "has not long since seen that he was mistaken, and has not now found to be a blessing what he regarded as a calamity." Let good men in England, then, who tremble at the thought of such a separation, hear the intelligent and faithful testimony of the eminent American minister already quoted, Mr. Baird. "On no one point," says he, "I am confident, are the evangelical clergy of the United States, of all churches, more fully agreed than in holding that a union of church and state would prove one of the greatest calamities that could be inflicted on *us*, whatever it might prove in other countries. This is the very language I have heard a thousand times from our best and ablest men in

speaking on the subject. In Massachusetts, which was the last of the States to abolish the union of the church with the civil power, the change was adopted from a conviction of the evils, on the one side, resulting from the union in that State, and of the advantages, on the other side, that accrued more and more from its dissolution; a conviction that led all the evangelical denominations to combine for its overthrow. In fine, after ten years' experience of the change, I apprehend not a single person of influence in all their ranks will be found to regret it." Is it possible to resist the inference? Would not the best thing that could be done for the Church of England be a combination of all classes for her emancipation from the degrading thraldom of the state?

To English patriots and statesmen we commend the following testimony of the same author. "And now, throughout the whole of the United States, truth stands on its own immutable vantage ground. So far as the civil power is concerned, there is not the slightest interference with the rights of conscience, or with the religious worship of any one. Religious liberty, fettered by no state enactment, is as perfect as it can be. Nor is any sect or denomination of Christians favoured more than another. All depend, under God, for their support on the willing hearts and active hands of their friends, whilst the civil government, *relieved from the ten thousand difficulties and embarrassments which a union of church and state* would involve, has only to mete out justice with even scales to all the citizens, whatever may be their religious opinions and preferences." Happy land!

We now appeal to all right-minded men whether this state of things does not strongly commend itself to their judgment? Is it not supported equally by reason and by Scripture? Let us look at facts. Here is a mighty nation, comprising eighteen millions of men, children of the same God, subjects of the same moral government; as citizens, all born with equal wants, and to equal rights, and capable of equal duties; as creatures, all stand in need of the gospel, which is proclaimed to them all on the same terms. Let it be supposed, then, that they had never heard of it till now, and that now they are made to hear it simultaneously, and that four millions of the eighteen receive it. At this stage of the business let cause be shown why the Congress of these States should step forward and select one of these millions as the objects of government favour, and tax the other three millions for the support of its religious institutions. This being done, let cause be next shown why the remaining fourteen millions should likewise be taxed for the same object. And then let it be shown that these acts are consistent with the immutable principles of eternal justice.

This is the proper light in which to view it: under the circumstances it would be easy to exercise reason aright and form a sound judgment. But in England, where the evil has lived through centuries, incorporated with the law and constitution of the country, and identified with the usages and feelings of society,—in England, where the evil has become canonized and clothed in a garb of sanctified solemnity, where it is graced by the crown and buttressed by the nobles, and where its chief ministers are palaced and coronetted, —in England, where myriads of various grades and divers orders find their highest account, present or prospective, in the preservation and permanence, and even in the multiplication of its abuses, it is more difficult to deal with it. In a really free state, where an Establishment is not, it will be far easier to show why it should never be, than in a country such as ours to prove its evils to prejudiced and interested millions, and to rouse them to concur in its extinction. The very attempt will expose the best of men to obloquy, and it will lead many to impeach at once both their loyalty and their piety. Be it so; opposition to this union, conducted on right principles and in a proper spirit, is an act of the purest patriotism, and of the most exalted devotion; an act worthy of a prophet to plan, and of an apostle to execute.

Review and Criticism.

THE CHRISTIAN WITNESS, AND PERIODICAL LITERATURE.

Having been kindly favoured by the Editor of the *Patriot* with a number of letters sent to him relative to the *Christian Witness*, and having also before us a large portion of the letters received by the

Committee of the Union, their perusal has led to reflections and conclusions which prompt us, at the outset, to bring before our readers the subject of periodical literature generally, and of our own journal in particular.

The great body of the ministers who have replied to the circular of the Committee, view the subject as men of business, and, instead of unreflecting mirth at the Editor's intimation, that, while "an average monthly circulation of 50,000, for the first year, would not be absolutely discouraging, it would still be far, very far, from satisfactory," some of them declare that if all the churches do as theirs have done, that number might be doubled. They are right: the reasonableness of this is easily made out. In England, there are 1,927 Congregational churches; in Wales, 479; in Scotland, 112; in Ireland and the Channel Isles, 31;—2,549. Now, taking simply the surface covered by the Union, we have no fewer than 2,406 churches. Allow, then, an average of only 25 copies to each, here is a circulation far beyond 50,000. But such an average as this, considering the numbers of our churches and congregations, should not be taken. It ought to be at least from 75 to 100.

Inconsiderateness alone can deem this extravagance. From the letters of reply to the Union circular we may take two or three of the churches in very small country towns. A gentleman writing from Witham says: "We shall not, altogether, require less than 170 copies of the *first* number. This may be 20 more than we shall have subscribers for; but 150 will, I think, at least, be required afterwards as our monthly supply. Many of our friends were very sceptical of success to any extent with our people; but our bishop recommended it from the pulpit; our deacons and teachers have done their part; and if other congregations will only do so too, Dr. Campbell's 50,000 will be realized. Our success has not been difficult; and the people, I trust, will be the better for it." Our 50,000 realized? Ay, at this rate, *seven times!* Witham is a small town in Essex, with a population of only between 2,000 and 3,000. Totness, also a small town, in Devonshire, with a similar population, may be cited. The excellent pastor of the church in that place says, "I have succeeded in obtaining among my friends here very nearly *one hundred* subscribers. I dare say it will be quite a hundred in a day or two. I have obtained this number by not only recommending the work from the pulpit, but by personally undertaking to order it, in the first instance, so as to save my friends, especially the young and the poor, the trouble of doing it themselves. Had I merely recommended the work, leaving the friends themselves to order it, I do not suppose that more than ten or twelve would have done so; but by adopting the plan mentioned, and afterwards personally applying to my people, I have succeeded in obtaining the number mentioned. I do feel exceedingly anxious that all our brethren should adopt some similar plan; for I am thoroughly convinced it would augment the sale of the *Christian Witness* by countless thousands."

These are most laudable examples; but they are only fair specimens of many letters received by the Committee. In confirmation of this we may cite a few places, scattered over all parts of the country, as the letters lie before us:—Mr. Hall, of Hull, 100; Mr. Porter, of Darwen, 120; Mr. Hurndall, of Huddersfield, 100; Mr. Campbell, of Newcastle, 50; Mr. Parsons, of Brierly Hill, 50; Mr. Hutton, Northallerton, 50; Mr. Appleford, Toxteth Park, 50; Mr. Scott, Airedale College, 70; Mr. Jack, of Bristol, 60; Mr. March, of Newbury, 90; Mr. Backhouse, Rodborough, 60; Mr. Corben, Derby, 60; Mr. Bounsall, Ottery St. Mary, 50; Mr. May, of Clevedon, 50; Mr. Tiler, Whitchurch, 50; Mr. Smith, Halesworth, 100; Mr. Kay, Coggeshall, 90; Mr. James, Debenham, 52; Mr. Gawthorne, Belper, 50; Mr. Pyer, Devonport, 70; Mr. M'All, Nottingham, 200; Mr. Seaville, Wareham, 50; Mr. Wood, Bristol, 80, Mr. Aveling, Kingsland, 70; Mr. Greatbatch, Southport, 50; Mr. Stenner, Dartmouth, 40; Mr. Legg, Reading, 60; Mr. Reeve, Aspatria, 50; Mr. Brears, Penrith, 50; Mr. Pulling, Deptford, 60; Mr. Peterson, Wem, 100; Mr. Rowland, Henley, 60; Mr. Slight, Tonbridge Wells, 60; Mr. Alsop, Birmingham, 50; Mr. Mummery, Tonbridge, 41; Mr. Cooke, Gomersal, 50 or 60; Mr. Reeves, Hales Owen, 54. These are from middling-sized churches, comprising few of the large towns. Large as the numbers in these cases may appear, they are greatly exceeded in proportion by a multitude of the smaller places all over the country. Even the poor persecuted church at Bicester takes 26 copies, which is the number of its families, and their heroic pastor expects more! The result of the whole is to verify the words of Mr. James, at Leeds, when, after stating

that, under our management, he considered "the thing as accomplished, and thought there could not be a doubt of success," he said, "*Much would remain indeed to be done by pastors, and the success even of Dr. Campbell's editorship would depend greatly on their exertions;*" adding, "He thought there was often a want of that enthusiasm which might be expected in matters which closely concerned themselves; but he trusted that the present would be an exception to the rule." May we add, in confirmation, our own experience? A few hundred copies of the prospectus were distributed in the Tabernacle congregation, with a pulpit announcement merely, and the result is, full *five hundred* subscribers. In Tottenham-court Chapel, by a like process, the result will be full *two hundred and fifty* subscribers. This was all that was done to procure these 750 names. There was not, to our knowledge, a single personal application; a little effort will raise it, perhaps, to a thousand.

The Dissenters of Great Britain seem utterly blind to their own real interests in relation to the Press. A correct return on the subject, embracing every church, congregation, and family, would present one of the most humbling documents that was ever issued in connexion with the Voluntary Principle. In some of the letters before us, it appears that there are congregations now subscribing for twenty or thirty copies of the *Christian Witness*, in which not a single periodical was previously circulated. It is the same, to a lamentable extent, in other religious communities. While we proclaim this fact, we deplore it; and our object, in that proclamation, is neither selfish nor sectarian, but fraternal and patriotic. We ardently long to see the entire Nonconformist Periodical Press in a new and elevated position. Our cause is common; the weakness of one is the weakness of all; whatever improves the position of one will tend to the welfare of the rest.

There is no point on which the gigantic progress of the American mind is so strikingly exemplified as on that of Periodical Literature; no point in which she so signally displays her social superiority to the Mother Country. She is a full half century, at least, before us. In nothing has her wonderful progress been more apparent than in her comprehension of the principle and development of the power of the Periodical Press. So late as 1741, there was in all the States but one Periodical, called the *General Magazine*, published in Philadelphia. So far as that publication itself was concerned, not one element of success was wanting. The spirit of it was Catholic, benevolent, patriotic; and its popularity with the world was not endangered by an excess of religion, for its proprietor, conductor, and printer, was Benjamin Franklin! Did it flourish? Six months put an end to it. In 1743, the *Weekly Magazine* was started, and, within the space of twenty-eight days, expired. Still, amid the grovelling multitude, there were a few men who entertained a strong conviction of the necessity and importance of Periodical Literature, and determined to cultivate a taste for it; accordingly, in the course of the next twenty years, nearly an equal number of Magazines was started, but, without exception, they all failed. So late even as 1775, not a periodical existed except the *Pennsylvanian Magazine*, the main-spring of whose existence was the coarse but powerful and stimulating pen of the impious author of the "Age of Reason." From this time it might be said the surface was broken—the rock was perforated—the waters began to ascend. Still the progress of periodical literature was slow, and the obstacles in the way of its conductors were exceedingly great. Publications, however, rose one after another, and, in spite of difficulty, survived; till, in 1810, there were about twenty of them in existence, and most of these in a somewhat healthful state. Now there are, generally in a thriving condition, considerably upwards of one hundred.

In such matters, and, indeed, in every article of commerce, the condition of improvement is stability. Public appetite having been created, and the demand great and growing, the proprietors and conductors of Periodicals were studious to meet, and still further to stimulate it. The result of this was the introduction of two great improvements—first, a weekly instead of a monthly issue; and transmission by post instead of the carrier, thereby securing in a new country at once greater certainty and increased expedition. This latter advantage led to the use of the broad sheet, and hence the magazine assumed the shape of a religious newspaper. The weekly issue and post transmission may be considered as sure indications of the very matured state of the American Magazine: and when we

add that about sixty publications of this class appear every week, with a circulation of between 250,000 and 300,000, it will show how far the public taste in America runs in this direction. The Congregationalists and Presbyterians, with some of the smaller sects, publish about thirty every week; the Episcopalians twelve; the Baptists nine or ten; and the Methodists eight. The Methodist *Christian Advocate* enjoys a weekly circulation of no less than 26,000, which is equal to a monthly issue of 104,000; the *New York Observer* has 16,000, equal to a monthly issue of 64,000; several more publish from 5,000 to 10,000. Besides these there is likewise a large number of monthly magazines, together with monthly and quarterly reviews.

Of all nations, America alone may be said to have, in some degree, proved the power of the printing-press. This fact is intimately connected with its all-pervading, all-powerful system of education. The one, indeed, stands to the other in the twofold relation of cause and effect. In America mind has burst from its slumbers. Man is there a thinking creature, and hence he is a reading creature; the printed page is one of the necessaries of his intellectual existence. In England it is much otherwise. The republican character of American institutions, no doubt, greatly contributes to stimulate the free and vigorous exercise of mind. Of this we have a remarkable proof in the state of the Newspaper press in that country. In the year 1836, the total of English, Scotch, and Irish papers was only 397, and their united annual circulation amounted to only 35,576,056. In September, 1837, one year after the reduction of the duty on stamps, the number for the three kingdoms had increased to 458, and the circulation for the year to 53,496,207. This was deemed a great advance; and, as compared with the past, so it was; but at that same period what was the state of the American press? It was issuing nearly *eight hundred millions* of newspapers annually! This implies an amount of reading of which we can hardly form a conception. At that time the population of the United States was little more than half that of the British Isles; and yet the former demanded *eight hundred millions* of newspapers, while the latter required only *fifty-three and a half millions!*

Thus much for the general subject; there are, however, several points on which the Editor would, once for all, speak his mind. He avows that, both as to size and price, he tendered to the Union the advice which they were pleased to accept; and that to the Committee of the Union he presented the prospectus which they unanimously approved. Some worthy brethren, however, wish no more magazines, for fear of endangering those that exist; and some who think there should be another, desire a tiny trifle, a pretty reptile, with neither tooth nor sting, which can neither run nor fly—not run, lest it should affect the *Congregational*—not fly, lest it should injure the *Evangelical!* Such fears are entirely groundless; such a plan would be utterly preposterous. To thousands of our readers the *Christian Witness* will be their sole and only magazine, and it ought, therefore, to be, as far as possible, perfect in its kind. But the interests of the "poor widows" will be affected. This is only an assertion; and we assert the contrary. The *Christian Witness* will discharge its functions very inefficiently, if they be not incalculable gainers. The letters before us mention the discontinuance of only one copy! One gentleman, in recommending the *Christian Witness* from the pulpit, states that he also pressed the claims of the *Evangelical*, and the result was, the ordering of *six* more copies for the ensuing year; and this is not the only case mentioned of increase.

We have now done. The enterprize, on all hands, has been undertaken with a view to the glory of Christ and the good of his churches. Our solicitude for its success is very great; and from all who have been parties to our appointment we have a right to expect, and we demand, co-operation. Nothing, assuredly, was further from our minds than such an undertaking. Its discussion occupied the Union and the *Patriot* two whole years, during which we never spoke a word, or wrote a line. When the thing was so far matured that size, price, and character were determined, we then, from regard to the common good, expressed, through the *Patriot*, our opinion. The issue was, its approval and our selection. The appointment was tendered and accepted wholly on public grounds.

The Public, not the Editor, are now on their probation. If they perform their duty, we shall strenuously labour to promote their best interests; if not, at the close of a year we shall separate. Gold could not have brought us to the task;

and, unless our ideas of success be realized, gold shall not bind us to it. Let it be distinctly understood, that the question of terms has never been mooted on either side, nor shall our lips, or ears take part in such matter till the year expires. In this the Committee have acted with much nobility. They seem to have felt themselves safe in the hands of the Editor, and they shall not be disappointed. He duly appreciates the honour thus conferred on him. If the project succeed, well and good; if it do not, he will accept no compensation for exertions which shall have failed to command the approbation of the "excellent of the earth."

The Protestant Reformation in all Countries; including Sketches of the State and Prospects of the Reformed Churches. A book for critical times. By JOHN MORISON, D.D. Fisher, Son, and Co. 8vo, pp. 527.

"A BOOK for critical times." Such are the times we live in; and unquestionably this is a book for them. The idea was a happy one; it is strange indeed that in this day of intellectual activity it should so long have escaped notice. Dr. Morison designates his work "A Condensed View of the Protestant Reformation;" and very properly so, for he has done in this species of history what Cobbin did so admirably in his "Condensed Commentary," and he has done it with equal skill. In this handsome volume he has achieved a great object, not only for the reading public, but for men of learning. To the former it will prove a very valuable introduction to the more enlarged study of the mighty subject; and to the latter it will be of the utmost service as an accurate remembrancer, and as an aid to occasional revision. There are, indeed, few facts of much importance in Mosheim, D'Aubigné, and our other principal historians, which are not recorded here in a style always clear, flowing, and forcible; at times fervid, pathetic, and eloquent. The theme is, far beyond all other themes, an exciting one, and it is clear that the spirit of the writer has frequently been aroused by it to the highest pitch of emotion.

The work consists of twenty-five chapters: the first of which describes the state of Europe at the time of the Reformation; the second exhibits the lights which shone amidst the long night of Papal darkness; the third and seventh, inclusive, are devoted to Germany; the eighth presents an exquisite sketch of the death, character, and writings of Luther; from the ninth to the seventeenth we have Switzerland, Geneva, France, Sweden, Denmark, Italy, Spain, the Netherlands, Hungary, Transylvania, and Poland; the eighteenth and nineteenth are devoted to England, the three following to Scotland, and the twenty-third to Ireland; the twenty-fourth details, in a luminous, noble, and comprehensive manner, the results of the Reformation, religious, political, and intellectual; and the last contains a descant on the state and prospects of the reformed churches.

Such is the work which this most laborious and versatile writer "offers to the inquiring youth of Great Britain;" and assuredly they have not often received a literary present of more sterling value, and more adapted to the day that was passing over them. We are, indeed, strongly impressed with the importance of introducing the history of this momentous era into our superior schools; and for such a purpose there is no work in our language equal to the present. Were it published in a size and at a price suited to scholastic use, it would become an invaluable companion to Goldsmith and Pinnock, Stewart and Simpson, while, in point of subject, it would infinitely surpass them.

One thing in this valuable work requires animadversion. Again, and again, the Establishment principle has been forced upon Dr. Morison in the course of this extended undertaking, but he has uniformly avoided it. We observe what is said in the Introduction, where a hope is expressed that "nothing will be discovered in it of a sectarian or denominational character, for this powerful reason, that Protestantism was not the struggle of a sect, but the combined effort of all the friends of the Bible, to rescue it from long imprisonment, and to assert its right to be the sole standard of faith, discipline, and morals. This is common ground for true Christians of every name to occupy, and to this ground the author has in general restricted himself, being much more concerned for the establishment of great general principles, than for the triumph of individual forms of ecclesiastical polity." In this last sentiment we most cordially sympathize; our complaint is that Dr. Morison has shunned all reference to the *greatest* of these great principles. It was certainly within the province of the historian of the Reformation to point

out its grand defect, and to exhibit the baneful consequences of that defect as it is now everywhere seen in the lamentable working of the ecclesiastical Establishments of Europe. We submit that it was incumbent upon him. How naturally and legitimately it presented itself while speaking of Scotland,—but not a word of it; nor a breath of blessing on the five hundred heroic men who were once its vassals, but who have gloriously asserted their freedom! Then, again, comes Ireland, and here the historian bewails her social state, emphatically applauds her Established clergy, sympathizes with them in their difficulties, calls Popery, truly enough, a "fatal superstition," and its ministers a "venal priesthood," but utters not a word against that Caliban abomination, that foulest blot on European Christianity, the Irish Church Establishment! Again, his last chapter on "the *state and prospects* of the reformed churches," absolutely demanded the introduction of this topic, and its distinct broad statement, if not its partial discussion; but here, too, the oracle is silent! Now, in our view, this is not a day for silence on points so momentous; and least of all should this silence prevail, studiously prevail, in "a book for critical times," and in a book presented to the "inquiring youth of Great Britain." Catholicity is good, supremely good, it is more precious than rubies; but even catholicity may be purchased at a price too great. We think the present an instance; and that the construction of such a work on that principle was at least an error of judgment —we cannot say more—for no man better understands the entire subject; no man, on all fitting occasions, more fearlessly and powerfully asserts the principle and enforces its application than Dr. Morison.

Religion in the United States of America; or, an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States. By the Rev. Robert Baird. Blackie and Co.; Duncan and Malcolm. 8vo, pp. 736.

This is the production of a most enlightened man, and it is in all respects worthy of its author. It is beyond comparison the most satisfactory volume on the subject of which it treats that has yet appeared in Great Britain, although several have proceeded from pens of no common order. But in this matter no ability can compensate for the want of American birth, education, and long residence,—advantages of which this volume has derived the full benefit. The work is comprised in eight books. The first of these is devoted to subjects of a preliminary character, strongly illuminating the facts of the early history of the country; the second treats of the colonial era, and abounds in useful matter; the third sets forth the national era, and expatiates upon the Revolution and its effects; the fourth exhibits the workings of the voluntary principle in almost all possible ways. This portion of the volume is invaluable as it relates to religion, education, literature, home missions, and humanity. The fifth discusses the subject of the church and the pulpit in America, including church fellowship, revivals, and preaching; the sixth comprises disquisitions on the evangelical churches, and the seventh on unevangelical churches; while the eighth details the efforts which are made by the American churches for the conversion of the world. This simple analysis is the strongest recommendation that can be given to this most important and seasonable production. At the request of the publishers, three of the principal Scottish Free Churchmen, Drs. Welsh, Cunningham, and Buchanan, introduce it to the English public by an applauding preface, which, however, disclaims concurrence in "all the opinions" of the author. This is quite intelligible. Mr. Baird's development of the voluntary principle supplies materials sufficient to demolish at a blow all the Church Establishments of Europe. If these worthy men, with Drs. Chalmers and Candlish, could read Baird without prejudice, and fully believe his most veritable testimony, they would dance for joy over their late deliverance as an especial blessing, instead of whining over it as a calamity. Dr. Candlish, in particular, would cease to pervert his pre-eminent logical powers in arguing about "the Establishment principle," and become the itinerant expounder through all the land of Baird's fourth book; from which we infer with confidence that, before ten years, he and his honoured brethren will bless the day that burst the yoke of their Babylonian bondage. Mr. Baird is a well-read man, and his references are generally correct; hence it is not a little strange that in page 348 he should have confounded Adam Smith with Edmund Burke, and chivalry with education; for it was the former, not the latter, that Burke, not Smith, designated the "cheap defence of nations."

The Mothers of England; their Influence and Responsibility. By the Author of "The Women of England." Fisher, Son, and Co. Post 8vo, pp. 390.

England, beyond all other nations, has reason to boast of her female writers. Among them are two ladies who stand forth with peculiar prominence, who, far beyond their lettered sisterhood, have deserved well of their country and of the wide world, and whom posterity, for ages to come, will venerate—Mrs. More and Mrs. Ellis. The former by her "Essays for Young Ladies," "Strictures on the Modern System of Female Education," "Hints towards forming the Character of a Young Princess," "Practical Piety," "Christian Morals," "Modern Sketches," and "Essay on the Character and Writings of St. Paul;" and the latter by her "Women," "Wives," "Mothers," and "Daughters of England," have laid their sex under deep and lasting obligations. These two eminent females have several important gifts in common, and, to some extent, there is a like relation among their subjects. Woman's mind, woman's morals, woman's usefulness, and woman's honour, have been largely the theme of both. The course of Mrs. More was, perhaps, the more prudent; that of Mrs. Ellis is certainly the more arduous. She has made a perilous experiment, and has passed through the ordeal with surprising success. She puts one in mind of the famous musician who visited England some years back, and who charmed all Europe with one string. A great genius, referring to the poetry of Scott, and speaking of his favourite measure, said, that Scott's "triumph over the 'fatal facility' of the octave syllable was one of the most remarkable triumphs of his mighty genius." Something analogous to these cases may be affirmed of Mrs. Ellis. For years she has been playing one tune with variations; and this she has done so admirably that the public ear has never wearied. A critic scarcely knows which more to admire—the fertility of the theme or of her own genius. Still, however, it is time to change her subject; and we are glad to learn from the preface that this is to be the last of the series. When we say it is worthy of its predecessors, we cannot say less, and it is needless to say more. We advise our Authoress, who, we believe, is at present on her way to Rome, now to rest a little, and then we shall be glad to meet her again; and if, with growing years, like Mrs. More, she should become a little more devotional and even theological, so much the better. Let her not be afraid; her character, her talents, and scriptural truth will abundantly sustain her.

CHARACTERISTIC NOTICES.

Sabbaths at Home; or, a Help to their right Improvement. By Henry March. Third Edition. Simpkin and Marshall. 12mo, pp. 250.

This is one of the best books, of its class, that we have seen. It is full of truth, tender, pointed, and practical—much suited to invalids and aged people.

The Child's Guide through the Bible. By W. E. Fletcher, B.A. Hatchard. Royal 18mo, pp. 140.

"To teach children to think as they go through the Bible,—to explain to them what the Bible really is,—what its plan is,—what it was written for," says the author, "is the subject of this little work." This is an exquisite book; but it ought to have been issued at one fourth part of the price. It is quite preposterous to publish a child's book on paper actually as thick as a visiting card, or a half-sized portrait! It must limit a circulation which cannot be too extended.

The Baptisms of Scripture unfolded. By Sarah Bull. Aylott. 12mo, pp. 66.

We could wish Miss Bull had heard Dr. Halley before she went to press, that she might, at least, have been aided in forming some idea of the magnitude and difficulty of her subject. David Hume said of Dr. Beattie's Essay on truth, that it was "Philosophy for the Ladies;" and, we think, this may not inaptly be designated baptism for babes. Miss Bull tells us that baptism is "a covenant between God and each individual member of his church;" and that, "if all those who entered into covenant with God by baptism, were diligent in performing the conditions of the covenant, no one would presume to say baptism and regeneration were totally unconnected, and different from each other." Again she tells us, "Baptism does not regenerate persons, but prepares them for regeneration. The first principle baptism inculcates is repentance." Such are the notions of this young lady, who has taken upon herself the office of instructing the British public on this great subject.

Lectures on the Conversion of the Jews. Aylott. Royal 18mo, pp. 258.

Sermons by ten of the ablest ministers of the present day: the Rev. James Hamilton, Dr. Cox, Thomas Archer, Dr. Bennett, Dr. Henderson, J. C. Burns, Dr. Burder, Dr. Morison, J. S. Stamp, and Dr. Harris. A publication of very great value, and well deserving the widest circulation. It is finely printed and well got up, and withal unusually cheap.

*** *The arrear of Books will be brought up next month.*

Biography.

MEMOIR OF MATTHEW HENRY.

Matthew Henry was born in October, 1662, in Flintshire, and was the second son of the excellent Philip Henry. In his early years he was weakly in body, but even then gave promise of powerful intellect, for, when only three years old, he could read the Bible with fluency, and comment on what he had perused. He seems to have become the subject of grace about his tenth year, under the preaching of his father. We find papers written by him then, relative to conversion, worthy of an author of maturer years; his views of truth were so pure, and scriptural, and simple. The following remark merits the attention of all who are perplexed about the way of obtaining peace. "I am told that having repented of sin and believed on Christ I am to cherish the hope that I am pardoned. Now I *have* done this, and I do really believe that I am forgiven for Christ's sake." This simple sentence of a boy entered on his thirteenth year is of more value to an awakened soul than the quarto disquisitions of many a doctor in theology. He enjoyed the best possible opportunities for growing in grace and wisdom in his father's house, and under his ministry. He had recourse, also, to a variety of exercises, which greatly conduced to his improvement. Weekly, with his sisters, and frequently with his pious acquaintances, he met and engaged in religious exercises. He thus obtained self-possession, and acquired a facility of address which qualified him for more public usefulness, and called forth the envy of the indolent, of whom some cautioned his father, and recommended him to restrain Matthew. The judicious father replied, "Come, let him go on; he fears God, who, I hope, will keep and bless him." His father employed the utmost pains to cultivate the mind of his son, and to store it with all useful knowledge; which was, in this instance, more than a "delightful task;" it was an exquisite luxury. No coaxing, no coercion was requisite to urge him along in the career of study; the impelling principle, the motive power, was within. With him acquisition was a passion, exertion a privilege; so that the father had nothing more than the task of guidance to perform.

Old Henry was at one period the warm apologist of Universities; but matured piety and more experience constrained him to change his mind. As a consequence of this he never ventured his son in one of them. He permitted him, however, to repair to London, that he might reside in the family of Mr. Doolittle, with whom lived a number of young men destined for the ministry. Hither he was accompanied by a highly-talented and very pious young man, who had left one of the English Colleges in disgust, preferring a sanctified solitude, in the family of an eminent minister, to the pomp, and show, and parade of the ungodly society of Oxford. After some slender trial of his gifts, it was suggested that, from the barriers thrown in his way as a preacher by those persecuting times, he might do well to spend a season in the study of law, at Gray's Inn, London. This advice approving itself to the father and son, Matthew went to London, to the distress of many pious minds, who dreaded the effect of association with the students at law. He soon discovered, however, even there, some that feared the Lord, with whom he walked in sweet fellowship, and thus escaped unhurt. His desire for the ministry continuing unabated, he obtained ordination privately from the ministers of London; as the rigours of persecution began to abate, he preached the gospel at Chester to a handful of the Lord's people who had not "bowed down to the beast." He was the esteemed object of their ardent desire, and his attachment to them was powerful. His settlement here was a source of many comforts. Three of his sisters were soon brought to Chester by marriage, and, all pious, were glad, that, when removed from the ministry of the father, they were to enjoy that of the brother. Shortly after becoming a resident in Chester, he thought proper to enter on the married life, and was directed to one every way suitable as a companion. A variety of occurrences prepared the way for his obtaining the consent of the object of his choice; the match met the full approbation of her father and brother; but the old matron was not so easily won. Her daughter was beautiful; they could give her a large portion; she had received offers from gentlemen of ampler estate than Henry; the dissenting ministry was much despised; and the liberty enjoyed was

precarious; should persecution arise again, it might prove too much for her tenderly reared and delicate daughter. In prospect of such possible calamities, Mr. H.,—whom as a minister she esteemed, would require, she thought, a more heroic and valorous companion. The friends to the match replied to these scruples, and the good lady was at last overcome. The union was happy, but soon dissolved. Within the space of eighteen months he was a father and a widower. On his marriage the parents of Mrs. Henry came to Chester, and took up house, and with them lived Mr. and Mrs. Henry in the most endeared affection. The more she saw of her son-in-law, the more did the old lady admire and love him: only one thing pressed upon her heart, her having refused at first to sanction the marriage of her daughter to such a husband. She confessed that pride and covetousness were the springs of her opposition, and never could forgive herself her conduct. Ever after she acted a noble and Christian part towards Henry, and profited exceedingly by his ministry and society. He continued in the family after the death of his beloved wife, while their mutual esteem became daily stronger. He appears not to have thought of marriage again until his excellent mother-in-law proposed that he should be united to another of her relations. This to him unspeakably valuable union was soon completed, when the parents of his former wife rejoiced at seeing him settled to their wish, and retired to one of their estates. Ten months after marriage a daughter blessed their union. She soon died, to the great anguish of her parents. Another and another was born, and died. In his own good time the Lord ceased to contend with him, and "built up his house." He blessed his servant with children — children that proved a blessing.

Henry "walked with a perfect heart within his own house." His family economy much resembled that of his father. A short invocation, reading the Scriptures, exposition of the same, praise, and prayer, were the order of his devotions. The whole occupied from thirty to forty minutes. His family were a little congregation of themselves, and truly they wanted not for sermons. While he expounded, the elder members took notes, the younger listened, and at the close were examined as to what had been said. To this is to be ascribed the astonishing faculty of exposition that Henry possessed, and the Scripture wisdom and Christian worth of his offspring. Twice a-day he went this round, and occasionally he kept family fasts, when all in the house joined him—often he called in friends, and frequently he was occupied in these alone. All this was performed on sabbaths also, being rather increased than diminished, notwithstanding the length and labour of his public services; and this, we are told, without fatigue or weariness to himself and others. To us of this pigmy generation, such an account seems incredible and romantic. We have said that his domestic devotions on sabbaths were not diminished; we might have said they were *doubled*. Between services he engaged with his family in religious exercises; in the evening, when the labours of the day had ended, he repeated in his house the past sermons, prayed, sang, catechized the youth, when there were present many of his neighbours. All this before supper; after that followed another sederunt, when the elder children and servants were catechized, and heard repeat what of the sermons they remembered; the 136th psalm, containing twenty-six verses, was sung, and the whole concluded by prayer!

We leave our readers to judge of the corporeal strength and spiritual ardour which could sustain all this. What would many of the hot-bed ministers of this age think of adopting such a model as Matthew Henry? Such then was his private work on sabbaths, and his public accorded with it. Six times he sang, six times he prayed,—and some of his prayers took up half an hour—twice he expounded, twice he preached. Nor was he idle, or engaged wholly in study during the week. Take an example; from the 11th of Hebrews, in the space of about eighteen months, he preached some 140 sermons at week day meetings. His energy was equalled by his perseverance and stability of purpose. He resolved to preach on Scripture questions as the subjects at some of his week lectures, and continued in it for twenty years, until he had preached from the last question in the book of Revelation!

Twenty-five years did this admirable man live and labour at Chester, during which he had many joys and sorrows. The death of children, of his own parents, and his wives' parents, of brothers, friends, companions in the house of God, had taught him that this is not our home. Some ten or eleven years after his coming to Chester, he visited London, and there

preached with astonishing acceptance, and ever after continued to be a favourite in the metropolis. There was no pulpit of consequence that became vacant to which he was not invited; but all to no purpose. He adhered stedfastly to the church at Chester for many succeeding years. The church at Hackney being bereft of their own inestimable pastor, Dr. Bates, invited Henry, who promptly refused. After much fruitless solicitation they ceased and obtained another. Him, too, after many years, the Lord removed, and once more the people urged Henry to accept the oversight among them. Again he declined, but they persevered, and coolly told him they would not be put off. He began to relent, and at last agreed to supply them during a few weeks; for the thought occurred—It may be the hand of God is in this, and I resist him. At Hackney he preached a succession of sabbaths, and saw meet to comply with their wishes before he returned. To this he was induced by the advice of many ministers and Christian friends, and the altered posture of affairs at Chester. This step was not taken without almost an excess of deliberation and caution. If there ever was a conscientious removal, we judge that this was one. With his comforts he wanted not for discouragements at Chester, and the measure of his success was not all that might have been imagined from his labours, piety, and acceptance. Probably at no period was the number of his church above 250, and the aspect of things was darkened towards the latter part of his stay; among the reasons which led him to leave Chester, one was, that "many who had been catechised with them, and many that had been communicants, had left them, and very few had been added to them." This weighed heavily on his mind, for he thought his "work was done," and that he might succeed better in a new sphere, and that a new voice might command more notice in Chester. To London, therefore, he came, and began his labours with his wonted fervency, and met with universal acceptance. He promised to make frequent visits to Chester, that he might see his attached flock; and this he accomplished: for he returned thither twice during the period of his residence at Hackney—which was but two years. On the second of these tours, while on his way from Chester, he was taken ill at Nantwich, where he died—being carried off, as was supposed, by apoplexy. To an old and intimate friend who was with him, he addressed these memorable words:—"You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that one can live in this present world."

It remains to speak of Henry as an author. His publications amount to nearly forty, exclusive of his huge Commentary. Had he done nothing but write, his life must have been one of vast labour. It should, however, be observed, that his composition was not of that terse and condensed description, which great care alone can produce. Things were issued as they arose, without selection, without retrenchment—and language was employed with similar negligence. This was, however, the vice of the period, not of the man. The study of good writing was neglected, and its laws not understood, and the majority of religious writers were but imperfectly educated. Of Henry's minor works there is hardly one at present held in any estimation. His fame is suspended on his Exposition, which has long been renowned, and probably will continue to be so for generations to come. This, like all his other works, is quite characteristic of the man, abounding in common-sense and common-place, full of piety, points, and quaintnesses. After a long consideration of him and his performances, our own judgment is, that perhaps few men have ever made more bricks with less straw. Of him it might truly be said, He did what he could. He laid out his all for God. The most industrious artisan is not more wholly devoted to his employ than was Henry to the duties of his office. From five in the morning, he was in full occupation till a late hour. The frequency of his appearances through the press, and in the pulpit, was utterly incompatible with much preparation for either, and yet it is very questionable whether more polish and elaboration would have contributed an iota additional to his popularity and usefulness. While he developed no mark of originality or profundity of thought, no striking feature of character, or uncommon power of mind, he enjoyed, through a long space and a wide extent, the goodwill of mankind. He was happy in possessing just those qualities which capacitate for usefulness, without exciting envy, and render a man universally agreeable, without creating terror by greatness, hatred by brilliance, or contempt by meanness. No element of sublimity entered into his mind or character, and he

was quite incapable of pathos. Wherever he came, his countenance, like the morning sun, poured a tide of comfort and gladness into every heart. He endeavoured to make the most of things. He saw that life had its winter, and endeavoured to shield himself from its inclemency, its horrors, and its storms. He saw, too, however, that it has its summer, with its sweet sunshine and gladdening showers, verdure, and odours, and melodies, and "his heart danced to the song of hope." At the farthest remove from the philosopher and the metaphysician, he was yet as a husband, father, pastor, friend, one of the loveliest and most beloved of mankind.

Sabbath and Day-Schools.

ON THE PURITAN PASSION FOR EDUCATION.

THE spectacle of an educated people has not often been presented to the eye of mankind. No place in our world, according to Dr. Dwight, ever so nearly approached it as New England. In that country, even in his day, there was a school-house sufficiently near every man's door to enable his children to attend instruction throughout most of the year. Poverty had no effect in excluding a single child from the means of a good business education. The whole mass of the people were taught to read, write, and keep accounts. A solitary individual might here and there be found who, from some cause, had not profited from the privilege; but such a person was always viewed with a mixture of pity and wonder. A stranger travelling through New England marked with surprise the multitude of school-houses appearing everywhere at little distances. Even in the new settlements, while the inhabitants were still living in log-houses, they not only erected school-houses for their children, but built them in a neat style, so as to throw an additional appearance of deformity over their own clumsy habitations. This attachment to education in New England was universal. In the old and established townships almost every man, woman, and child had the use at least of a Bible, and the great body of them actually read that sacred volume more than all other books. Every child was carried to the house of God from the cradle, and only left that house for the grave. Nearly a thousand youths, natives of New England, were always in the colleges erected there; and in almost every village were found literary men and social libraries.

Here, then, is a system of intellectual causes in operation: it is important to ascertain their effects. According to the same great authority, the influence of this diffusion of knowledge extends to every department and every concern of life. Conversation, one of man's highest distinctions, is carried on with a respectable degree of good sense, a variety of information, and often with wit, humour, and brilliancy. Minds may be said to mingle in it and with each other. All the people are neighbours, social beings, sympathize, cherish sentiments, and are the subjects of some degree of refinement; nor will men of superior knowledge, unless fastidious, fail of entertainment or instruction in their intercourse with the farmers and mechanics of New England. Intellectual improvement is, in a measure, extended to all. This common education, in cases innumerable, has laid the foundation of the highest attainments. Multitudes thus trained have, by their own subsequent efforts, become magistrates, lawyers, legislators, physicians, divines, and, as such, through life sustained useful and honourable characters. Such have been found, in several instances, on the highest bench of justice, and the most dignified seats of legislation. In that great country, even during the eight years of the revolutionary war, only one man was put to death by the hand of violence, and one by the hand of civil justice. The number of capital punishments for 175 years was only 13; and these, to a man, were blacks and strangers. From the settlement of the colony up to the time of Dwight, only two duels had been fought by inhabitants of New England. To these facts the history of the world affords no parallel.

As the result of the whole, Dwight thus sums up:—"On a country more peaceful and quiet it is presumed the sun never shone. There is not a spot on the globe

where so little is done to govern the inhabitants; nor a spot where the inhabitants are so well governed, or where the state of society is so peaceful, orderly, and happy."

These facts, while they ought at once to instruct and to humble us, may also supply a measure of satisfaction. The seed of the tree which for centuries has borne fruit so precious was carried from England. This glorious passion for education is wholly of English origin. A generation has passed away since Dwight, a New Englander born, wrote his travels; but Baird, whose parentage was Scotch, and the sheets of whose work are yet scarcely dried, bears the same testimony. "Wherever," says he, "we find the descendants of the Puritans in America, we find a people who *value education as the first of all earthly blessings;* and when a colony from New England plants itself, whether amid the forests of Ohio, or on the prairies of Illinois, two things are ever considered as indispensable alike to temporal and to spiritual and eternal welfare—a church, and a school-house. Nor was this thirst for education confined to the New England Puritans; it prevailed to no small degree among the Scotch and Irish Presbyterians, the Huguenots, the early German emigrants—all, in fact, who had fled from Europe for the sake of their religion. It is owing to this that primary education has been diffused so widely throughout the United States." The extent of the influence of this, the still-surviving spirit of the pilgrim fathers, may be learned from the fact that at the last census in 1840 the number of primary and common schools amounted to 47,209, attended by 1,845,245 scholars!

Such is the fruit of a passion for education in the breast of a few persecuted Puritans who fled from the land we now live in. They left behind them a portion of their quenchless ardour in behalf of this the highest concern of the human race; and although this remanent portion has unhappily slumbered long in the bosoms of their British successors, that it is not dead is now fully demonstrated by the grand movement which has already commenced among the Congregational churches of England.

Wednesday and Thursday, December 13th and 14th, 1843, will, for centuries to come, form an era in the annals of English Independency; for on those days some three hundred ministers and gentlemen from all parts of the nation assembled to confer on the great question of general education.

NAPOLEON'S VIEWS OF THE CHARACTER OF JESUS CHRIST.

"Cast thy bread upon the waters" is the Teacher's motto, and his encouragement. It will not only "be found after many days," but found, sometimes, where it was least expected. Here is an extraordinary instance: Count de Montholon, the faithful friend of Napoleon, relates a conversation of that remarkable person in St. Helena, in the words that follow:—

"I know men," said Napoleon; "and I tell you that Jesus is not a man!

"The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher; for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

"Alexander, Cæsar, Charlemagne, and myself, founded empires; but upon what did we rest the creation of our genius? Upon *force.* Jesus Christ alone founded his empire upon *love;* and at this hour millions of men would die for him.

"It was not a day or a battle which achieved the triumph of the Christian religion in the world. No! it was a long war, a contest for three centuries, begun by the Apostles, then continued by the flood of Christian generations. In this war all the kings and potentates on earth were on one side; on the other, I see no army but a mysterious force; some men scattered here and there in all parts of the world, and who have no other rallying-point than a common faith in the mysteries of the cross.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the 'great Napoleon!' What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth! Call you this dying? is it not living rather? The death of Christ is the death of a God!"

Napoleon stopped at these last words;

but General Bertrand making no reply, the Emperor added, "If you do not perceive that Jesus Christ is God, I did wrong to appoint you General."

Those who are familiar with Napoleon's cast of thought and style of expression, will perceive in this passage strong marks of genuineness. Here is much of his depth, force, rapidity, and energy. These strange words seem to indicate, at least, intellectual submission to the claims of the gospel of Christ; and it cannot be proved that it was not accompanied with the homage of the heart. Such words were not an ebullition of enthusiasm. These were not thoughts of yesterday. Amid the tumults of war, and the convulsion of nations, Napoleon found time for reflection. It is an established fact that, at an early period, he read Dr. Bogue's Essay on the Divine Authority of the New Testament, with the deepest interest. It is well attested that he expressed himself convinced thereby of the Divinity of Christianity. It is equally certain that his chaplain, the Italian abbot, Bonavita, who was a liberal and a good man, received a splendid copy of the Bible from a gentleman connected with the Bible Society, with a request that he would give it to the ex-emperor, and that after Bonavita's arrival at St. Helena, Napoleon did actually read much in the Scriptures, and spoke of them with the profoundest respect. Again, it is certain, that during his residence at St. Helena, there was a revival of religion on the island, which extended to the soldiers who guarded the Great Captive, and among whom a meeting was held for exhortation and prayer but a few steps from his dwelling. Who will affirm that no drop of the shower of heavenly grace fell upon his troubled spirit? On his death-bed, he often pronounced the name of the Lord Jesus Christ. If the specific account of a conversion be wanting, there is yet much here to excite wonder, and something to encourage hope. Let us sow beside all waters.

THE PYRAMID OF SCIENCE.

A DIALOGUE BETWEEN JAMES AND HIS PASTOR.

PASTOR.—James, have you read Rasselas?

JAMES.—I have, sir; but so long since, that I have not a very distinct impression of it. I remember, however, Imlac's account of the qualifications of a poet, and the prince's comment upon it—which I thought but too applicable to general learning: "Enough," said the prince, "thou hast convinced me that no human being can ever be a poet." So say I; no man in my circumstances can ever be a scholar.

PASTOR.—You are mistaken, James. There is hope for you. Wonders have often been achieved by persons less favourably situated than you. Never did man enjoy such facilities for the acquisition of knowledge as at the present hour. The labour of ages has at length nearly completed an arrangement of the materials which constitute the Universe, under three great classes of Minerals, Vegetables, and Animals—the three kingdoms of Nature, the description of which is termed Natural History. There are museums of Natural History containing specimens of almost every object included in these classes; so that within the limits almost of a common garden you may examine the whole of the material universe.

JAMES.—But, sir, the motions or changes which are going on every where around me present a most perplexing subject.

PASTOR.—Much less so than you suppose. These changes are merely a repetition and mixture of a few simple manners or kinds of change, which are, in all cases, constant and regular. All these changes may be referred to four distinct classes—Physical, Chemical, Vital, and Mental. The simple expressions which describe them are denominated Laws of Nature; and as a body of knowledge, they constitute what is called Science or Philosophy, in contradistinction to Natural History. These two make up the whole of our knowledge of Nature. The General Laws of Nature being thus divisible into Physics or Natural Philosophy, Chemistry, Life, (commonly called Physiology,) and Mind, these four classes may be said to form the Pyramid of Science, of which Physics is the base, and the rest the superstructure.

JAMES.—May I beg a little further explanation of these points?

PASTOR.—Certainly, James. The laws of Physics govern every phenomenon of nature, in which there is any change of place. The great physical truths are now reduced to four, and are referred to by the words atom, attraction, repulsion, and inertia. These atoms of matter, by mutual attraction, cling together and form masses, solid, liquid, or aeriform, according to the quantity or repulsion of heat among them—and which, owing to their inertion or stubbornness, gain or lose motion, in exact proportion to the force of attraction or repulsion acting on them. Can any thing give a more astonishing idea of the nature and importance of methodical science than the fact that the man who understands these four words understands the greater part of the phenomena of nature? Solid bodies, existing in conformity with these truths, exhibit all the phenomena of Mechanics; Liquids exhibit those of Hydrostatics and Hydraulics; Airs, those of Pneumatics; and so of others, as set forth in the following table.

JAMES.—Do the laws of Physic, then, explain all the phenomena of nature?

PASTOR.—No; had there been only one kind of substance or matter in the Universe, these laws would have done so; but there are iron, sulphur, and charcoal, and about fifty others, which appear distinct. These, taken singly, obey the laws of Physics; but, when placed in contact, they give rise to a new order of phenomena. All such changes are called Chemical. Chemistry, therefore, is a superstructure

on Physics; and can only be understood and practised by a person who is acquainted with Physics.

JAMES.—Chemistry seems full of wonders; but, sir, Life appears to present something still more complicated.

PASTOR.—It does: under its influence matter forms bodies, with a curious internal structure of tubes and cavities, in which fluids move and produce incessant internal changes. These are called Organised Bodies, because of the various organs which they contain: they form two remarkable classes—Vegetables and Animals; the former fixed to the soil, the latter endowed with the power of motion. The phenomena of sensation, self-motion, growth, decay, death, and others, belong to Life: thus Life is a superstructure on Physics and Chemistry, and must be studied in connexion with them.

JAMES.—Does the science of Mind belong to these departments?

PASTOR.—No, James; it is quite distinct. Mind, unlike that of organic life, which could not be understood until Physics and Chemistry had been previously investigated, attained considerable perfection in an early age, especially among the Greeks; while of the others but little was known. The work of pure analysis, however, was reserved for the moderns, who, from a few simple laws of mind, have deduced all the subordinate departments of Mental Philosophy, just as they have deduced Mechanics, Hydrostatics, Pneumatics, and so forth, from the laws of Physics.

JAMES.—Do these four great departments, then, make up the sum of human knowledge?

PASTOR.—No, James; these united form the groundwork of the very curious, refined, difficult, and important science of Mathematics. Most of the facts and laws of Physics, Chemistry, and Life, are expressed in terms of QUANTITY, signifying more or less, as when we speak of the magnitude of a body, or say that the force of attraction between two bodies diminishes as their distance increases; hence the necessity of a set of measures or standards with which to compare all other quantities, which at first were supplied by nature, as for numbers, the fingers, fives and tens; for length, the human foot, cubit, pace, and so forth; for surfaces, the circle, the square, the triangle, and the like; and for solid bulk, the corresponding simple solids of globe, cube, cone, pyramid, and so on. The rules for applying these standards to all cases, and comparing all kinds of quantities with each other, constitute a body of science called the Science of QUANTITY, or Mathematics, which may be considered a fifth department of science. Under these five heads is included all the knowledge of the universe which man can acquire without the aid of REVELATION. All the Arts which supply man with comfort and adorn his dwelling-place are founded on this knowledge. The architect, the machinist, the mariner, the carpenter, and others of a like class, have to do with Physics; Chemistry and Physics combined direct the miner, the glass-maker, the dyer, the brewer, and so of other vocations.

JAMES.—How, then, sir, do you construct the Table of Sciences according to the plan just sketched?

PASTOR.—That Table will be as follows:

1. PHYSICS.

Mechanics,
Hydrostatics,
Hydraulics,
Pneumatics,
Acoustics,
Optics,
Electricity,
Astronomy, etc.

2. CHEMISTRY.

Simple Substances,
Mineralogy,
Geology,
Pharmacy,
Brewing,
Dyeing,
Tanning, etc.

3. LIFE.

Vegetable Physiology.

Botany,
Horticulture,
Agriculture, etc.

Animal Physiology.

Zoology,
Anatomy,
Pathology,
Medicine, etc.

4. MIND.

Intellect.

Reasoning,
Logic,
Language,
Education, etc.

Active Powers.

Emotions and Passions,
Justice,
Morals,
Government,
Political Economy,
Natural Theology.

5. SCIENCE OF QUANTITY.

Arithmetic,
Algebra,
Geometry, etc.

From the mutual dependence of these different departments, it is obvious that in order to complete erudition, this is the order in which they ought to be studied, so as to prevent repetitions and anticipations, and to diminish as much as possible the labour of acquirement. The greatest sum of knowledge obtained with the least trouble, is that which proceeds from the study of the few simple truths of Physics. The laws of philosophy may be compared to keys which open the way to scenes such as fancy never pictured; or to a touch of the finger of Omnipotence, which removes the veil from the face of the Universe, and discloses wonders of glory and beauty without number and without end.

JAMES.—Is this the order in which study is now generally conducted?

PASTOR.—Would that it were! But it is otherwise; it is in most cases the reverse; but all material deviation from this order is a deviation from Nature, and an error for which the student is visited with the severest penalty in the shape of difficulty, delay, and disappointment. In our most famous seats of Learning, indeed, absurdity seems to have been, and still to be, practised upon system. Grave senates and grey-headed sages appear to have made it a solemn inquiry how the end might best be lost in the means. In the morning of life they bind ingenuous youth to the cars of Language, Logic, and Abstract Mathematics, forgetting or despising the fact that these objects have not a particle of value but in their application to Physics, Chemistry, Life, and Mind.

JAMES.—Would this method then shorten the path to general knowledge?

PASTOR.—Shorten it! Yes, incalculably! By thus arranging Science according to its natural relations, and thereby avoiding all repetitions and anticipations, a very complete system might be exhibited within very narrow dimensions, that is, in Five Volumes, each having for its subject the departments here specified. From such a work, with less trouble than is necessary to acquire a new language, you may attain a general acquaintance with the whole economy of our world! There is so close a relation among all the sciences, that consummate skill in any one branch may generally be acquired more easily by first making a careful survey of the whole, and then applying particularly to

that branch, than by an exclusive attention to it from the first. At present a great part of human labour, genius, and existence, are absolutely wasted from the want of such a system, or the neglect of such an arrangement. With Five such Volumes, James, in the space of five years, even attending actively as you now do ten hours a day to business, you may obtain no inconsiderable acquaintance with the whole body of science.

JAMES.—You greatly encourage me, sir; is there any such work to be had?

PASTOR.—Not one; the only publication which makes an approach to a supply of even the First of these Volumes, is, Arnott's Elements of Physics, an excellent production, which, but for its enormous cost, I would strongly recommend to you.

JAMES.—Under the circumstances, then, can anything be done to enable me to give effect, at least, to the principle, in the conduct of my studies?

PASTOR.—Yes, James, much may be done; but my time is gone; you will deeply ponder what I have told you till we meet again, and you shall hear more upon that point.

Obituary.

THE LATE JOHN SYKES, ESQ.,

OF LONDON.

THE family from which the subject of this notice derived his descent is a branch of the Sykes's of Leeds, anciently seated at Sikes Dyke, near Carlisle. William Sykes of Leeds, in the reign of Henry VIII., had several sons, of whom Richard, the eldest, became an eminent merchant, and from him have descended the several families of Sykes of Sledmere, Baronets; Sikes of the Chauntry; and Sykes of Westella; of which latter branch the late Daniel Sykes, M.P., was a distinguished ornament. George, fifth son of William Sykes, had a son, George, who acquired an estate at Drighlington, near Leeds, in the reign of James I.; and from a younger branch of that family the late Mr. Sykes immediately derived his parentage. He was, for about ten years, a member of the church at Maberly Chapel, and for some time one of its deacons, as well as always one of its best friends. His unostentatious benevolence, urbanity, and zeal, endeared him alike to the pastor and all the flock. He had much influence, without directly seeking any, or seeming at all conscious of having won any; thus verifying the Oracle, that "they who have used the office of a deacon well purchase to themselves a good degree." One proof of this was seen at his funeral, in the number of poor Christians who surrounded his grave at Abney Park Cemetery. Mr. Sykes was a Nonconformist of the old school; candid, but firm and consistent; spiritual, but also keenly alive to both civil and religious liberty; orthodox, but equally far removed from Hyper-Calvinism and Arminianism. Missions, also, were very dear to him. Such men are the pillars of our churches, and the "true yokefellows" of our ministry.

REV. JAMES SPENCE, M.A.

OF NEWPORT, ISLE OF WIGHT.

FOR some years past Mr. Spence suffered from an irritation in the windpipe, which troubled him more or less in the winter. He thought that his strength had been declining for two or three years past, but he enjoyed pretty good general health. Having been preaching at East Cowes on the second sabbath of November, he caught a cold in coming home on Monday morning; but notwithstanding this, he again preached on the next sabbath, and walked home on the Monday morning, hoping thereby to throw off the cold which he had caught the preceding week. He was rather worse, than better, for this journey, and continued poorly, although able to attend school, until the first sabbath of the month, when he went out to the ordinance, and returned much worse. He became very feverish and oppressed in his breathing, and continued so through the week, until Saturday evening, when he complained suddenly of being faint. Mrs. Spence gave him a little beef-tea; but he did not speak again. He breathed very softly for about a minute, and all was still. A surgeon was immediately called, but life was extinct.

Religious Intelligence.

THEOLOGICAL SEMINARY AT WELLS.

AT a Meeting held at Wells in the month of October last,

It was Resolved,—

I. That this Meeting gratefully acknowledges the benefit which has accrued to this immediate neighbourhood and to the church of Christ in general, and especially the Fakenham district, through the indefatigable and public-spirited efforts of the Rev. W. Legge in establishing and conducting for several years a preparatory College for the education of young men for the ministry.

II. That this Meeting hears with much regret that their esteemed friend and brother, Mr.

Legge, has sustained some pecuniary loss and much mental anxiety in connexion with this Institution; and that, notwithstanding its admitted excellence and past success, there is reason to fear that the present scarcity of pupils which all our Colleges are feeling is likely to compel him most reluctantly to relinquish it.

III. That this Meeting, considering that this is the only institution of the kind for the North Eastern Counties, and highly estimating the character which Mr. Legge's Academy has already attained, deeply sympathizing in the private weight of responsibility with which he has so long and nobly struggled, and unable to endure the idea of its abandonment or removal, pledges itself to do all that it can for the establishment and furtherance of this plan.

IV. That this Meeting earnestly commends this Institution to the notice of the Committees of Provincial and Metropolitan Colleges, believing that they cannot entrust their students who need a preparatory course to better care; and entreats them to consider whether they cannot secure this Academy so as permanently to connect it with the Colleges of our denomination.

V. That this Meeting is most ready to co-operate with the above public bodies, as far as it is able, in maintaining an exertion which, though originating with a zealous and disinterested individual, it cannot but deem of considerable local and public interest.

VI. That these Resolutions be transmitted to the various Colleges, etc., and that the Secretaries be a Sub-Committee to conduct the correspondence.

NEW CHAPEL AT TAUNTON.

Mr. Henry Quick, late assistant minister at Stepney Meeting, London, has received and accepted a cordial and unanimous invitation to become the pastor of the newly formed Church assembling in North-street, Taunton, Somerset, and will enter upon his labours the first Sabbath in the New Year.

A large and handsome chapel is now in the course of erection, and will be opened (D. V.) in the spring of the Year. The temporary chapel is now crowded, and the Sabbath-school flourishing with a dense population all around.

This church originated in a secession from that assembling in Paul's Meeting, Taunton, which was occasioned by the failure of an attempt to place the system of management in the above place on a more scriptural basis, and in accordance with the principles of church government adopted and advocated by the Congregational Union of England and Wales.

After every legitimate and Christian effort had been made, but without effect, the seceders quietly withdrew, and were formed into a separate church, on true independent principles, by the Rev. Dr. Payne, President of Exeter College. It is gratifying to reflect that in the large and populous town of Taunton, containing fourteen thousand inhabitants, there is ample room for the efforts and influence of two large dissenting congregations. And as they are placed at sufficient distance one from the other to prevent collision, it is hoped the event will be for the extension of the Redeemer's kingdom.

SETTLEMENT OF REV. B. H. COOPER.

The Rev. Basil Henry Cooper, B.A., of Highbury College and the University of London, having accepted a unanimous invitation from the retiring pastor and the church and congregation assembling for divine worship at the Independent Chapel, Mayer's Green, West Bromwich, Staffordshire, commenced his stated ministerial labours on Lord's-day, December 3rd, 1843.

Original Poetry.

"GOD IS LOVE."

Where'er we turn our wondering eyes—
  On earth when robed in light of noon,
Or on the boundless starlit skies,
  Where shines the sympathising moon,
  We see below, we read above,
  Delightful truth! that—"God is love."

Oh who can view those worlds of light
  Down beaming from the blue expanse,
As if they courted mortal sight,—
  And does not, in adoring trance,
  Recall the Power that bade them move,
  Exclaiming—truly "God is love?"

When first we feel the breath of Spring,
  And buds are bursting from the trees,
While joyous birds are on the wing,
  Their music floating on the breeze,
  We hear a voice in every grove,
  Proclaiming sweetly—"God is love."

When genial Summer's "ardent strength"
  In robes prophetic clothes the field,
And tells the husbandman, at length
  His hopes shall rich fruition yield,—
  Do not his glad emotions prove
  With tender power that "God is love?"

Then Autumn comes in golden hue
  With plenty in his labouring hand,
Unfolds his treasures to the view,
  And smiles with features frank and bland,
  As if with every look he strove
  To make us feel that "God is love."

And ev'n 'neath Winter's brow severe
  There lurks a kindly feeling still,
Nor does his aspect cold and drear
  Its darkest auguries fulfil;—
  Dear Friendship's hand, tho' wrapt in glove,
  Assures us now that "God is love."

And ev'n when Anger is display'd—
When thunderplays around Sinai's brow,
While faithless Israel stands dismay'd,
And haughtiest minds are forced to bow,
The Throne on high it doth behove
To teach man thus, that "God is love."

When Justice made his red arm bare
And vengeance to the nations swore,
And, ireful, spurn'd each human prayer—
Who then the curse for sinners bore?
Who sent his Spirit like a Dove
To tell the world that "God is love."

We see it in the streaming blood,—
We see it in the thorny crown,
We hear it, when 'mid railings rude
He utters forth his dying groan!
Each pang, while in the nails they drove
Told awfully that "God is love!"

Ah who that knows his guilt forgiven,
And feels the calm of holy Peace,—
That tyrant Passion's chain is riven,—
Exulting in his bless'd release,—
Again in sinful paths can rove
Or fail to own that "God is love?"

Thus when the mind surveys the ranks
Of beings by Jehovah made,—
From birds that warble forth their thanks
To Angel-hosts in light array'd,
A voice proclaims at each remove
The glorious truth that "God is love."

And when the world hath pass'd away,
And all the countless ransom'd throng,
Assembled on the judgment-day,
Begin the everlasting song—
Join'd by seraphic choirs above—
Will they not sing that "God is love?"

J. Godkin.

THE "CHRISTIAN WITNESS."

Churches of Christ! whose steady faith,
Unvarnish'd rites, and simple forms,
Rest upon what Jehovah saith,
And not upon the word of worms;

(For such are feeble, erring men,
Fathers or councils, kings or popes;
Their words, though swelling, are not then
Fit basis for eternal hopes;)

Built on the rock of God's own word,
Ye stand secure from every storm;
And, faithful to your faithful Lord,
Need fear no foe, need dread no harm.

But while ye thus sublimely stand,
Pillars of truth, and crown'd with fire,
Ye beacon-lights of Britain's land,
For this uprear'd, to this aspire.

Spread wide the written word of God;
Cheapen its price till all can buy;
Send its pure sunbeam light abroad,
And lift its guiding lamp on high.

Lift it in pulpit, barn, and school,
In street, and lane, and highway-side;
Till each wayfarer,* though a fool,
Shall take its wisdom for his guide.

Gather poor children round its light
In sabbath and in daily schools,
Let their young pens its doctrines write,
Their infant lips pronounce its rules.

Leave not the rising race to men
Who, Protestants in nought but name,
Would lead them back to Rome again,
And all her hoary deeds of shame.

Let Christian visitors explore
The abodes of poverty and sin;
And, welcomed at each humble door,
Drop the short, teaching tract within.

Let Britain's villages around
Your messengers of mercy know;
Who, claiming all as common ground,
Shall preach the truth where'er they go.

Your laymen, why should they stand still?
Is nothing left for them to do?
No active part for them to fill,
In fields where labourers are so few?

Nay, shrink not, with the pride of Rome,
From using gifts which Christ hath given;
Are they thus gifted? let them come
And aid us in the cause of Heaven.

Pastors, awake! and churches, rise!
The morning star of hope appears;
It lights you onward from the skies,
And God's own voice your progress cheers.

Dublin, Dec. 6, 1843. W. H. C.

* Isa. xxxv. 8.

THE APPEAL OF "THE WITNESS."

Hail, Judges! hail! we lift the veil,
And stand before your bar,
To raise a voice, with accents choice,
That shall be heard afar.

We bid you heed, the cause we plead,
'Tis that of truth and love;
We wish to raise, with notes of praise,
The grovelling soul above.

We witness now, with sternest brow,
Against all vice and wrong,
And boldly dare no sin to spare,
Though sanction'd by a throng.

We'll speak for peace, and never cease
To advocate that word,
Which loud proclaims, in hallow'd strains,
The goodness of the Lord.

We'll speak for youth, that they, in truth,
May walk with active feet;
For them explore the boundless store,
And point to wisdom's seat.

We'll strive to fill with holy zeal
The ransom'd church of God;
And onward cheer, devoid of fear,
The army bought with blood.

And when the saint grows weak and faint,
When trembling and afraid,
With gladd'ning song, and promise strong,
We'll hasten to his aid.

Thus much we say; but here we stay;
Peruse our first "address:"
Support us well, and we can tell
You'll "witness" our success.

Luton. R. ROBINSON.

THE VOICE OF THE "CHRISTIAN WITNESS."

A WITNESS for the truth am I;
Receive me in the Lord;
For I am come to testify
Of him and of his word.

Of him,—that he is Lord supreme,
Most holy, wise, and good;
Worthy of infinite esteem,
Of love and gratitude.

And of his word,—that it is light,
Shining in earth's dark place;—
That it is truth, holy and right,
The instrument of grace.

Next of his kingdom hear, while I
Unfold how it began,—
Not of this world, but from on high,
Of God, and not of man;

Having one Lawgiver, Divine,
And jealous of his right,
Accomplishing his great design
Unhelp'd by human might;

Who will not to another give
A glory all his own;
But still proclaimeth—As I live,
I will be Lord alone.

Christians, I sound the warning note;
For service now prepare;
First, to this Lord yourselves devote,
And then his truth declare.

Know it; and always ready be
To give an answer clear
To every man that asketh thee,
With meekness and with fear.

With meekness, well becoming those
For whom the Meek One died;
With fear, of prejudicing foes
By rashness or by pride.

Bearing the fruits of righteousness,
Speaking the truth in love;
Your works of faith the Lord will bless
With unction from above.

While vice shall wither at his glance,
And error hide its head,
By you his kingdom shall advance,
By you his praise be spread.

So when ye have fulfill'd your day,
And all your course is run,
The Master's gracious voice shall say—
Servants of God, well done.

Newbury, Dec. 19, 1843. H. M.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION: OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE BRITISH MISSIONS CONNECTED WITH THE UNION.

THE Congregational Union of England and Wales is a free and fraternal association of Independent churches, and of their pastors and deacons, in harmony with their known principles, and for the promotion of their common interests and objects.

The Union fully recognizes the strict independency of each church; and is bound by its constitution not to touch the internal affairs of the churches, or to entertain any question affecting any single church in its individual and separate capacity.

The assemblies of the Union consist of delegates from the united churches, and of other brethren eligible to attend as Elders of churches connected with it. The declarations of these meetings on any subject, express no more than the opinions of the brethren present at them—and their proceedings are in respect of the absent no more than recommendations, and take effect no otherwise than by voluntary approval and co-operation.

The constitution and principles of Independent churches happily prevent any Union that would invest some with authority over others. In love, freedom, and agreement they can

unite; but to attempt their union by other bands would at once divide and scatter them.

If it is supposed, that such union as is possible to churches so free, and so jealous of their freedom, must be very feeble and useless, this is a mistake. For such objects as are appropriate to the Union it has strength and efficiency. Its meetings present occasions for happy fellowship among the brethren assembled. In them interesting and important questions can be discussed—intercourse with other bodies of Evangelical Christians can be maintained—movements for promoting the truth and the cause of Christ may be originated. In a word, the public spirit, the united efforts, the general interests of the Congregational churches, have been greatly advanced by this Union, during the thirteen years it has been in existence and operation, while there is every prospect that its future course will be yet more efficient and salutary.

Next to its assemblies the Union finds the press its most effective means of usefulness. It has, therefore, published a series of tracts and declarations suited to the times, and designed to vindicate and to benefit the churches. It has issued a Hymn Book, which has been very extensively approved and adopted, and a revised edition of which is now nearly ready for the press. It puts forth annually a calendar or year-book full of information equally interesting and valuable to the body. Under its auspices two volumes of Historical Memorials of the denomination, have been put forth, and a third, and concluding volume, is now ready for publication. This work is a compilation from rare documents and treatises illustrative of the principles, and of the early history, of the Independent churches of this country.

And now the Union sanctions and promotes the publication of the CHRISTIAN WITNESS, intended to advocate the principles of the Independent churches; to diffuse intelligence of their affairs; and to promote enlightened interest in their great cause, and in their common welfare. It will follow as a matter of course, that the Committee of the Union will employ the CHRISTIAN WITNESS for publishing its proceedings, and for advancing its objects. Every thing will be attempted, indeed risked, to secure success for this organ of denominational interests. Cheap in price; replete with matter; popular in character; earnest in tone of thought and feelings on great truths and interests—the aim will be to make this Witness bear such a testimony as must be heard, regarded, and welcomed to the greatest possible extent amongst all who think, and read, and feel on the vital and sacred principles dear to consistent Congregationalists.

In this first number of the CHRISTIAN WITNESS, it is wished to give a general view of the constitution, objects, and operations of the Congregational Union. Future numbers will present detailed and contemporary intelligence of its movements and interests. The recent

EDUCATIONAL MOVEMENT of the Union is in itself of immense importance, of immediate urgency, and at the same time well adapted to illustrate the character and usefulness of this extended association of the Independent churches. The Union holds two general meetings in each year—its Annual Assembly in London every successive May, and an adjourned meeting of the same in the October following, in some principal Provincial city or town. Five of these autumnal meetings have been already held successively at Birmingham, Bristol, Nottingham, Liverpool, and Leeds. At each of these meetings a goodly number of Brethren has convened, and most favourable opportunities have been obtained for discussing general questions of deep interest and importance to the churches.

When the meeting assembled at Leeds in October last, the subject most requiring attention, was that of General Education. In the preceding session of Parliament, the pernicious bill for regulating Factory labour and education introduced by Sir James Graham, had been happily defeated solely by the energetic and unprecedented efforts of the friends of religious liberty, though opposed by a rare combination of all political parties, and of all parliamentary interests in favour of the measure. It is impossible to estimate too highly the value of this triumph. By it we have been rescued from incalculable social, educational, and religious evils. But the opponents of that bill were not opponents of education, nor did they doubt or question that education in England most urgently requires to be both extended and improved. What, therefore, they would not allow the Government to do by force and injustice, they felt bound to do by voluntary, benevolent effort. The Episcopal church first began to move its great power, and to draw upon its immense resources for voluntary education. The Wesleyans followed, acting with great vigour and wisdom through their own Connexional plans and arrangements; and proposing within the next ensuing seven years to raise two hundred thousand pounds, and to originate seven hundred new daily schools.

It was, therefore, time for the Congregationalists to move for an object of which they had long been the consistent and zealous advocates. The subject was largely discussed at Leeds—a central committee to proceed with measures for moving the whole denomination to combined and vigorous efforts, was appointed—this committee found it necessary to invite to a conference in London, delegates from all churches that might concur in appointing representatives for the purpose; on the 13th and 14th of December, this important meeting was successfully held—a numerous and influential body of delegates assembled—many most important points affecting the great questions of general education, and of the course to be adopted in advancing its interests by the Congregational churches at the present juncture, were discussed, and determinations taken thereon—a subscription was commenced which already exceeds twenty thousand pounds—and the Central Committee was sustained in carrying forward the work till May next, when more public proceedings, and a more extended basis of operations, are contemplated.

Thus the importance and value of such an organization of the Congregational churches as the Union presents, has been made evident. And now the work must be done! Let every reader of the CHRISTIAN WITNESS put his hand to it! Sunday-school Teachers, it is your work! If you would retain your children in your sabbath-schools, you must protect them in really good daily schools, from influences that will otherwise deprive you of them. If you

would really advance their religious education as it ought to be advanced, you must provide for them efficient instruction in general knowledge through the week. Whoever can give money, or contribute labour and influence to this great work, it is expected that he now should do his duty.

Another illustration of the nature and value of the Congregational Union is supplied by the BRITISH MISSIONS connected with it—so called because of their national character—so called to appeal to patriotic feelings, interests, and obligation—so called because prosecuted in the British dominions in England, Ireland, and the Colonies. The societies for British Missions are the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society. They are grouped together, that they may present the unity of a great and common, though varied object; and that their friendly connexion with each other may facilitate and strengthen appeals to the churches for their joint interests and support. They are affiliated with the Union, that they may on the one hand receive whatever advantages can be obtained from the influence, proceedings, and councils of its annual assemblies; and that on the other hand, they may render assistance to the Union by completing the idea and extending the practice of united action and fellowship among the churches. But these societies are not so connected either with each other, or with the Union, as in the least to affect or impair the complete independence of each. They have, and observe, their separate constitutions—the subscribers to each elect its committee and officers in open annual meeting—the Committee and officers of each, so elected, manage its affairs without interference of any kind from the Committee or officers of either the Union, or of the other affiliated Societies. They unite for mutual help in general appeals and counsels, not to invade each other's rights and liberties.

The connexion of these Societies with the Congregational Union was also intended to give them, in the most unobjectionable manner, a denominational character. The Home Missionary and Irish Evangelical Societies were not originally constituted on a Congregational basis, but were formed and supported by Christians of various communions agreeing in the great principles of Evangelical truth; and for many years worked well on that basis and plan. But times changed. Dividing influences sent the men of Israel each to the tents of his own tribe. United action in missions, among the people of the British Empire in all its parts, became less and less practicable. The Union of various denominations in these Societies became little more than a name. Moreover, the importance of the distinctive principles of Congregationalists grew more evident from the altered state of general opinions and interests. They could no longer be held in abeyance. A public, an open testimony to them became necessary for the sake of the great doctrines of grace, with which their practical connexion had become manifest; therefore, with a peaceful, cordial unanimity, these Societies connected themselves with the Congregational Union. The Colonial Missionary Society was connected with the Union from the first. It in fact grew out of the proceedings of the Union, especially its deputation to America and the Canadas. It would have been utterly impossible to prosecute missions in the British Colonies on any united plan. There, if possible, the separation of religious bodies is more complete, there competition is more eager than in the Parent Land. Besides, how could Congregationalists, with the glorious results before their eyes of colonization in New England, conducted strictly on their own principles two centuries ago, do otherwise than abide by, and propagate their church polity, as well as their doctrinal faith, in every British Colony to which they might gain access?

May successive numbers of the CHRISTIAN WITNESS, through long years to come, publish and record the peace, the progress, the triumphs of British Missions!

HOME MISSIONARY SOCIETY.

THE Home Missionary Society was formed in London in 1819. It was a fact well known to multitudes, that in the great majority of instances, the 11,000 parishes of this country had no preaching of Christ and Him crucified. In the Established Church there were not at that time more than 1,500 ministers who were supposed to be Evangelical in their sentiments, out of the 12,000 clergy in that establishment! The efforts of other denominations did not supply the deficiency. A new agency was required; and that was supplied by the formation of the Home Missionary Society.

The work undertaken was one of the noblest that could engage the attention of British Christians. It commenced at a time when no similar plan was in operation for the whole of England. The object was to introduce the gospel into the destitute districts of this country, where it was either not preached at all or inadequately supplied. Believing that at that time what is called the neutral principle would induce various denominations of Christians to forward this scheme of Christian benevolence, the Society did not assume a denominational aspect. Many years, however, had not passed away, before nearly every Christian community had formed a similar society for spreading the gospel at home, according to its own views of Christian truth and church polity. And as the Home Missionary Society had, by the current of events, been left almost entirely to depend on the Congregational churches for support—as its agents, and the churches formed through their instrumentality, were Congregational, and as the associations co-operating with it belonged to the same body of Christians, it appeared to all parties, as there was no rule against it, that a more intimate connexion should be formed with the churches of that order.

This desirable object was carried into effect in May, 1840; when at the annual meeting, held in Exeter Hall, it was connected with the Congregational Union of England and Wales. This event has not altered, in any respect, the object which the Society had originally in view. The religious principles of the agents are the same as at first—the churches formed are the same, as to their church polity—and the salvation of sinners is still sought, as infinitely superior to all other objects. At the same time a pledge is given by this more intimate connexion with the Congregational churches, that those views of the nature

of Christ's kingdom, which they hold to be scriptural, are firmly maintained—while those stations on which churches of Christ have been formed, are not permitted to be deprived of their pastor because Evangelical curates may be appointed to parish churches. In cases, however, where no church is formed, and where Evangelical instruction is sufficiently supplied from other quarters, the directors occasionally withdraw their agents, and send them to more destitute districts.

The Society, since its formation, has gradually extended its operations. Since 1840 its stations and agents have greatly increased. Two classes of agents are employed in carrying out the designs of the Society. The first consists of those who are exclusively devoted to missionary work, under the immediate direction of the Society, and of those County Associations which are connected with it. Of these agents there are 74. The other consists of pastors, who receive grants from the Society, on condition of supplying the villages around them with regular means of Christian instruction. The whole number employed is 150. These two classes of agents occupy 150 principal stations, and preach, besides, in 512 out-stations. The population among which they labour, or which is in the immediate neighbourhood, amounts to 600,000, of which number, about 50,000 regularly attend their ministry, and assemble, on the sabbath or on week evenings, in 247 chapels and 415 rooms of different kinds. These places of worship are situated in 499 parishes, in most of which no Evangelical clergy labour; while in many of them there is no gospel preached by any other denomination. Were it not, therefore, for the agents of the Home Missionary Society, there would be, most probably, the total absence of all scriptural instruction—the neglect of public ordinances by the people, and consequently the danger to which those are exposed who perish for "lack of knowledge." While, however, the preaching of the gospel is the primary object which all the missionaries keep constantly in view, and which, during the past year, God has greatly honoured, by the conversion of more than 600 souls, it is by no means the only one to which their attention is directed. Hence they have established Sunday-schools and Bible classes, and have circulated many thousand copies of the Scriptures. Also, when the Spirit of God blessed the word, Christian churches were formed, and immediately Christian Instruction Societies commenced operations. Through this agency many hundred thousand tracts have been distributed. All these schemes of usefulness have been in actual operation for a number of years, so that there are now 218 Sunday-schools on the stations of the Society, containing 13,445 children, who are instructed by 1,756 teachers. In addition to these the missionaries have 110 Bible classes, containing 1,400 pupils. Besides the stations in which there is regular religious service, the missionaries visit villages, in which the influence of the clergy and their friends keep all the cottages closed against them, and preach, during the summer, in the open air, and during the winter circulate religious tracts.

Notwithstanding all the difficulties with which the Society has had to contend, the results of its operations have been very encouraging. The state of things during the past year has been already given. A sentence or two will, therefore, be sufficient to give the aggregate result. It has introduced the gospel into hundreds of villages where it was previously unknown. It has been instrumental in the conversion of thousands of individuals—many of whom have died in the faith of Christ. It has collected together converts in many places, and united them in Christian fellowship. It has erected through means of its agents many chapels, which are secured by trust deeds to the people worshipping in them, and to the Congregational denomination. The Society claims no control over them. On all the stations the same kinds of moral instrumentality are employed, that are to be found where Christian churches are active and prosperous. The Society has stations in thirty-four counties of England.

But while there is abundant cause for gratitude to God, on account of what he has done by means of the Society, there is an immense field of labour yet to be occupied, a large part of which the Congregational churches are bound to cultivate. There are also circumstances, some of them peculiar to the present time, which require the serious and solemn consideration of every friend of his country.

1. There are at least 8000 parishes still without the gospel in the Established Church.

2. Notwithstanding all the exertions of Evangelical denominations, many hundreds of the above parishes are at this time destitute of the gospel.

3. Great numbers of the clergy are now actively diffusing what true Christians believe to be deadly error.

4. The people would at present welcome the pure gospel of Christ sent to them by the hands of good men. The opposition that is met with by the missionaries does not come from the people. In ninety-nine cases out of every hundred it comes from the clergy, and from those who are influenced by them.

5. The opposition in many parishes is so great, extending even to persecution for righteousness' sake, that were it not for the Home Missionary Society, the preachers would be compelled to withdraw from their stations, and leave their chapels, rooms, schools, and hearers to the mercy of Puseyite clergymen—a consummation at which some of them are now strenuously aiming.

6. The applications for missionaries have been numerous during the past year. The Directors have been obliged to decline most of them on account of the state of the Society's funds. The expenditure last year was £1500 beyond the regular income, which deficiency was providentially met by a legacy recently received,

7. It should also be borne in mind that when Home Missionary operations succeed all other Christian institutions in England are benefited by the success. Cover Britain with churches composed of converted men, and you secure efficient help for attempting the conversion of the world. Let home objects be forgotten, or inadequately sustained, and injury will be done to Ireland, to the colonies, and to the heathen.

The churches of Christ must do more for Home—not less for the heathen—but more for England. And this increase of aid should begin without delay. While Christians are delaying, sinners are perishing. Every day's unnecessary hesitation in seeking the evangeliza-

tion of Home, sees the departure of a thousand souls into Eternity—the far greater porportion, it is to be feared, dying in unbelief. Is there a Christian heart that can be insensible to a consideration like this? His neighbours—his countrymen dying by thousands, while he has never united with others in trying to save them from destruction! If such is really the case, the golden rule must be forgotten here; the command of Christ is surely disobeyed! That many members of Congregational churches have not duly considered this subject, is undoubtedly the case. The sum contributed during the past year, exclusive of legacies, to the Home Missionary Society, and to County Associations, having the same objects in view, was under £15,000. If we estimate the number of church-members and hearers at 750,000 adults, it will not amount to one halfpenny a month from each individual, for the evangelization of England.

But if only 100,000 persons contributed to form the sum above named, it would amount to no more than three shillings for each person in the year. As, however, many subscribe far more liberally, we are obliged to conclude that not one seventh portion of the denomination in this country give any thing to spread the gospel through the destitute parts of their native land. There is, however, reason to believe that much of this want of sympathy for their countrymen arises from unacquaintance with the necessities of Home, and probably Societies have not diffused among the people sufficient information. Pastors have much in their power. They can alter this state of things to a considerable extent. Deacons of churches can greatly strengthen the hands of their ministers in this important matter, while the zealous private members of the churches can act on the minds of their fellow Christians, and excite pity for their perishing countrymen. The Monthly Statement of facts in this publication, will, it is hoped, furnish materials for consideration, and greatly promote the important objects of the Home Missionary Society.

IRISH EVANGELICAL SOCIETY.

This Society has lived and laboured for the benefit of Ireland nearly thirty years, and has been the honoured instrument in the hand of God of pouring celestial light into many dark minds, and of promoting a revived spirit of evangelical religion amongst some nominally Christian communities, on whom its influence has been indirectly brought to bear. For many years it maintained a strict neutrality on all questions of church polity; but in the year 1840 it was adopted by the Congregational Union of England and Wales as one of the branches of British Missions; and its future support was thus devolved on Independent churches exclusively. It now employs thirty agents, as Pastors, Missionaries, or Scripture Readers, who labour in at least two hundred towns and villages, containing a population of 200,000 persons, most of whom are Roman Catholics. Some of the agents are engaged in extensive itinerating tours during the summer months, and have had the gratification of being listened to by large multitudes who have assembled to hear the words of life from their lips in market-places, burial-grounds, fields, and on the sea-shore; and there is reason to believe that, by these labours of love, many have been translated from the kingdom of darkness into the kingdom of God's dear Son.

All the brethren who fill the pastoral office visit towns and villages within their reach, more or less frequently, according to their respective distances, to preach the unsearchable riches of Christ, and most of them have schools in connexion with their own congregations. The Scripture readers are engaged with constancy in visiting from house to house, in districts of town and country, teaching the people much on the principle of City or Town Missionaries in this country; and their journals furnish pleasing evidence that God has rendered their visits the instrument of instruction, of conversion, and of comfort to the souls of their fellow-creatures. Some of the agents preach and teach in the Irish language, and are welcomed by the peasantry of the south of Ireland wherever they go; and no power of priestly authority is sufficient to deter large assemblies from listening to the gospel, when proclaimed in the tongue in which they were born.

The income of the Society during the past year, exclusive of Legacies, amounted to £2353 6*s*., but an increase on this of at least £500 per annum, is indispensable, in order to the efficient working of the Society. The Committee have just adopted the resolution of employing two individuals to act as colporteurs, in remote districts, who will enter on their labours of circulating the Bible and other religious books at a greatly reduced price, without delay, and there is every reason to hope that this kind of agency, which has been so remarkably blessed of God in France and in Belgium, and which appears equally well suited to meet the present circumstances of Ireland, will receive tokens of the Divine approval, and be the means of extensive benefit. Other persons will be engaged for this work, and other plans for advancing the moral regeneration of Ireland will be acted upon as soon as the state of the funds will admit.

In subsequent numbers of the Christian Witness, the Secretaries will have pleasure in presenting such extracts from the journals of agents, as will prove to the friends of the Irish Evangelical Society that in supporting this Institution they are upholding an instrumentality well adapted to effect the salvation of man, and on which God is causing his blessing abundantly to rest. In the meantime it is important that the Independent Churches of this country should know that the altered circumstances of the Society, effected by a recent dissolution of its connexion, with the Irish Congregational Union, has not diminished the claim it has on their steady and growing support, but that on the contrary it has strengthened that claim, inasmuch as the Committee is burdened with a debt of several hundred pounds, due by this Society to the Irish Union, in consequence of the Liverpool agreement. To aid in liquidating this, and to assist the general objects of the Society, Subscriptions and Donations will be thankfully received by the Treasurer, T. M. Coombs, Esq., Ludgate-street, or at No. 7, Blomfield-street, by the Rev. Thomas James, or the Rev George Smith, the Secretaries.

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

GOD has given to Great Britain, at this eventful crisis of her history, noble and extensive colonial territories—and, in connexion with those regions, she possesses immense surplus population and capital, with which to people and occupy them; and in addition to both, she has wonderful elements of art, literature, freedom, and religion, with which to impregnate the colonies she may found. This is one of God's amazing preparations for extending, at this period, His gospel in the world.

In North America England has fine colonies, on the Atlantic, besides her immense Canadian territories. At least four times the present population of Great Britain and Ireland might flourish in abundance in those extensive regions. Already more than a million and a half of people, of European origin, have settled there. Every year adds, probably, fifty thousand to their number, by immigration, besides the progress of natural increase. And these are the commencements of a thoroughly English or Anglo-Saxon people. It is not a conquered territory, inhabited by a native race. The scattered tribes that once possessed those boundless forests are extirpated or removed. By British hands the land must be cleared and tilled, roads and bridges constructed, towns and cities built, ports and harbours opened. And what manner of country shall Canada be? We say, like America, slavery excepted—a land of churches, schools, Bibles, missions. And how did America become such a country as it now is? By missions—Congregational missions—Puritan missions. In the early days of American colonization every colony was a mission; the emigrants went to that wild world for the sake of their religion—to enjoy it—to extend it. Modern colonists go forth with no such principles or objects. They must be followed by the missionary and the pastor. The churches of England must care for the sheep in the wilderness. This has been, in some measure, done. Already nearly forty ministers are labouring, with good success, in the wide regions of Canada; but what are they among so many?

In Australia, shall it be said, that the scene is yet more astonishing? The whole continent of New Holland, with the empire of the vast Pacific, given to Britain! There our sons are circling the shores of New Holland with colonies.

New South Wales, Port Philip, Adelaide, Swan River, and the fine island of Van Dieman's Land, and the far nobler island of New Zealand, all British colonies. With a climate that is itself medicine and health, a fertile soil, boundless lands to occupy, and boundless seas for traffic, what may not the nations become that shall fill these lands with people, and those seas with fleets? They must have the gospel at the very beginning—and the Congregational churches must contribute to send it. In all those regions there may be ten Independent ministers. This is written with a sigh, and ought to be read with a blush. But what can be done while all the Congregational churches in England and Scotland do not contribute two thousand five hundred pounds per annum for this great work, this immense field?

Readers of the CHRISTIAN WITNESS, look at this with a national feeling, with a Christian sentiment, with a reasonable anticipation of the future. What have we reason to think the British people will be in ages to come? Her mighty parent empire in these beautiful islands—her wonderful empire in Asia, gained by the conquest of India—her possession of the New Australian world—her hold of vast America, in her Canadian possessions—her vast interest in Africa, by colonizing the Cape territories.—What a warm, deep, strong, determined purpose should occupy the mind of every Christian patriot, to do all in his power to render her a truly religious nation, who, with religion, will be a blessing—who, without it, will be the curse of all lands and of all ages. Congregational Christians, remember British missions!

Editorial Postscript.

TO OUR READERS.

IN presenting our first Number, we cordially congratulate the Congregational Union of England and Wales on the circumstances which attend its appearance. Our circulation, at the very outset, will be double what was anticipated by the most sanguine of its projectors, and such as few even of the most favoured periodicals have realized. From the spirit with which the Pastors and Churches are taking up the matter, there is every prospect that the CHRISTIAN WITNESS will attain a position that will render it incomparably the most valuable vehicle for ADVERTISEMENTS to be found in Religious Periodical Literature. The number of our Advertisements is a bright omen. To this point we especially and earnestly invite attention; for to Advertisements ALONE we look for the means of aiding our Aged Pastors. The profits of sale, how great soever may be the circulation of the WITNESS, from its UNPARALLELED CHEAPNESS, can never do much beyond defraying expenses.

The present number contains four additional pages; but hereafter the terms of the Prospectus will be generally observed.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

FEBRUARY, 1844.

DUTY AND IMPORTANCE OF HOUSEHOLD WORSHIP.

JOSHUA xxiv. 15.

"*As for me and my house, we will serve the Lord.*"

PERSONAL religion must precede that which is domestic. An ungodly man cannot be expected to maintain even the barren and lifeless form of religion in his family. The first duty of all such is themselves to repent and be converted, and then, without delay, to endeavour to make converts of all within the sphere of their influence. Our present object is to direct and encourage heads of families who have received the truth in love, but who, from some cause, are living in the neglect of duties which they owe to their own souls, to the souls of their household, and to the church of God.

I. *Your personal edification demands the regular observance of household worship.* Rightly conducted, it will, under that blessing which all may enjoy, conduce more to the improvement of your spiritual knowledge, gifts, and graces, than all other means combined. The habitual perusal of the Scriptures, with the aid of a suitable Commentary, and, as your courage and competency increase, with remarks and expositions of your own, will in a few years go far to make you a scribe well instructed in the kingdom of heaven. The exercises of devotion in your household will also prove a constant stirring up of the grace of God within you. In this way you will not only cultivate the spirit of personal religion, but acquire a capacity for public usefulness. You will thus be delivered from the fear of man, which so enslaves many worthy persons wanting neither sense, talents, nor piety, and consigns them to a sinful inaction, by which they are rendered useless for life. The conflict with diffidence must begin at your own fire-side: conquer first where conquest is easy, among those who respect and love you, and who are your social inferiors and dependents; and then you will be prepared to step forth into a wider circle. You will thus soon become qualified to pray with the sick, and, by Christian converse, to instruct, console, and edify them. From this you will proceed to conduct or participate in public

prayer-meetings of the church, together with meetings of a more private character, and, on proper occasions, to expound the Scriptures and give the word of exhortation. It is well known that in most churches the number of persons capable of such services is very small, although there is in them a mine of moral and intellectual worth, which only requires to be thoroughly worked.

These are high considerations as it regards the church, but there are considerations still higher as it regards yourselves. The daily discharge of these priestly functions in your own house will operate upon yourselves in a variety of ways, all of them most salutary in their effects and tendencies. The hour of prayer will always be an hour of self-inspection. At such times you will enjoy or endure the benefit of external consciences. Things wrong in temper, speech, or behaviour, will be then remembered, regretted, and act as prompters to more prayer for needful grace to guard against their return with the hour of temptation. You will feel that your household are in their hearts naturally and innocently led to compare what you practise with what you preach. Thus with the lessons of increasing experience you will proceed to the business of every day. In this way your domestic worship will tend to refine your temper, purify your affections, exert a beneficent sway over all your faculties, and thus mould your whole deportment into a sweet subjection to the laws of the Lord Jesus Christ. The simple recollection of your position, profession, and prayers, will prove both a stimulus and a help to future duty, while it will operate as a powerful motive to vigilance and circumspection.

There is another light in which domestic devotion should be viewed—its relation to the affairs of a passing world. It will confirm you in habits of sobriety, diligence, and economy, with which the acquisition of character, credit, and wealth is intimately connected. It will contribute to fortify your hearts against temptations to indolence, dishonesty, and dissipation, the certain forerunners of disgraceful poverty and hopeless ruin. Keeping alive, as it will do, the fear of Almighty God, and the remembrance of a judgment to come, it will conduce more than a little to the respect, fidelity, and activity of your household servants, as well as children, in worldly matters. But these are only concomitants of the greater blessing—"the blessing of the Lord that maketh rich, and addeth no sorrow." This blessing infuses sweetness into the cup of prosperity; and when that prosperity is reversed, it lightens the pressure of adversity. It soothes the sorrows of the wounded spirit, and brings help to him who has no helper.

II. *Family edification and conversion demand the regular observance of household worship.* Those most dear to your hearts, your pious partners, as the weaker vessels, liable to many maladies, much depressing sorrow, and a multitude of distracting cares, have a just, a paramount claim, nay, an indefeasible right to all the assistance that you can possibly afford them. During the infancy of their children, too, they are also, even with the best management, subject to very frequent detention from the house of prayer, sometimes for weeks or even months together. What is to support them during these long seasons of watching and toil, anxiety and seclusion? Domestic religion! Their husbands are to be their shepherds and comforters. How sad the condition of a godly woman, under such circumstances, if robbed of that which she so much requires to support, comfort, and encourage her! Let it not be forgotten that Woman forms more than half the species. Is not the importance, therefore, of an institution so intimately connected with her welfare incalculably great? Oh! let no Christian female's heart be pierced with grief to find that God is forgotten in

the house of him to whom she has given her heart and hand; or when an altar has been erected, to see it overthrown by him whom she expected to combine in his person the office of priest of the most high God with the authority of king in his own house!

The family is, moreover, the school both of nature and of grace. No other school can compare with this as a seminary of religious training and moral improvement. Here they learn the principles and the practice of religion, as they learn the rudiments of speech. The service of God is associated with their very first ideas. The greatest event that comes under their earliest notice is the hour when all labour is suspended, and when the whole household, assembling in one room, amid solemn stillness, proceed to certain acts which differ from all other acts. Thus they are taught first by what they see, and afterwards by what they hear. As mind opens they are instructed by the recitals of the inspired page, and by the simple utterances of parental prayer, which of all uninspired instruments is the best adapted to communicate clear and impressive views of Gospel truth, and to mould the youthful mind according to the mind of Christ. In this way millions of the most eminent of the saints have first been brought to God; and indeed, it will be found that where family religion exists in a healthful and vigorous tone, the work of conversion will generally be dated from very early life.

Servants, especially female servants, are likewise a very numerous class, whose spiritual welfare mainly depends on the domestic ministration of the Gospel. In an innumerable multitude of instances only one is kept, and in all such cases the amount of their attendance on public means must necessarily be limited. Hard, then, is the lot of such as enjoy no additional means! Now, these individuals are with yourselves frail, sinful, and immortal, and stand in need of the same spiritual succours. It is not enough that you act towards them a merciful part in respect of labour, and that you even generously remunerate them for the same. "The merciful man is merciful even to his beast." Let it not be forgotten that they are travelling with yourselves to eternity, and aiding you in your journey. Can you be indifferent as to their condition when the journey is at an end? Their everlasting destiny is in no small measure dependent on your instruction and example. If through your negligence they perish, will not God require their blood at your hand? Let us look at facts. Of female servants, now adorning the doctrines of the Gospel, multitudes have received their first saving impressions from the exercises of family religion. On the other hand, the seduction and ruin of countless thousands have arisen from the absence of domestic instruction, the principles it implants, and the impressions it imparts, combined with the corrupt atmosphere in which their first years have been passed.

The spiritual prosperity of churches likewise greatly depends on that of families. They are the nurseries of the Lord's vineyard. There are reared the plants which, when transferred to the house of the Lord, become trees of righteousness, shooting up with vigour, expanding their boughs, and bringing forth, even to old age, the most abundant fruit. What is a Christian church but an aggregate of Christian families? Household devotions not only prepare for those of the sanctuary, but follow them up. Persons proceeding from prayerless hearths to the house of God, are in an unmeet state to profit from public ordinances; and those who have been impressed there, returning to such homes, go not to the places most likely to deepen their impressions. Contrast with this a numerous, happy household of children and servants, arising from the footstool of mercy at home, accompanying their parents and their masters to the house of God, with their best attire, emblematic of minds

purified from the pollution of the world by the influence of communion with God in the devotional exercises of the closet and the family, and return from the sanctuary to a dwelling consecrated by prayer and ruled in the fear of God! PATERFAMILIAS.

ADOPTION INTO THE FAMILY OF GOD.

IN adoption a man takes a child from the family of another, and regards it as his own, conferring on it all the rights, privileges, and blessings arising from the new relation. This practice has extensively prevailed among all nations. It is on the same principle that, in the Divine economy, men become the children of God, with this difference, that in spiritual adoption the parties are made partakers of the Divine nature, and of a temper and spirit becoming this high and holy relationship—a result which cannot flow from worldly adoptions. Adoption, therefore, is not a mere relation; the privilege and the image of the sons of God go together. The new name is never given till the new nature be formed. "As many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14. By regeneration we become *formally* his sons, and thus receive a new principle; by adoption we are made *relatively* his sons, receiving the right, power, and privilege of becoming his children. John i. 12.

The privileges of adoption into God's family are incalculably great. This includes the highest honour that can be conferred upon a creature. They are now "called by his name." They are emancipated from the bondage of sin, and raised to the dignity of freemen. Nor are theirs mere empty honours; they inherit all things. Every temporal blessing needful to their good is secured to them. All the blessings of grace are treasured up in Christ for them; and the blessings of glory await them. "All things," said Paul to his converts, "are yours, whether the world, or life, or death, or things present, or things to come, all are yours." Even on earth, they occupy "sure dwellings and quiet resting-places." With the Father and his Son Jesus Christ they enjoy communion. At all times, and under all circumstances, they have access to his throne. They have the satisfaction of knowing that under all the trials and troubles of life, their Father's hand regulates all their affairs, and renders every thing subservient to their good. The laws, the liberties, the provisions, the privileges, and the relations of God's family are all so framed as to unite harmoniously in promoting the happiness of his children. As this adoption is of Divine origin, so it is of everlasting duration. "The Son abideth in the house for ever;" "The inheritance of the saints is incorruptible, undefiled, and fadeth not away;" "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like *him*, for we shall see him as he is." In this present world we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, and the First-born among many brethren, enjoying his society, admiring his perfections, and celebrating his praise.

How are these happy children of God's family known in this world? The world knows them not, as it knew not their elder Brother; but there are distinguishing marks by which they are known to each other. They all hate sin, and abstain from it; they all believe the Bible testimony concerning Jesus Christ; they love him with a boundless love; they serve him with a willing mind; and count all things but loss that they may gain and keep

his favour. As they love the Son, so do they love the Father. On being received into the family, they strive to please him who hath adopted them, avoiding whatever interferes with his will or obstructs his glory. Ephraim says, "What have I to do any more with idols?" All say, "Other lords have had dominion over us; but by thee only will we make mention of thy name." They feel a regard for him above every other object. Their cry is, "Whom have we in heaven but thee, and there is none on earth that we desire besides thee." His own excellency, his unspeakable goodness to them, his precious promises of future blessings, all are grounds of the strongest love. They rest in his truth, they exult in his favour, and they rejoice in the hope of his glory. But, with all their reverential fear, they have yet a filial, a familiar confidence in him as their Father and Friend. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Through Jesus Christ "we have access by one Spirit unto" him; and thus it is our privilege to "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need." These adopted children delight in each other's company, and in promoting each other's good. The happiness of each is the pursuit of all, and hence all are happy; where it is otherwise there has been neglect and disobedience; for the full enjoyment of privilege by all, demands the uniform obedience of each to the laws of the household.

"Come, Holy Ghost, all quick'ning fire,
My consecrated heart inspire,
Sprinkled with the atoning blood;
Still to my soul thyself reveal,
Thy mighty working may I feel,
And know that I am born of God!"

T.

THE LOVE OF GOD IN THE HEART.

The supreme love of God is the noblest of all our affections. It is the sum of the whole law. In the believer it partakes strongly of gratitude; but it is more than gratitude; it rejoices in his perfections and glories, and devoutly contemplates them as the highest subjects of thought; it connects him with every scene of majesty and beauty in nature, and with every event in grace and providence; it brings the soul into real and sensible fellowship with him; it moves the believer's affections into entire conformity with what he wills or prohibits, loves or hates; it produces an intense desire in all things to please him and to be accepted of him; it is jealous of his honour, unwearied in his service, and ready to make every sacrifice in his cause; it chooses him as the chief good of the soul both now and hereafter. This love is the perfect rule of morals; the apostle expressly declares that all the law is fulfilled in one word—love. "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."

This love is the fruit of the Spirit; it exists only in the souls that he has regenerated. In this change the principle is implanted, and it is excited to action by those truths, facts, and doctrines which he shows to the soul. This love is therefore not a mere quality or emotion poured into the soul, independent of every other object or circumstance. It is called forth by the exhibition of appropriate objects to the mind. The things of Christ must be shown to it, in order that it may see, feel, admire, rejoice, adore, and burn! In this way it becomes the fruit of the Spirit. The natural enmity of the

heart is slain by the same things that excite and nourish love. The love of God to us, displayed in the gift, mission, and death of Christ, is the cause of our love to him. The doctrine of the Cross is therefore the mighty instrument whereby all these wonders are wrought. This doctrine being once understood and believed, the fires of carnal enmity are at once extinguished, and the heart prepared as an altar for a thank-offering to the God of salvation, who so loved us as to give his only-begotten Son to die for us. To produce this love in our hearts is the great object for which the Gospel is proclaimed to mankind; and till this love is enkindled, the end of the Gospel is not answered. It can have no existence without faith; it is the effect of faith, the faith which justifies and sanctifies the soul. Where true love therefore is, there can be no doubt that there is pardon for him whose heart it dwells in. We may assure ourselves that we are the objects of God's love when he is the object of ours; and that when we love his law and walk in his holy ways, he has forgiven us our iniquity.

The visionary mystic, the sensual fanatic, and the frantic zealot, these are neither our pattern nor our rule—but the example of the first Christians, as detailed in the written word of God, where we find it described in its native purity. In the New Testament representations of it, all is simple, sober, and sanctified, without enthusiasm and without extravagance. True Christian love is sincere, constant, observant of all God's commandments and ordinances—progressive, superlative, and eternal. This glorious passion shows itself in a strong and unquenchable desire to be like God, in all his imitable perfections: it makes his glory the supreme end of all its actions; whether it eat or drink, or whatever it do, it does all to his glory. This it deems the chief end of man; and holds that, apart from this, life is without use and without honour. It delights in communion with him in his word, his ordinances, his works, and his ways. This it considers the highest felicity that can be enjoyed by a creature. It deems his frown the sorest calamity that can befall it; and has neither rest nor joy till his favour be restored, for that "favour is life," and that "loving-kindness better than life." Hence, as already stated, it cheerfully and resolutely relinquishes whatever stands between it and him. For all the gold, power, and glory of the world it would not offend him. It identifies itself with him in all things. It deems his friends and his enemies its own friends and enemies, and "cannot bear with them that are evil." It confides in his promises also as unchangeable truth; and rests in the full assurance that whatever he says he will make good. Knowing his power, it looks for the certain accomplishment of all his purposes of grace and mercy to his own people, and the fulfilment of his threats against his and their enemies. It looks forward with hope to the great day of Immanuel's appearing, and now labours to be then found of him in peace.

DUCTOR.

Essays, Extracts, and Correspondence.

ADDRESS TO THE MEMBERS OF THE CONGREGATIONAL CHURCHES OF ENGLAND AND WALES.

BELOVED Brethren and Sisters in Christ,—Having had no small share in the work of originating *The Christian Witness and Church Member's Magazine*, I may offer you, without presumption or vanity, my congratulations on the publication of its first number, of which it is saying not too much, that it more than realizes the sanguine expectations which had been raised by the well-known ability of its Editor,

Few events occurred on the first day of the present year of greater importance, at any rate to our denomination, than the issue of this work from the press. The circulation of THIRTY THOUSAND copies of such a periodical was not the bubbling up of a new spring, but the gushing forth of a new torrent, to swell the stream of Biblical knowledge and Christian piety which already maketh glad the city of our solemnities.

In an age when every other class of readers, from childhood to old age, and from the peasant to the philosopher, has its "own book," it would be surprising if one so numerous, so momentous, and so influential as the members of our churches, had no such special provision made for their wants, their gratification, and their improvement. In part this has been long done already. *The Congregational Magazine* is your book, and has long and ably served your interests, and deserves far more support, and I hope will obtain it, than it has ever yet received from the body to which it has devoted its valuable labours. One of the most evangelical prelates of the Church of England acknowledged some years since to a clergyman that he always read *The Congregational Magazine*, as he thought there was more valuable matter and more original disquisition in that work than in any other magazine of the same price and character in circulation. Ill should we reward the labours of the present hard-working, ill-paid, and self-denying editor, and still worse should we serve our own cause, if we suffered that periodical to languish or be injured by any new one whatever. *The Congregational Magazine* and *The Christian Witness* form together our "*two* witnesses," and neither of them, I hope, will "prophesy in sackcloth." Still it must be allowed by the most zealous friend of *The Congregational Magazine* that its price places it quite beyond the means of the overwhelming majority of our members.

The Evangelical Magazine, which, for half a century, has not only helped to mould the character and maintain the vitality of our piety, has not only kindled, and since fed, the flame of missionary zeal that burns so brightly in our churches, and is now enlightening the world, but has by its profits supplied the cruse of oil and barrel of meal to hundreds of the necessitous widows of our pastors—this, also, is your book, and must not, shall not, be forsaken. Its very title, as well as its past and present usefulness, endears it to our hearts; for much as we love and value Congregationalism, we love and value Evangelism still more, and love and value Congregationalism only as it is calculated to promote Evangelism: and again do I raise a protesting voice, and louder still, against the substitution of *The Witness* for this invaluable miscellany. But at the same time it must be admitted that the *Evangelical* cannot be a substitute for the *Church Member's Magazine*. Avowedly neutral in some points of church government, and especially on those in which our churches are most deeply interested, I mean their own, it left a desideratum to be supplied, and which is now accomplished. If, in going out of dock, our newly-launched vessel and our good old ship have come into momentary collision, there is, I am sure, ample searoom for them both on the wide ocean, and that both will pursue their own course pleasantly, wishing each other fair wind, safety from shipwreck, and a successful voyage.

While, then, both the other works are yours, and will still be zealously supported by you, *The Church Member's Magazine* is specially "YOUR OWN BOOK;" just because in price it must get into ten times more hands than the *Congregational*, and when there will say more to you about your own principles than the *Evangelical*.

Permit me now to remind you of the special object of *this* work. It is to state, defend, and inculcate your own Nonconformist principles in connexion with evangelical religion. It is no part of its design, as you will learn by the first number, to detach our system of church government altogether from church piety, and to exhibit it as something like the rock of Gibraltar, a mighty citadel, presenting nothing but emblems and means of warfare, without any of the sources of comfort and support, or the signs of concord and peace. On the contrary, while we shall assiduously keep up our ramparts, and wield the weapons of our warfare, which are not carnal, but spiritual, and shall not scruple to say to the friend and the foe alike, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following;" we shall point to the New Jerusalem, the city of the living God, the holy land of evangelical religion, the green pastures and still waters of gospel ordinances and Christian communion, and exclaim, "Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

In this view of our principles, and it is the right view to take of them, they are immensely important, and should be diligently studied, well understood, and most dearly loved by you all. Many of you are not so well instructed as you ought to be in the grounds of your separation from the State Church. I stop not now to inquire where the fault of this lies, whether at your own door, or at the door of your pastors; the fact is indubitable, that you are not prepared as you should be to defend, on sufficient grounds, your Nonconformity. There is not a member of any of our churches who ought not to be able, and who might not, if he chose, to state, defend, and recommend his secession from the Established Church. Causeless separation is schism. Never was there a period in the history of Nonconformity when it was more incumbent on its professors to make themselves thoroughly acquainted with its principles. Church government is the question of the day, and it seems likely to swallow up almost all other controversies. Popery and Puseyism are matters of government, as well as of doctrine. The question of the propriety of religious establishments is rising up in all parts of Christendom. Minds of the profoundest order are originating inquiries on this subject, simultaneously and without concert, in various countries of Europe, where, till lately, the deepest quiescence prevailed. Recent events in Scotland have invested it with fresh interest and a more solemn importance.

Not a few of our members, however, are expelled by various considerations from the subject. Some of the less educated may, perhaps, imagine it is too profound and difficult for *them* to comprehend. On the contrary, it is within the grasp of the humblest intellect; and as to its general principles, is so plain, that he who runs may read, and the wayfaring man, though a fool, need not err. "But it is so dry, and barren, and unedifying," say others. What? the supremacy of Christ in his church; the exclusive authority of the Bible in matters of faith; the constitution of a Christian church; the basis and privileges of the communion of saints such subjects "dry and unedifying?" "It is too controversial," say some; "a mere hedge of thorns, where no grapes grow, in getting through which, we get many lacerations of the spirit, but no fruit." Is not Christianity itself a controversy? Protestantism, a controversy? Trinitarianism, a controversy? Calvinism, a controversy? Spiritual religion in the heart, a controversy? If one will have nothing to do with controversy, we must have nothing to do with religion, either theoretical or experimental. But can we not have controversy without bitterness? Can we not have the waters of strife, which I admit are too often the waters of Marah, sweetened by the spirit of charity? I want not, I ask not, I deprecate exceedingly, the wormwood and the gall of bigotry: and if it were the intention of this work to extinguish love, and only to kindle on the heights of our Zion the lurid fires of a fierce intestine war of opinions, I would have nothing to do with it. The subject is viewed by others as "too political." That our Nonconformity is represented by our opponents as rather a matter of politics than religion, I am aware. Our position in contending with the State Church, which is throughout so essentially a political institution, as *established by law*, sometimes gives an air of politics to the movements of our body, inasmuch as they are directed against those encroachments upon our liberties, which are so frequently attempted in various ways, and under various pretences: but after all, these are not so much our conduct as dissenters in support of our religion, as our exertions as Englishmen in defence of our rights.

The light in which I wish to hold up Congregationalism, and in which I am anxious it should be contemplated, is that of an integral part of our religion, and a part which should be held, professed, propagated, and defended, as truly and entirely in the religious spirit, as the doctrines of the gospel. It is not merely the cause of civil and religious liberty, but of spiritual religion; and though freedom may be and is of vast moment to the exercise and diffusion of it, yet it is not identical with it. In this view, we must ever consider it, not merely as the cause for which Hampden bled on the field, and Sidney on the scaffold; for which senates have debated, and armies fought; which glows and brightens on the page of the secular historian, and crowns with the laurel of its victories, his favourite heroes—but as a matter which apostles taught, which the New Testament contains; which is to be transacted between the enlightened conscience and God; and which is to be received into the

same renewed heart, in the same exercise of faith, and at the same time, as the doctrines of salvation, and the precepts of holiness. It is a part of that teaching which we received from Christ as our Divine Prophet; and of that surrender which we make to him as the King of Zion; and without which we should feel that we have not received a whole Christ. This is Congregationalism, a matter of the conscience and of the closet; which we should meditate upon, and pray over, as we do other parts of our religion; which we should cherish with the fervour of a saint, and hold with the grasp of a martyr.

It may be well and proper to contend for the exercise of our principles as the enjoyment of our right, but they should be taken up still more as the performance of our *duty*. Duty enters more deeply into the nature of religion, than right. Rights may be surrendered, duties cannot. Rights make us think of ourselves, duties lead us to think of God. Rights are regarded more as a source of happiness to ourselves; duties as a means of glorifying God. Now I cannot help thinking that we have too much lost sight of the *religious* bearing of our principles, and looked too much at their civil aspect; and have too frequently considered Congregationalism as the shrine of liberty, rather than of piety. In resisting the imposition of church-rates; in forming confederations for the defence of our rights, however proper these things may be, we have suffered too much of the ethereal spirit of our system to evaporate; and have allowed the ardour of our zeal for freedom to dissipate, perhaps, too much of the odour of our sanctity. We have exhibited the hero and the patriot, but, perhaps, not enough of the saint and the martyr. Hence the defections which are often to be seen in our ranks, just because the subject of our Nonconformity had been a matter of taste, or custom, rather than of religious conviction and conscience.

That there is a very close connexion between our principles as Congregationalists and evangelical religion, is evident to all who will carefully and candidly consider the subject.

I. Our whole system is based upon the single principle, of the sole and sufficient authority of the Holy Scriptures. This brings us into a constant and reverential communion with the Bible. The word of God is the source of truth, the instrument of regeneration, the means of sanctification, and the fountain of consolation. Evangelical piety cannot flourish but in the atmosphere, and in the soil of Scripture. This is the sole support of our whole system.

II. The indefeasible right of private judgment in the interpretation of the Scriptures, is another of our principles, and which is calculated to produce not only a habit of reading and studying the word of God, but to impress the heart and conscience with an awful sense of responsibility, and to lead to earnest prayer for Divine teaching. All church authority over the conscience is set aside; all traditional impositions are rejected, and the individual reader is made to feel how perilous is his situation, and how cautious should be his steps.

III. The supremacy of the Lord Jesus Christ, as the Divine and only Head of his church, is a fundamental doctrine. To him, as the head of all spiritual authority, every knee shall bow, and every tongue confess. All laws and regulations that bind the conscience and regulate the church emanate from HIM. All our acts of social worship are homage paid to HIM. His presence is recognised in all our convocations as the presiding Spirit. We want not to legislate, but to obey. If the pastor rule, it is in Christ's name, and on his behalf. If the people submit, it is to *him* as Christ's servant, and the executor of his will. Now, surely, if evangelical piety is kept alive by habitual faith in Christ, our system of polity, which makes him the Alpha and Omega of the whole, which defers to him in every thing, must be eminently conducive to promote this spirit. And here is, or should be, the true and pure element of our zeal for Congregational principles, a holy jealousy for the glory of Christ. We cannot endure to see our King robbed of his regalia, for a creature to be invested with the sinful spoils. I have been much impressed with the felicity of a phrase adopted as the watchword of the noble champions who have lately achieved their spiritual freedom in Scotland; I mean, "THE CROWN RIGHTS OF THE REDEEMER." It has floated on their banners, sounded from their lips, run along their lines, and done much to inspire their courage in fighting the battles of their Lord. They contended for Christ as the only spiritual Head of the church, and this was their war-cry, "The Crown Rights of the Redeemer." That name was more potent than those of Wallace or of Bruce to their ancestors when fight-

ing for their country, and that theme had more charms than even the precious spirit-stirring note of civil and religious liberty. The success of their conflict was owing in no small measure to this glorious phrase; it was their zeal for Christ that was appealed to—it was this sacred and mighty sentiment which, penetrating into their glens, echoed from their mountain sides, and floating over their border plains, roused all their piety as Christians, as well as their energies as men, and brought out such a confederated sacramental host to the help of the Lord against the mighty.

Having more to advance than can be compressed within any moderate compass for one paper, I shall reserve the remainder of the subject for another address;

And in the meantime remain,
Yours in our common faith and orde.,
J. A. James.

THE CASE OF THE WIDOWS AND ORPHANS OF PASTORS.

Having in our last Number expatiated on the subject of a provision for aged and worn-out pastors, in the present we invite attention to the case of the widows and orphans of those who are cut off in their prime, or in more advanced years. That so little regard has been paid to a subject of such interest and urgency, is a fact not easy to be accounted for. The relations of husband and father, and the affections based on these relations, are surely sufficiently strong in the breasts of Christian men to prompt the vigorous use of all proper means to promote the interests of these their most endeared objects. He whose duty and business it is to point men to eternity, and put them in constant remembrance of the awful uncertainty of human life, cannot surely forget, for a day together, that he himself is mortal; and were it otherwise, the dying bed at which he so often sits, the yawning tomb over which he so often stands, and the oft-recurring emblems of mourning, are mementoes perpetually pressing themselves on his notice. Nor is this all: his brethren in the vineyard, from time to time, are dropping on every hand, very frequently leaving their families "utterly unprovided for;" while the Circular Letter, the magazine and newspaper advertisement are ever and anon exhibiting, in most piteous phrase, the "Distressing Case of Destitution." Still these varied and impressive warnings seem to be lost on many pastors. Each appears to hope that *his* case will at least be an exception; and that with respect to him, the "vision is still for many days to come."

Churches, too, although, next to pastors, most deeply concerned in these events, very generally move on with the same indifference. It is but just and reasonable that they should enable their pastors either to make some suitable provision for their families, in the event of their own removal, or that they themselves should do it. In many cases, indeed, they honourably do either the one or the other; but in not a few they do neither. In a multitude of instances, however, had the pastor begun to insure in youth, when the premium would have been small, his salary would have supplied him sufficiently with the means; but, as in all testamentary and mortuary operations, the tendency, the temptation, is, to postpone; so he neglected it. Well, though he fails to observe the arrangements of prudence, those of Providence go forward. The time appointed for his departure arrives. In an hour when he least thinks of it, he is smitten by the blow of an unseen hand. He sickens; he dies. The pastor, the husband, the father, is no more! Within his hallowed abode all is distress, and around it all is sympathy. The church and the congregation are melted into sorrow and pity. Many of them, in this hour of woe, give all they have—their tears! And to the widow, these are truly precious; they soothe and comfort her agonizing heart. Others, however, whom God has entrusted with the means, give sympathy, and something more substantial. During this first, this dreadful week, all are full of attention and tenderness. There is a graceful rivalry among faithful friends, who shall most contribute to soothe the soul of the suffering household. The day, the doleful day of interment arrives. The friends assemble. The honoured dust of the dear deceased is removed; it is slowly borne to its destination, and solemnly deposited in its peaceful bed. At this awful moment the grief of the company reaches its height. Hearts are bursting on every side. All are mourners; and but for the distinction of attire, it would not be easy to say who are relatives, for it is obvious that most are friends. The tide of compassion and of sympathy is now full; for a moment it will stand at the flood, and forthwith begin to subside, never to rise again. The service closes,

the crowd retires in sadness, each to his own home, and his labours, to meet on this behalf no more.

In the house of mourning, however, there are still a few devoted friends spending the evening with the widow, soothing her afflicted spirit, and encouraging her fatherless children, who are never more to hear at the door the sound of those footsteps which were music to all ears, nor again to see that face, which, like the sun in his summer's glory, poured gladness into all hearts. Night falls; the voice of prayer announces the hour of parting; the friends vanish, and the family are left to themselves. They retire; the dear orphans who feel not the depth of their wound, now that the hour of agony is past, dry their tears, and are soon buried in sleep; not so their mother! She, too, seeks the rest she so much needs, but cannot find it. How solemn and affecting her position! Her dear lambs are soundly resting in their several couches, and so, it may be, is the sweet babe in her bosom; and the once beloved of her soul, the husband of her youth, he too, quietly slumbers in yonder churchyard. All eyes are closed but hers; she alternately weeps and prays; she counts the hours, and longs for the morning. The dawn appears; the sun arises; and she, too, lifts her weary head from her pillow. For the first time now she fully apprehends her real situation. Her position is new and awful. Her household, if she can summon courage sufficient, assembles at the hour of prayer, and she attempts to lead their devotions; but, oh! the voice is not that to which her ears and theirs have been attuned; it is her *own*, and she trembles at the sound!

Her dear children cry for bread; she finds herself all but penniless, with a number of outstanding obligations. She knows not to what hand to betake herself. Some thoughtful friends who suspect her state, are forward to render her a little temporary assistance. But here is a family with a multitude of permanent wants, and the arm which heretofore brought the bread is now bereft of its power, and will never move again! The affliction, perhaps, was prolonged, and the expense was consequently great. The income of the next quarter is anticipated. To this must be added the bill for medical attendance, and sepulture, and mourning. Thus commences the first week of widowhood!

Something must be done; what shall it be? Certain good men, very probably the deacons, who still love their departed friend and pastor in his surviving partner and her little children, and who remember that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," determine, if possible, to mitigate the stroke so far as the supply of temporal necessities can mitigate it. Setting the example themselves, they commence with the church, and proceed to the neighbourhood; sister churches, too, are solicited, and not wholly in vain; distant charity is evoked through the press, and perhaps, in the average, as much is obtained in this way, as will pay the expense of advertisement! The entire result is, for the most part, a comparatively small sum, which, when incumbrances are cleared away, may scarcely amount to the usual salary for a single year! What next? More must be done. One or more of the dear children, if practicable, must be got into some public institution. To accomplish this is, to the widow and her friends, a work of immense difficulty; and after much expense and months of labour, the attempt is not seldom fruitless. From this hour till the day that death relieve her, the whole course of her existence is, perhaps, one unbroken struggle! This is the simple history of events with which we are all familiar. Can any labour be deemed too great to realize to ministers' widows, and orphans, a complete and a uniform deliverance from distress, disaster, and degradation, so heart-rending? If means exist adequate to this end, is it compatible with true, rational, intelligent Christian affection to neglect them? Is not such neglect cruel, barbarous, inhuman?

Of this subject there is one view so very serious, and yet so little known, that we cannot close without adverting to it. Few people are aware of the disproportion which exists between the number of widows and that of widowers. It is generally supposed that, like the numbers of the respective sexes, they are nearly equal. The fact, however, is much otherwise. This point has been tested by the most accurate appeal to facts. In 1744, the clergy of the established Church of Scotland obtained an Act of Parliament empowering them to form themselves into a society for the support of their widows and children. The number of parochial clergy was 1011, who, whether married or single, were to make an annual payment of five guineas each.

To this sum was added fees on weddings, amounting to between one and two hundred pounds a-year. In consideration of this payment each widow received annually, for life, a sum equal to between fifty and sixty pounds of our present money.

Now for the discoveries which this noble project made relative to the value of male and female life. The Act took effect on March 25, 1744, and of the 1011 contributors 667 were married. The experiment for a generation established this result. The annual average number of marriages was *thirty*, and the annual average number of widows that came upon the fund for *thirty-five* years, was $19\frac{1}{10}$. Of thirty marriages, then, contracted annually, $19\frac{1}{10}$ became extinct by the deaths of *husbands*, and not 11 by the deaths of *wives*. That is, among the body of parochial ministers and professors of Universities, in Scotland, 19 married men died to 11 married women. This is the fact; what is the doctrine? It is this; that there is a chance of more than 7 to 4 that the *woman* shall be the survivor of a marriage, and not the *man*. When Dr. Price published the *fourth edition* of his celebrated work on Annuities, the number of *widows* in life, derived from the whole body of ministers and professors, in Scotland, was about 400, while the number of *widowers*, taking one year with another, was scarcely 90, that is, less than a quarter of the number of the *widows*. The clear conclusion of all this—after taking difference of age, at marriage, and every thing else into the account—is the greater mortality of males. But in connexion with this point, however, one material circumstance escaped the notice of the great mathematician. It is this: never was the experiment made under circumstances so favourable to *male* longevity. The easy, tranquil life of this great body of men, the ministers and professors of Scotland, is proverbial. Their labour, especially in those days, was but gentle recreation; they lived likewise in a country remarkable for its healthiness, and they almost, to a man, occupied houses either in rural or in suburban districts.

This remarkable fact is established by an ample induction, and it seems to hold throughout Europe. In Dresden, the number of widows who died in four years, was 584, the number of widowers 149; that is, four to one; the difference had died as husbands. At Wittemberg, during 11 years, 98 widowers died, and 376 widows; at Gotha, during 20 years, 210 widowers, and 760 widows. In the country, and in very small country towns, the deaths come nearer to each other owing, perhaps, partly to there being less difference between the ages of husbands and wives, and partly to the marriages being more early. In Pomerania, during nine years, there died widowers, 411, and widows, 1553; or two to five; at Chester, during nine years, widowers, 157, and widows, 390; at Warrington, in seven years, widowers, 79, and widows, 155. The difference in all those cases had died as husbands. In Vienna, Breslau, Leipsic, Ratisbon, and one or two more places, there died in a given space, 7270 married persons, of whom 4336 were married men, and but 2934 married women; that is, three married men to two married women.

These facts must surely speak to the heart of every reflecting man. Do they not proclaim the paramount importance of institutions in behalf of widows and orphans? The doctrine of survivorship, too, fearfully adds to the emphasis of this proclamation. Dr. Price shows that among the 667 clerical Scottish marriages, the average duration of marriage was only about 22 years, and that the average duration of widowhood was not less than $20\frac{1}{2}$ years, and that the average number of the living widows of that small body of men was 400!

Here then is another work of mercy for the Congregational Union to perform! How great a harvest of Christian benevolence it may reap in this field! The subject is thus launched, and we shall endeavour to prosecute it to a practical conclusion.

CHRISTIAN PRINCIPLE STRUGGLING WITH ADVERSITY.

Among the many letters received concerning the article in our first Number relative to Friendly Societies, there is one from which we have made the following affecting extract, which will speak for itself.

"Sir,—Having obtained the first number of *The Christian Witness*, with the hope of possessing the subsequent numbers, I was much gratified in reading the 'Methods of Promoting the Temporal Welfare of Churches;' conceiving that my own case proves the necessity for some well-organized plan for that object. Having many years enjoyed a respectable income, I became, about twelve years

ago, so much reduced in circumstances, through domestic calamities and losses in business, that I was necessitated to dispose of my small patrimony and the greater portion of my effects in order to meet my engagements, and avoid the Insolvent Court. These sacrifices being insufficient for my exigencies, to prevent positive ruin of myself and my infant family, I had recourse to three loan companies for grants, in the aggregate about £50, from which ruinous expedient I have never been able to extricate myself. Before one is repaid, I am compelled to apply for its renewal, notwithstanding every effort that industry can command, economy and privations can effect. Sir, you may better conceive, than I can describe, my distress when pulpit appeals are made, and the plates held or go round for collections to aid the cause of Christ. Instead of putting in my shilling or half-crown as formerly, the widow's mite can scarcely conscientiously be given for so worthy a cause. Oh what a luxury it would be to me if the amount of the exorbitant interest which, during ten years, I have paid for borrowed money, were transferred to the Missionary Fund! Is it not therefore a legitimate inference that, provided a fund were raised in churches for the specific object of granting small loans, bearing moderate interest, to be repaid in weekly or monthly instalments, and upon safe principles, that many sorrows would be mitigated, and much distress and suffering prevented? and I dare venture to say, too, that the collection plates would contain considerably more droppings of silver, and less of copper, than they now exhibit. The great Head of the church, who declared, 'I will leave in the midst of thee an afflicted and poor people,' says also, 'Thou shalt lend to thy poor brother.' Thus, a member of a large church, of twenty-five years' standing, who, possessing uncompromising integrity, is fully resolved to pay his creditors not less than 20*s.* in the pound, has no other alternative than to submit to the exactions of loan companies, to effect it, and that, too, for ten consecutive years. This, Sir, is, I apprehend, only a specimen of the condition of very many of God's afflicted people, for whose sake I sincerely hope some plan will ultimately and speedily be adopted, which will afford them substantial relief."

We invite further communications upon this and kindred subjects, the importance of which to the church of Christ, and, indeed, to society at large, is much greater than seems to be generally understood.

Biography.

CONVERSION AND DEATH OF MRS. LITTLE.

Few conversions have occurred in our times more fraught with instruction and interest than that of Mrs. Little; and still fewer deaths have been attended with larger measures of peace and triumph. Her case is full of importance to a class of persons now become very numerous in all parts of England—those who have received the benefits of early training in the things of God. Mrs. Little was blessed with the privileges of religious culture from her infancy; the word of God dwelt richly in her understanding, but her heart remained unaffected. She lived up to the fifteenth year of her age in a state of utter estrangement from God, while, in the eye of the world, she belonged to the excellent of the earth. About that time she became a teacher in the Sabbath-school of the Secession Church, at Selkirk, under the pastoral care of the Rev. George Lawson. In addition to this she was a diligent tract distributor, and a most assiduous attendant on all the means of grace, both public and private. She was, in all that appertained to the Christian profession, according to appearances, a lovely pattern to her sex, of her own age and station. After she began to teach, however, she became uneasy at the apparent want of success in her labours, which were attended with no symptom whatever of seriousness in the minds of her class. Her mental disquietude on this head daily increased; reflection at length gave place to prayer—such prayer as a heart like hers could offer. Still the class remained unmoved: she could not command even ordinary attention. She nevertheless persevered, in the belief that she was doing all she could, and that, if she should fail of success, she would at least obtain a reward for her work.

This state of repose did not long con-

tinue; concern for the children at length gave way to concern for herself. In studying the Bible she began to see that it abounded in descriptions of the feelings of a believer's heart, and that it delineated a state of mind to which she was a stranger. It spoke of a "peace" that she had never known. She reasoned thus: "The Bible tells me that the believer, even in this life, possesses a peace and joy of mind 'which passeth all understanding.' On looking into my heart, I find that I do not possess any such peace or joy, but rather the contrary; consequently, the Bible declares one thing, and my conscience and experience another; *both* cannot be right: either the Bible declares what is not true, or I am not a believer. But the Bible, on the other hand, also declares that the *un*believer has no real peace nor rest of soul. Now I find that I have no real peace, and my soul can find no satisfactory resting-place; the conclusion again, therefore, is, that I am not a believer." A season of deep searching of heart succeeded this awful discovery, and resulted in a sorrowful conviction that she was not a partaker of the salvation of God, but that her religion chiefly consisted in a dread of future punishment, in an anxiety to secure eternal happiness, and in a desire to be esteemed by those around her; and that she had aimed at nothing higher in the round of religious duties she had been so diligently observing. Her distress still increased: she said, "I am not a believer; therefore I cannot inherit the kingdom of God. The soul of an unbeliever is in jeopardy every moment of being lost for ever: my soul is in such jeopardy! Thousands are hurried into eternity without a moment's notice, and why not I? My dear father was found, to our sad and melancholy surprise, one morning, stretched in his bed, a cold and lifeless corpse, and why not I to-morrow morning?"

Now commenced a struggle for life such as she had never before made. Instead of fleeing at once to Christ, she fled to the "means." She laboured after purity of heart, she watched, she prayed, she did "good;" she left undone nothing that she thought could help her to *merit* the favour of God. She toiled, she tarried for the desired peace, but all in vain: it came not. Her case, in her own mind, became hourly worse. All this time she kept her sorrow a secret, and continued to pass among her friends as a child of God. The time of her deliverance, however, drew nigh. A good man, named Guthrie, from Jedburgh, happening to be in Selkirk on business, was present at one of the private prayer-meetings which she usually attended, and gave an address. On that occasion she was present, and heard Mr. Guthrie open the Scripture, "Blessed are the people who know the joyful sound." He clearly set forth the way of salvation through faith in Christ, showing the connexion between peace of mind and the belief of the truth. This was to her truly a word in season. She thought every utterance was addressed to her personally; so completely did the statement meet her case. She saw that a righteousness was already wrought out, and that she was required not to *work*, but to *believe* unto it. This righteousness appeared to her in all its perfection, freeness, and glory. She believed; she trusted; she was filled with peace; she rejoiced in the hope of eternal life; and returned home a new creature.

From this time Mrs. Little's views of the gospel of mercy were clear and simple. She now saw that the work is "finished," and that the sinner has only to repent and believe the Divine record, and he is straightway pardoned, accepted, and saved. She was no longer troubled about the *act* of faith; all her concern was now about its object—the Lord Jesus Christ. She ceased to put her merits in the place of his, and looked *out* of herself for peace and salvation. She thus clearly ascertained the secret of her failure as a teacher. She perceived with sorrow that she had been teaching the children on a subject of which she had herself no true knowledge. The thought was intolerable! Next to her own rejection of the gospel of mercy, she deemed this her greatest sin. She reflected with horror that she had been attempting to lead young immortals to a Saviour whom she had not embraced, and point them to a heaven whither she herself had not been proceeding! She ever recurred to this part of her short history with bitter sorrow; and no sight gave her so much pain as that of persons, whether in the school, the parlour, or the pulpit, assuming the function of teaching others while themselves giving plain proof that they still required some to teach them even the first principles of the oracles of God. Her excellent husband states that she "considered such labours at once insulting to God, perilous to the soul of the teacher, destructive to the souls of the taught, and instead of

advancing, putting a drag upon the wheels of the gospel."

About the end of 1840, she and her husband having removed to Glasgow, were led to unite themselves with the Congregational Church assembling in North Albion Street, then under the pastoral care of the Rev. Thomas Pullar. From this time she pre-eminently adorned the Gospel, made extraordinary progress in knowledge and grace, and rapidly ripened for the glory to which she was so soon to be called. No feature of her new nature was more strikingly developed than her compassion for lost souls, which strongly marked both her words and her deeds. This noble passion led to an increased economy in all household and personal expenses, which she carried so far that her husband thought her self-denial bordered on the extreme, and hence he would sometimes playfully charge her with penuriousness. To such charges she would gently reply, "Ah, who can estimate the value of even one immortal soul? What is it not worth? If God gave his Son, and Jesus gave himself to die for the salvation of souls, is it too much for those for whom he died to deny their poor perishing bodies a few of their passing comforts for the same holy purpose? Perhaps a single penny unnecessarily spent on the body, might be the means of saving an immortal soul; a farthing tract may guide some weary traveller to the haven of eternal rest." Nothing on earth so much cheered her as intelligence of the prosperity of the work of God. The conversion of individuals, in her own circle, or in connexion with her pastor's labours, or the labours of others, never failed to fill her soul with joy. Her love was singularly catholic; while utterly dead to the world, she was constantly and deeply alive to all that concerned the Redeemer's kingdom on earth. She was much given to the study of the Scriptures, and the selection of the finest hymns, which she combined with some of the most beautiful Scotch melodies, and often sung with a voice which seemed more than mortal. Often did she on awakening at the midnight hour, with a heart full of love, before her illness, break out into singing such hymns and melodies.

The time of Mrs. Little's departure drew on; in the beginning of 1842, she was seized with the fever of which she died. During the several weeks of her affliction her graces were in the liveliest exercise. Some circumstances, of the most affecting nature, preceded her dissolution, but none of them moved her. She was deeply agitated at the thought of parting with her husband. "One day," says Mr. Little, "as I was sitting by her bedside,—no other person being in the room at the time,—when grasping my hand, and bursting into tears, she cried out with anguish, 'Oh, my dear John, how shall I leave you, how shall we part? Oh, how shall we part? Oh, I cannot, I cannot, I cannot!' and weeping and sobbing, loudly continued to exclaim, 'Oh, I cannot, I cannot!' I immediately endeavoured, as far as I was able, to lead her mind to Him who alone could enable us to part, and to do all things; and to show her that since she had found such a sweet Saviour, such a faithful and loving friend as Jesus, no other was worth weeping for. On hearing the name of Jesus pronounced, she immediately became quite calm and composed; and having now had occasion to go into another room, I overheard her in my absence singing in a sweet and mellow tone the following verse:—

> 'I leave the world without a tear,
> Save for the friends I held so dear;
> To heal their sorrows, Lord descend,
> And to the friendless prove a friend.'

"On my return to her bedroom, she said to me, 'Oh, I see I have just been looking away from Jesus: I know there is no variableness nor shadow of turning with him. Oh yes, I have just been looking away from him, and I much fear we have too often done so, making idols of, and loving each other more than him who first loved us, and gave himself for us; perhaps that is the reason why God is going to separate us so early; he will not permit his creatures to worship idols, and no doubt we have been doing so; whatever *he* does, however, I know it will be best for us in the end, let his will therefore be done.'" On the Wednesday morning previous to her death, Mrs. Little having fallen asleep, her husband being much fatigued, took the opportunity of lying down in bed for a short time. "I had only lain for a few minutes," says he, "when, to my great surprise, she began to sing in a strain, the most beautiful and melodious I thought I had ever heard; I was unable, however, to catch the words whose heavenly sounds were flowing so sweetly and smoothly from her lips. In a few minutes, and in an instant, she paused, and burst out into ejaculations expressive sometimes of the most extraordinary wonder and amazement, at

others, of the most rapturous delight, and exclaiming, 'Oh, what is yonder!—what is yonder!—what glory!—it is not only the happiness, but the glory that is yonder; what a scene!—what a place!'—At length she seemed to be so overwhelmed with delight and amazement, that she was unable to articulate. It turned out that she had been dreaming, and that in her dream she thought she had obtained the privilege of a view of the celestial country. Just as she awoke, brother Robert happened to come in from the adjoining room, when she said to him, 'Robert, I have just been in heaven, and Oh, what I have seen, what a blessed and glorious place; and whom do you think I saw? I saw my dear little Jane there: O, if you had just seen the sweet little darling, how happy she was;' thus showing, that whether awake or asleep, her thoughts were but little engaged with the things of the world. Next day, brother Robert being obliged to leave for Selkirk, asked on his taking leave of her, if she wished to send any word with him to her friends there. In a calm, solemn, and emphatic tone of voice, she replied, 'Yes, I have *one* message to send to them, and only *one*, and it is this,—'Just tell them all to believe on the Lord Jesus Christ, and they shall be saved.' In the course of the evening, she became, to all appearance, considerably worse, and expressed herself satisfied that death was not now far off. On the following day, she held up her hand before her face, and as a proof how near she was to glory, told me to look how very spent it was; at the same time she requested me to take from her finger her marriage ring, as it would no longer stay on, her fingers being so much spent. As I proceeded to comply with her request, she looked rather wistful, knowing that it was never again to be replaced, and she had only worn it for a twelvemonth.

"In speaking of the Saviour and of eternity, her language was so lofty and sublime," says Mr. Little, "that I felt as if no longer in the presence of my earthly companion, or of a mere human being, but under the celestial voice of a glorified spirit, already within the portals of heaven, and conversing in heaven's loftiest language, looking down upon this, our lower world, with all its riches and honours, as mere vain and empty toys; and, compared with the glorious eternity that was now stretching out before her, as unworthy of a moment's notice, save for the myriads of never-dying souls that were passing along its path on their way to eternity; and while she thus discoursed in such sublime and heavenly strains, the profound and hallowed joy which now filled and swelled her soul, baffles all description. 'O,' she would exclaim, 'O, I really cannot describe how happy I feel!' and when prayer was made at her bedside, she would turn up her eyes, rolling with deep and holy joy, towards heaven, and triumphantly wave her hand (the only part of her body she was able to move) backward and forward before her face, while the calm and hallowed serenity of her countenance proclaimed that her thoughts were far, far away from the world, and that her soul was joyfully shouting, 'O death, where is thy sting? O grave, where is thy victory?'

"After another brief pause she requested us all, naming each of us one by one, commencing with myself, to come forward in the order in which she named us, and to give her the last parting kiss; this being done, she then desired us, naming us all again, and in the same order, to take hold of her hand (apparently intending this farewell grasp to continue till death should unloose it), and after taking hold of her hand in the way she requested, she said, calmly and sweetly, but with a firm tone of voice, 'I think I am now going to die; but do not weep, for I am happy, happy, happy.' And now a scene, perhaps the most glorious and sublime that could pass before the vision of a human being, was witnessed by those who stood around her dying pillow; on her brow the terrible majesty of death sat in awful stillness, as if subdued by the sweet and holy serenity which reposed on her pale countenance: her eye, beaming with intense and hallowed joy, proclaimed that a deathless soul was within, smiling at mortality, and exulting at the note of ransom, at the blast of the eternal jubilee which was breaking on its ear; and thus standing in the most perfect consciousness in the very gateway between time and eternity, between earth and heaven, she raised her eyes with a holy and hallowed gaze towards heaven, when the new Jerusalem appeared to burst on her view, and, raising her voice, she exclaimed, 'O, yonder he is; yonder he is! O do you not see him? do you not see him? Yonder he is, waiting with open arms to receive me! O could you see what I now see, cherubims and seraphims surrounding the throne, crying and singing Hallelujah! hallelujah! hallelujah to the Lamb who was slain from the beginning of the world;—O yonder

he is! yonder he is! Do you not see him? do you not see him?' and again, raising her sinking voice, named me, and pointing and directing my attention upwards with her finger, again exclaimed, 'Do you not see him? do you not see him? look! yonder he is; yonder he is!' Reclining back her head, she appeared as if she intended not to say any more, and we now stood waiting, in breathless suspense, the arrival of the solemn moment, and still having hold of her hand in the way she had previously desired. Observing us in this suspense, she broke the general silence, and coolly remarked, 'Perhaps it is not going to be just so *very* quick,' when Mrs. Campbell and my mother retired back a step, lest their standing longer so near might be inconvenient for her breathing freely. In the course of a minute or two she requested to know the hour of the day, when her aunt informed her that it was just twelve o'clock; she then asked for a tea-spoonful of cold water, and which Mrs. Cumming had just given her, when, lifting up her eyes, and casting a holy gaze to heaven, she calmly and sweetly looked for a moment; and now her eye is fixed, her heaving bosom gently sinks to rest, the soft breath ceases to fan the half-formed smile which lingered on her lip, all is tranquil, all is still; she sleeps—it is the sleep of death." Mrs. Little had just finished her eighteenth year.

We are happy to announce to our readers, that a brief Memoir of this very remarkable person may be shortly expected from the pen of her bereaved husband.

Church and State.

CONVERSATION BETWEEN DR. PALEY, DR. WILLIAMS, REV. JOHN NEWTON, AND ROBERT BLUNT, A QUAKER.

Williams.—Do you, Dr. Paley, hold that "the knowledge and profession of Christianity cannot be maintained in a country without a class of men set apart by public authority to the study and teaching of religion, and the conducting of public worship?"

Paley.—I do, Sir; and my convictions rest on the following arguments. Christianity is an historical religion, and founded on facts related to have passed, on discourses holden, and on letters written, in a remote age and distant country of the world. Moreover, the religion, having been first published in Judea, and built on the more ancient religion of the Jews, is necessarily connected with the Sacred Writings, the history and the polity, of that singular people; and the records of both revelations are preserved in a language which has long since ceased to be spoken. Books coming down from ages so remote, and under causes of unavoidable obscurity, cannot be understood without study and preparation. The language must be learned; the writings contained in these volumes compared with one another and with themselves; authors contemporary, or connected with the age, country, or subject of our Scriptures, must be consulted, to interpret doubtful passages, and to explain allusions to objects and usages no longer existing; the modes of expression and the habits of argumentation then in use must be known, and can only be learned at all from an acquaintance with ancient literature. And lastly, to establish the genuineness and authenticity of the canonical Scriptures, a series of testimony, recognizing the notoriety and reception of these books, must be deduced from times near to those of their first publication, along the succession of ages through which they have been transmitted to us. But besides this, the *literature* of the order is not all; the more ordinary offices of public teaching and conducting public worship call for qualifications not usually found amid the employments of civil life. Indeed, the enemies of Establishments have acknowledged that it is barely possible for a man not educated for the work to acquit himself with decency as a teacher of religion. Little objection to this argument can be drawn from the example of the Quakers, who, it may be said, furnish an experimental proof that the knowledge and profession of Christianity may be upholden without a separate clergy; for these sectaries exist in conjunction with an Establishment, and enjoy, with other Christians, the blessings which result from the labours of its ministers. For these reasons I contend that an order of clergy is necessary to perpetuate the evidence of

revelation and inculcate its duties; and that for this purpose they must be secluded from other employments. This circumstance I mention last to give it prominence, because I hold that in *it* is contained the *substance of the controversy*. Now, Sir, I hope you are satisfied that my opinions are not without foundation, and that the adherents of Establishments have an answer both ready and rational for those who feel disposed to interrogate them.

Williams.—Never till now, Doctor, was I so satisfied—

Paley (with complacency.)—Of their correctness! Very candid, Sir. You see the importance of explanation in reconciling differences.

Williams.—No, Sir, of their *in*correctness! Your reasoning is, I think, completely aside from the point. You lay down a series of statements, most of which, even if true in themselves, are altogether incapable of any application whatever to the proposition you maintain. Would you really venture to publish these opinions, Doctor, assigning the above reasons for them, and thus appeal to the tribunal of the national judgment?

Paley.—Indeed, Sir, I have done so almost verbatim in my "Moral Philosophy," and feel assured there is not in the work a chapter more approved by the whole Bench of Bishops and the clergy of England; and can the proposition which sustains such an ordeal be unfounded?

Williams.—I believe you, Doctor, and the reasons of their approval are not obscure. But men and names apart, let us examine the subject in the light of reason. The question was, Can the profession and knowledge of Christianity be maintained in a country without an Established Clergy? It was not whether *teachers* be necessary; whether, such necessity being assumed, *learning* be indispensable to them; and whether, learning being conceded, exclusive separation from secular employments be essential in order to the right fulfilment of their duties. These things have nothing to do, I conceive, with the argument. For ministers may exist, though not appointed by political associations: learning may exist without a union between Church and State, for it has flourished when there was no such national church. The soil in which it lives, and grows, and is matured, is mind—mind unfettered. And an order of men may be exclusively devoted to the work of the ministry, apart from a national church and from any legislative interference whatever.

Such, Sir, is the proposition in debate. The sum of your proofs is, that a knowledge of ancient languages, and of Jewish customs, and of the historical evidences of Christianity, some capability for speaking, and seclusion from the cares of business, are indispensable to the ministers of religion. We grant all these things to be expedient, or, if you will, necessary for a minister. These we rank among the meanest of his qualifications. These, we hold, he may have to any extent, and yet be very unfit for the ministry of the gospel, though patronized by all the potentates on earth; yea, and be after all no Christian. Now, had you been contending for the necessity of academic institutions, colleges, and universities; or setting yourself against those who ridicule the plea for learning and leisure, and who maintain that a rustic, buried in the drudgery of manual toil, is equally qualified for a public instructor with the man of profound and varied knowledge and cultivated mind, the man whose days and nights are devoted to the study of the word of God and to prayer,—your reasoning would have been a part, though but a small part, of the course to be pursued. But in pleading for the legal establishment of a regular clergy, such an argument has no application whatever. You proceed, moreover, as if there were no medium between a man's being one of such a clergy, and his being ignorant of the very elements of knowledge, or overwhelmed in a business foreign to the engagements proper to a minister of religion. Such an assumption is indispensable to your argument. You virtually assert that learning and leisure must stand or fall, flourish or fade away, according as there shall, or shall not, be an established clergy: that the ministers of the Dissenting portions of British Christians must of necessity be shrouded in ignorance, and all men of business. Indeed, Doctor, you seem to have forgotten the very existence of Dissenters, although they are a demonstration of the falsity of your argument.

I suppose, Sir, you have erred from the fact that the English Universities are shut against conscientious Dissenters, thence inferring that common sense and the lore of village schools make the sum of the attainments of the Dissenting ministry. But if you examine into the state of things, you will find that there are among those whom Churchmen affect to despise, scholars not a few who might safely encounter, no matter in what

department of knowledge, the ablest of the Church's champions, whether of Oxford or of Cambridge. Nay, Doctor, many think that you owe half your fame to one of these sectaries. They say, You plundered the spoils which he amassed through many a long year. You made your honey from flowers of his planting; and you have been loaded with praise and emolument, while that great scholar has, unheeded, gone to sleep with his fathers! In a word, you confound learning and the necessity of an established clergy; and having attempted to prove the necessity of the former to ministers of the gospel, you hold that you have demonstrated the necessity of the latter to Christianity! Had you not reasoned better in the schools of Cambridge, you had not been Senior Wrangler!

Paley (indignant and sarcastic, but composed.) — Please to temper your triumph, Sir. You have only proved, as you would have it, that my arguments are inapplicable; not that my proposition is false. If one witness fail to substantiate a charge, shall we give up the proof when others are present? Can you disprove my position, seeing you profess to have demolished my argument?

Williams.—Why, Doctor, I should feel less afraid to attack than to defend it.

Paley.—I presume, then, you are now prepared to enter on the discussion; but as I am anxious that the case, on our part, should be as complete as possible, ere you begin, I beg you will hear Mr. Newton.

Williams.—I know of none to whom I can listen with more satisfaction.

Newton.—Gentlemen, I am a Churchman from choice, though many of my earliest friends were Independents, and I exercised my gifts with them for a while. Without prejudice or interest, and with considerable knowledge of both communities, I am a friend, and, as far as my weakness enables me, an advocate of the church that I belong to. I do not, however, plead that Establishments are of express Divine appointment, nor contend for any one in preference to another, but for the principle on which they all proceed—the division of a nation into parishes, and the settlement in each of these of a person with a ministerial character, to promote the good of souls; and the conferring on this man such privilege and prerogative as may secure his independence, augment his influence, and thus increase his usefulness.

Williams.—Your argument then, Sir, is founded solely on expediency, which must be determined by utility; for the degree of the latter measures the degree of the former. Whatever can be said whereby the evidence of utility is affected, affects to the same extent the expediency of a union between the churches of Christ and the governments of the world. If it can be shown that there is not only no utility in such a union, but evil, and only evil, then of course the doctrine of expediency is false, and must be given up. I desire to be satisfied of the utility of such an alliance, not in reference to the purposes of government, or the interests of the clergy as a body, but to the interests of the kingdom of Christ as a whole, and the good of nations.

Paley.—I deem that, Sir, a clear and fair statement of the question; and Mr. Newton will point out wherein consists the utility on which he founds his doctrine of expediency.

Williams.—Ere he begin I would make a remark on Mr. Newton's principle. Experience teaches us to hesitate about measures originating in principles founded on expediency; for this has been the source of innumerable evils in morals, religion, and legislation. This was the baleful light by which the disciples of Loyola steered their way through an ocean of enormity to take possession of the hearts of sovereigns and the thrones of empires. On what principle did Pharaoh project the murder of all the male children of the Israelites? On that of utility! On what did Athaliah massacre the seed royal? Utility! On what did Herod send forth his executioners to destroy the smiling babes of Bethlehem? Utility!

Blunt.—John Newton maintains that state patronage and support to the churches of Christ are expedient, because they are useful. The arguments which demonstrate their usefulness are just those which demonstrate their expediency. Let then their usefulness be shown, not to monarchical policy and priestly interest and influence, but to the real interests of Christianity, and the accomplishment of those ends for which it hath been established in the world. Let this be the criterion of utility, and we have no objection to abide by the consequence.

Williams.—Gentlemen, I explained myself before, and quite agree with my friend Mr. Blunt. I had farther to remark on the proposition of Mr. Newton, that it arraigns the wisdom of God, and involves a charge against that system of means by which Christianity was propagated, in spite of an array of the most

determined and cruel hostility, and by which it was preserved from destruction under a succession of persecutions, by the most powerful government the world ever saw. Can there be produced from the annals of the Apostolic age a single vestige of parochial circumscription, of regal patronage, and of aristocratical prerogative, in ministerial appointment? No, gentlemen; all that the church of God owed for centuries to the kingdoms of this world was hardship and sorrow, confiscation of goods and extinction of life, the murder of its ministers and the massacre of its people. You argue for privilege and prerogative, to augment influence and increase usefulness. Thus pleaded Edmund Burke, who would have the "priests as princely as possible." But the privilege of the Apostles consisted in the suffering of shame, the endurance of bonds and afflictions, the being set forth as appointed unto death, a spectacle of extreme distress to angels and to men; in being pressed out of measure, above strength, so as to despair even of life; driven by the burning scourge of the persecutor from city to city, in weariness and painfulness, in hunger and thirst, in cold and nakedness, in stripes and imprisonments, in tumults and deaths! Such was their treatment, and yet they turned the world upside down: they went forth like an impetuous torrent, swollen by a thousand tributary streams, and swept away, with energy irresistible, the battlements and barriers of the strongest citadels of heathenish superstition. But you virtually affirm that this order of things was defective—that their success was incomplete—and that it would have been improved by an accession of influence derived from a union with human polities. Every advocate of Establishments must allow, that there cannot be traced the slightest vestige of state patronage and support, friendship or interference, in any record of the primitive Church. Such incontestably was the state of things; it must have been right or wrong—sufficient or defective. Take your choice. Do you say right, and allow that the divinely appointed system of means was sufficient? Do you then pretend to improve rectitude and supply sufficiency? Or, say you wrong and defective? Are you become the correctors and instructors of the Most High? You contend for evil; you attempt to unite light with darkness, a holy society with an impious one. You contend for impossibility; because while each retains its own peculiar spirit and distinctive features, the parties cannot be united; the sure issue of an endeavour to join them will be the complete destruction of elements which are essential to the constitution of the church of Christ. This is demonstrated by the fact, that every such junction has proved destructive of the true features of its primitive appearance. These considerations go far to overthrow my confidence in Mr. Newton's principle of expediency.

Newton.—Gentlemen, I shall lay down an outline of my reasons in support of this doctrine, without expansion, and leave you to judge for yourselves. The universal badge, and form, and name of Christianity, in many corners of our land, owe their very existence to our Establishment. On the exclusive principles of the stricter Dissenters, millions of our countrymen who have been baptized, whose ears are weekly greeted by the sound of the parish bell, would have at this moment been wandering in the wildness of heathenism, strangers to almost every thing sacred. Had there been none other than dissenters, why, we should have beheld only a rag and a tatter of religious profession, instead of that ample covering which, by the hand of the state, has been stretched from margin to margin of our sea-girt isle. Christianity would have existed among us a little smoking flax, having not wherewith to warm us, instead of that expanse of flame which reaches the skies, and spreads abroad on all nations a tide of warmth and spiritual illumination. How, without this union, could Christianity ever have attained its present deep-rooted settlement in this and other lands? It must else have resided among us in the character of a pilgrim and sojourner, just such as are the missionary stations in foreign climes, and the churches connected with them—poor shivering outcasts, the ready prey of colonial policy and idolatrous barbarity. Whether is happier, he who is driven about as a fugitive and a vagabond, or he who has a place and a name? Again; consider the advantages of state and aristocratical patronage. Since the taste of men is so various, their whim and caprice so endless; since the minds of the multitude are so obtuse, and their capacity for judging so imperfect, what tumult, disorder, and anarchy must abound in the election of ministers, but for the wise provision made by the state! That there is not more of this among dissenters at present, arises from their poverty and feebleness, the former not admitting of faction and

division, and the sense of common danger arising from the latter, suppressing it. Moreover, who that thinks, need be told of the advantages resulting from a national creed and confession of faith, by which the hundred hands of heresy are bound down, and silence imposed on the many tongues of impious speculation? Reading men are no strangers to the innumerable discordancies, the fierce and fiery controversies, that ever have shaken, and will shake and rend, the whole fabric of Dissent. Dissenters boast of freedom of thought—a dearly bought freedom when purchased at the expense of order, truth, and sacredness—of the welfare of man, the honour of religion, and the peace of nations. To attempt to set landmarks to science, until philosophy have explored to their boundaries the wide dominions of nature, and examined the whole arcana of material being, were absurd, because it were to stop the traveller before his journey has been performed: but if this, being practicable, once were done; were science, having completed her voyage of circumnavigation, merely to sit down in the capacity of a preceptress and tell the story of all that she had seen, the absurdity would disappear; because all that existed being known, the business of one party would be to teach principles already laid down, and of the other to learn them. Nay, were a cluster of men, qualified only by ignorance, impertinence, folly, and impudence, gross dulness, and an abhorrence of all existing order, to stand forth and question, or wholly deny the doctrines of true philosophy, relative to its fundamental laws of matter and motion, and thus to annoy the minds and obstruct the progress of disciples,—who would oppose the adoption of measures which might surely lead to the suppression of error and the preservation of truth? Just apply this. You have illustrations of both in the republican licentiousness and outrage of Dissent, and in the general uniformity and sweet unison of our Establishment. Once more, consider the benefits resulting from state support. This is vociferously deprecated by the plebeian portion of Dissent; but were their famished pastors consulted, probably they would not be less loud in lamenting the ills and sorrows of their dependent state, nor less earnest in wishing a change of places. But the comfort of ministers apart, consider the general good. Dissenters, owing to this very thing, can only exist in a dense population, so that, as for them, our hamlets and numerous thinly peopled districts, the sum of which constitutes the major part of the national population, might utterly perish. In all chapel projects, the first Dissenting question is, What is the population? You say, it is ——. Oh! that will not do. But the place is very destitute; the rector is careless; the curate preaches error. It may be so, but still—it will not do. Conceive of every established minister removed, and every such house of worship demolished, what would remain? Were the lights which illumine the city of London all extinguished in one night, what would remain? a few watchmen's lanterns! Would not these prove a sorry substitute? What would be the state of the metropolis, if henceforth the steps of the citizen must be guided by these! What horror of darkness must brood over every street, and lane, and alley! What ravage and plunder and death would ensue! Apply this. There are in England and Wales upwards of 10,000 parishes: destroy the churches and disband the ministers; and say to Dissent, Go forth and occupy! Alas! who could go forth? The handful of watchmen with their glimmering lamps. With resources so feeble, what could Dissenters do? It would be sinking a pebble to stem a torrent. To be plain, Gentlemen, the question is not, Whether Dissent be superior to an Establishment, but, whether an Establishment be better than nothing. Having, then, to my own satisfaction, set forth its utility, I have at the same time demonstrated its expediency; and this was all that I pretended. The last fact on which I have reasoned—state support—alone demonstrates the unspeakable utility of an Establishment. Dissent says to the populous city or town, You shall have a minister—to thin districts, which form the habitation of millions, You shall have nothing. Perish! You cannot pay—we will not work. Establishments say to places populous, You shall have ministers, you shall have aid to your aged, and education to your orphans—to bleakest regions, how few soever the families, You shall have a pastor, with all the privileges of your richer brethren. Rustic modesty whispers, O we would like that, but we are poor, we cannot pay! Royal munificence replies—Enjoy your blessings; we will pay it for you.

Paley.—Gentlemen, I quite accord with Mr. Newton, and I can speak from experience of the stupidity of the multitude and their incapacity of judgment; for often have I preached elaborated ser-

mons to empty benches; while, but a few doors distant, an illiterate Methodist has been listened to by an assembly of two thousand, who have hung on his lips as if an oracle, while he was uttering the most tasteless common-places, in language ill chosen, and in an order ill digested. I do think the hints which Mr. Newton has given, might be expanded and ramified into an irrefutable argument.

Williams.—Gentlemen, that cause is very bad which admits of no defence by special pleading—that object is supremely disgusting which presents not one comely spot: by exhibiting this in the best of lights, and cloaking the rest with rhetorical vestments, the worst of things may make a plausible appearance. The great question remains untouched by Mr. Newton. We devoutly wish that we did "behold but a rag and a tatter of religious profession." Let us remember, that for profession to outrun reality is a sore calamity—the latter is the body, the former is the garment; this has no value but as connected with that—we may stuff a suit of clothes—we may make an effigy—will one such carry a burden? will a thousand such ward off danger from our shores? A nation of unbelieving professors, is just so many effigies which will not stand, but fall, in the day of trial; we may fill our edifices with such mock Christians, but the kingdom of God consists of real believers, and for such alone is heaven reserved. Much of what constitutes Mr. Newton's ground of glorying is with me a ground of lamentation. I shall apply the criterion above mentioned to determine the truth or error of Mr. Newton's principle. That criterion is, *the promotion of the real interests of the church of God, and the accomplishment of the ends for which it has been established.* This requires the application of a threefold test—Purity of communion—Ministerial exertion—Missionary enterprise. Your argument requires it to be made out, that there is produced, by the union of the kingdom of Christ with the kingdoms of this world, an abundant increase of each of these three things,—an increase beyond the measure that obtained among the primitive believers and churches, and that now obtains among those churches which are constituted nearest the primitive model.

I. Purity of communion. Two things are here to be considered—the description of characters that constitute your churches—and the measure of discipline which is exercised among them. Are they, then, and are they all, professed believers of the gospel? Is their profession borne out by their conduct? Are they such as a judge in spiritual things would pronounce born again? Rather are not these things never so much as thought of, expected, or looked for? Do not all born within the precincts of a parish become Christians in virtue of their birth and their baptism? Does not the system of your Establishment require, and proceed upon, and involve, all the absurdities of baptismal regeneration? Is not this dreadful doctrine an essential doctrine of your Church? Deny this, and what meaning is there in confirmation? May not each, and all, even the grossly immoral, spiritually blind, and dead in trespasses and sins, obtain, nay force admission, to your communion? Are not church privileges, so called, obtained and held by the same tenure as those of a civil nature? In a word, your churches can no more be called Scripture churches, than any ordinary assembly of worldly persons, of every variety of moral character; and such is the spirit of the multitude, of the majority, who constitute your communion, that a transition from play to prayers, or prayers to play, would present nothing violent. The charges which my idea of these questions involves, can be met and repelled only by a blunt negation. This is felt, and has been bewailed by some of the best men of your body. In regard to the second point, What has been gained in discipline? Is there any discipline among you at all, even in the case of enormous crime? Are there not among you multitudes who despise piety, and mock at all seriousness—who have not, and do not profess to have, the fear of God nor any hope in his Son—who are scandalous in licentiousness and gross in immorality—who are given to drunkenness and blasphemy, to falsehood, and slander and to many other ways which demonstrate them the children of Belial, and who are yet admitted to the table of the Lord? These are the bitter fruits of this unhallowed union. Was such the state of things in the first churches? Is such the state of things amongst those whose cause I advocate? Was it not in the one, is it not in the other, the very reverse? Do these things prove the utility of such an alliance? If such are the dreadful and necessary results, is such alliance expedient?

II. Ministerial exertion. Here your system of endowment, creating independence of popular approbation and of

decent performance of duty, is at utter variance with a fundamental law of political economy; and it is not more erroneous in theory than it is found to be injurious in fact. The fruit is just such as might be expected. Are there not multitudes of the ministers, so called, of the church to which you belong, who do not preach at all; and are not these such as possess by far the largest emolument? Are there not multitudes who preach very seldom? Are not the majority remarkable for the perfunctory manner in which they perform their duties, for every thing but length, labour, and stern fidelity? Does pastoral visitation, or the instruction of the young, occupy a large place in their vocation? Do the darker parts of cities or of parishes, or the more destitute villages, excite their compassion, and call forth their exertion? Does the sum of their toils come any way up to the Apostolic precept—"Be instant in season, and out of season?" Are they forward to encourage itinerancies, and every other Apostolic undertaking which is calculated to disseminate Divine truth? Need I state and quote a mass of facts to prove that the very reverse of all this, and more that might be said, is the case? Was it so among the first Christians, or is it so among those whom I defend? These questions may be deemed invidious, but they embrace weighty truths, and I can only do justice to my argument by the statement of them. Such are the fruits of state alliance and state support. Simpson's "Plea" is a lasting monument of clerical avarice, and clerical infamy, and worth a folio of argument in proof of the enormous evils which have resulted from the union in debate. That this is more or less the state of things in every church supported by Government, and must be while man is man, admits of no rational dispute. Who, with these facts before him, will contend that Establishments can be supported by an appeal to expediency?

III. Missionary enterprise. If so defective be your system at home, there is little to be expected from it abroad. Every thing of the sort is indeed nearly impracticable and illegal. None of your ministers dare preach in the parish of his neighbour, whatever may be the necessity arising from the cast of his character or of his ministrations. Should he, excited by his sympathy for perishing souls, determine on it, and persevere after ecclesiastical censure and rebuke, suspension or deposition is the issue; while he whose conduct, or whose ignorance and error, called forth the offensive zeal, sits unmolested, and uncorrected. As each of your ministers is bound to his own parish, so all of you are bound to your own nation. You can consistently labour only where your king has the sceptre and appoints you to stand. The moment you step beyond his dominions, you burst the tie of union, and become Dissenters from other churches, and must just fight your way as we do at home. But I reserve this topic for a future occasion. Meantime, tell me, who are the best, and who have been the first, missionaries? Let us examine the records of missionary enterprise, and we shall see that whatever has resulted from this evil union, it has not been a spirit for missions!—Thus I have, I think honestly, applied the criterion, and made out to my own judgment, that not good but evil, and almost only evil, has resulted from this alliance. If evils, the greatest and worst of evils, be expedient, so is the union of the kingdom of Christ with those of this world!

Paley.—Gentlemen, these are sore things, but not new things. I have said what is much akin to them in my Moral Philosophy. I am not disposed to dispute the facts, but that they are the necessary results of such a union may be debated. But if so, then the sooner it is dissolved the better.

Blunt.—Yes, Doctor; but calculate first how much the dissolution would cost you. Five-and-twenty hundred pounds a year must have great weight in an argument of expediency.

ARISTIDES.

Review and Criticism.

The Practical Works of Richard Baxter. With a Preface, giving some Account of the Author, and of this edition of his Practical Works, and an Essay on his Genius, Works, and Times. Four vols. Royal octavo. Virtue.

THE works of Richard Baxter have long

ceased to be the subject of criticism. He has taken his place in the front rank of the most illustrious body of men that England, or any nation, has produced. Nonconformity has never boasted a giant of greater mental might, nor a saint of more seraphic piety. His acquisitions were prodigious: his intellectual activity had no parallel. His works form no inconsiderable library: it would require many years carefully to read and thoroughly to digest them. Upwards of one hundred and fifty treatises are acknowledged as the productions of his pen, of which four were folios, seventy-three quartos, and forty-nine octavos! The practical portions of these were, at an early period, collected in four volumes folio, and separately published. They have for ages been of the first repute, and always brought a very high price in the book market; so high, indeed, as to place them utterly beyond the reach of the great portion of mankind. These volumes are now before us, and offered to the public on terms so very moderate, that they may almost be said to form a "People's Edition" of Richard Baxter. We need only add that the printing is worthy of John Childs, and the getting up of George Virtue. The work is a great treasure, and it will doubtless find its way, in thousands upon thousands, among all denominations of Christians.

The Analytical Bible, with upwards of Fifty Thousand Original and Selected Parallel References in a centre column, and Analytical Notes appended to each book. Arnold.

The Portable Commentary, with the most approved Marginal References and Explanatory Notes, selected from the most distinguished Biblical Writers. Arnold.

To a large portion of the public it will be enough to say, that both these works are from the practised and indefatigable pen of the Rev. Ingram Cobbin, of whose high character, both as a Biblical scholar and critic, they are every way worthy. The printing is by Rider, and it is not too much to say that it has never been surpassed. As pocket Bibles they have no superior; and, unless in the case of Bagster's, we know of none that even approach an equality with them. Their value to the student of Scripture and the Sunday-school teacher can hardly be estimated.

Jamaica; its Past and Present State. By James Phillippo, Twenty Years a Baptist Missionary in that Island. Post octavo, pp. 487. Third Thousand. Snow.

This is the work of a practical man, who has done and suffered much for the most oppressed portion of his fellow-creatures. "Twenty years a Missionary in Jamaica!" These words imply much; and we can assure our readers that the hopes they inspire will not be disappointed. In the work before us we have the results of the labours, observations, and experience of this most devoted missionary during that long period. Only such a man, so circumstanced, could have written it. The book consists of eighteen chapters, which are occupied with a sketch of the island, the physical aspects of the country, its vegetable productions, its territorial divisions, its population, government, commerce, white inhabitants, people of colour and free blacks, the character of the black people under slavery, their social condition, moral aspects of general society. These topics occupy the first and fourteenth chapters inclusive, and are full of instruction and interest. The fifteenth and sixteenth chapters comprise an exhibition of the religious state of the people, and form the mainstay of the volume. The language of England cannot boast a more triumphant demonstration of the power of Christianity and the worth of freedom. These chapters comprise nine sections from which the churches of Great Britain might derive many useful lessons. The two closing chapters are of an applicatory character. The book is illustrated by sixteen beautiful engravings. From this outline it is clear this must be a book of no ordinary importance. It is indeed a most precious document, and well deserves a hearty welcome from every portion of the church of God. The time was come for a calm, clear, Christian digest of the facts of the religious history of this celebrated island, and no man was better qualified to execute this important task than Mr. Phillippo. As a witness he is wholly impartial; as a missionary he is generous to his brethren of other bodies; as a writer he is most catholic; and as a Christian he is full of charity.

The Advancement of Religion the Claim of the Times. By Andrew Reed, D.D. 8vo. pp. 399. Snow.

These discourses were delivered at the close of 1838, previous to the spiritual

awakening in the writer's congregation, of which he has already presented to the public a very ample and interesting account. They are ten in number, and thus indicated:—"the advancement of religion desirable, its advancement in the person, its advancement by personal effort, its advancement in the family, its advancement by the ministry, its advancement in the church, its advancement by the church, its advancement in the nation, its advancement in the world, the certainty and glory of the consummation." It will be clearly seen that these topics open up a boundless field for discussion and for application; and an examination of the volume will show that it has been traversed through its length and breadth by a man who has an ear to hear, and an eye to see much, where, to the bulk of mankind, nothing is either to be seen or heard. The author's views stretch far into society, both religious and political; he is profoundly skilled in the deepest workings of human nature. This is the most marked feature of the book. Its grand characteristic is *business*. It is probably just such a series of discourses as Wilberforce would have written. In truth it not a little resembles, in several respects, his celebrated "Practical View." It is distinguished by the same freshness of spirit, force of thought, expansion of view, freedom of expression, and splendour of colouring. It has much the air and aspect of being the work of a Christian gentleman of high culture and polish, deeply versed in the ways of men, rather than of a man addicted to books and learned speculation. It seems the production of a Christian philosopher, rather than of a profound divine. It is oratory rather than theology. The texts are used chiefly as mottoes, and from the beginning to the end of the volume there is scarcely a Scripture quotation, or an illustration from the Bible. The work is also very sparing in statements of gospel doctrine. We are simply speaking to facts, not insinuating deficiencies, to show the original and extraordinary character of the volume; while, at the same time, we should certainly have liked a little more theology, and more of the Bible. Where all is transcendent excellence of its kind, it is difficult to distinguish and specify; but we deem the fifth discourse, on the ministry, one of incalculable value; and when we say that all those which follow are superlatively grand as compositions, we must add that this is their meanest praise. The volume, as a whole, is calculated, under the Divine blessing, greatly to forward the paramount object announced in its title-page. We very strongly commend it to our ministerial readers and the leading members of every community.

The People's Music Book; consisting of Psalm Tunes, Sacred Music, Songs, &c., principally arranged for four voices, with Accompaniments for the Organ or Piano-forte. By James Turle, Esq., Organist of Westminster Abbey; and Edward Taylor, Esq., Gresham Professor of Music. Parts I—X. Virtue.

The design of this book is, to bring good vocal music, of all classes, within the reach of the many. It is in fact Music for the Million. The general title may at first sight seem to our readers, as it did to ourselves, to present a somewhat grotesque and incongruous combination; but while each number includes three portions, psalm tunes, sacred music, and secular music, these portions are so printed that, when the work is completed, each division, throughout all the parts, will be separated, and the whole will bind up in one volume regularly paged, and forming three distinct works. Christian families may then have the first and second volumes without the third. Nothing of the kind has yet appeared, which admits of a comparison with this publication. While the cheapness is extraordinary, the names of the conductors are a guarantee for the execution, and Mr. Virtue may be safely trusted for the rest; the paper and print are both of the first order. The parts before us, so far as the Psalm tunes and sacred music are concerned, are every way admirable. When finished it bids fair to become a standard work among the various denominations of British Christians.

Proceedings of the Anti-Slavery Convention, called by the Committee of the British and Foreign Anti-Slavery Society, and held in London, from June 13, to June 20, 1843. By J. F. Johnson, Shorthand Writer. Snow.

Sovereigns, statesmen, political philosophers, Christian philanthropists, all are deeply interested in the subject of this work, and all will find abundant materials in its crowded pages for profitable meditation. The evil against which this great convention is waging a solemn war, is one of gigantic power and deadly malignity.

The whole of the mighty question, as it now stands before the world, is fully laid open in this most interesting and important record of the respective operations of barbarity and humanity. All nations connected with the infernal traffic, are here arraigned, with the facts and documents which establish the charge against them; here too are the speeches delivered on all the points debated, by the wise, the good, and the great, who responded to the call from many countries. To a portion of those speeches, we ourselves listened, and shared in the intense and overpowering emotion which they produced, and we are truly happy to have them before us in their present form. The volume is a noble monument of an event, which reflects the brightest honour, not only on our country, but on our common Christianity. Great, indeed, had been the loss to the cause of humanity, if this record had not been preserved. It is an invaluable addition to the splendid achievements of Mr. Johnson's pen, which has already done so much for the interests of Religion and Liberty. As the friends of the oppressed of every colour, in every clime, and as the inexorable, the immortal adversaries of slavery, all over the world, we recommend, we urge the diffusion of this book among all classes of the community! Its facts and arguments are sufficient to kindle into a flame of divine indignation every spark of humanity throughout the whole civilized world! There is here enough, if read, understood and believed, to lead the whole existing brotherhood of virtuous freemen in all lands, at all costs and all hazards, to form themselves into one solemn league and covenant for the utter destruction of this all-devouring pestilence! We do trust that the reception of this momentous publication will be such as to speak fresh hope for the cause of the slave, and to proclaim that there is no decay in the philanthropy of England.

A Memoir of Greville Ewing, Minister of the Gospel. By His Daughter. 8vo. Snow.

No ministerial life has lapsed among us, during the last half century, to which more intrinsic importance attaches than to that of the late Greville Ewing. In whatever light he be viewed, he will be found to have been a man of the highest order. He is much less known in England than he ought to be, and than his justly celebrated friend and former colleague, Dr. Wardlaw, whose exalted talents and brilliant character have been singularly favoured by circumstances. Mr. Ewing made only one special public appearance in the Metropolis, and he took but a small share in popular authorship. His habits were retired and deeply studious, and hence his natural aversion to those peculiar labours both of tongue and pen, which are the condition of a useful, an honourable, and a wide-spread popularity. As a man, a scholar, a Christian, a tutor, a pastor, and a patriot, however, he will now be known by this tribute of a highly gifted and accomplished daughter—an only child, on whose moral and intellectual culture he bestowed a large portion of his best years. This favoured lady is Mrs. Matheson, wife of the Corresponding Secretary of the Home Missionary Society. In the present instance, she has executed her task in a manner worthy of herself, and of her honoured father. The volume presents a fine specimen of genuine biography; it is written with singular modesty in a style of polished elegance; it abounds with instructive fact and incident; and moreover, it supplies no meagre outline of the religious history of Scotland, during the last half century. Mr. Ewing's withdrawment from the Scotch Church was the first of a series of events, which have issued so gloriously in the late disruption of the General Assembly. While the writer's relation has brought her many advantages, it has also not been without its drawbacks. The noblest character has shades, it may be, which the hand of a relation will not, cannot draw, and lights by which a modest eye is too much dazzled to approach them, that it may collect and pour them on the public mind. In the present case the former were, indeed, few; and the latter, which were abundant, have been duly set forth by some of the first men in the empire, both in the narrative, and in the appendix. The volume forms a valuable family book, and well deserves a place in every Congregational Library.

CHARACTERISTIC NOTICES.

Christian Consolation; or, the Unity of the Divine Procedure a Source of Comfort to Afflicted Christians. By Edward Mannering, Author of "Christian Consistency," &c. Royal 18mo. pp. 310. Snow.

This volume deserves, and it will assuredly obtain, extensive favour with the churches of Christ. It is a fit sequel to the Author's "Chris-

tian Consistency," and "Christian Happiness," and a book every way superior to either of those excellent pieces. He says, "that the converted may be consistent, the consistent happy, and the happy, when tried, comforted, is the Author's desire, and the contemplated end of his labours." If these books be read with faith and prayer, these ends will certainly be realized. "Christian Consolation" is one of the best treatises of the kind that we are acquainted with. Mr. Mannering was fortunate in the selection of his subject, which is peculiarly suited to his own gentle, tender, loving spirit. That our readers may see the rich veins that have been opened up, we shall transcribe a portion of the contents. "The Christian an object of God's special care—afflictions common to the people of God—nature and design of afflictive dispensations—faithfulness and love of God manifested to his afflicted people — effect of affliction on the impatient Christian a proof of its necessity—harmony between the purposes of God and afflictive dispensations—relation which sanctified affliction bears to the death of Christ—affliction a medium through which the Holy Spirit ordinarily conveys spiritual blessings—relation which affliction on earth bears to rest in heaven—the glorified Christian more than compensated for all his affliction."

A Manual of Devotion for Individuals; or, Selections of Scripture Readings, Hymns, and Prayers, for the Mornings and Evenings of Four Weeks. By an Octogenarian. 12mo. pp. 227. Jackson and Walford.

THIS Octogenarian is "of opinion that there is a scarcity, if not an actual want, of books for the *private* devotion of *individuals*." It is strange that a man of sense should have lived fourscore years, if in London, without knowing that the earth is burdened with books of this description, most of them mere rubbish. He may, without much trouble, obtain a hamper-full of them any day before breakfast. Again he exclaims, "Of those who do use private prayer, alas! at times how cold and languid, how formal and dead, are the efforts of many!" How does the old gentleman know this? Assuming it, however, he concludes that this "work" is "much needed." In some parts of the country the peasantry absurdly believe that the best cure for a burnt wound is the exposure of it again to the fire, thus adding torture to suffering! And so the proper remedy for formality is a form! Alas! it is not by such means as this worthy man has furnished, that deadness and formality are to be driven from our churches.

The Teacher's Manual; a Repository of Practical Suggestions and Biblical Illustrations. Vol. I. 12mo. pp. 404. G. and J. Dyer.

A VERY meritorious periodical.

A Collection for Junior Classes, consisting of Moral and Religious Pieces, in Prose and Verse, Selections from Natural History, &c. With a List of Latin and Greek Primitives, &c. By ANDREW VEITCH. Second Edition. 12mo. pp. 188. Melrose, Berwick.

AN excellent school book, firmly bound, and exceedingly cheap.

An Introduction to Arithmetic. By JAMES GRAY. A new and greatly improved Edition. By W. RUTHERFORD, Royal Military Academy, Woolwich. 18mo. Melrose, Berwick.

FORTY editions of this book may surely be taken as some proof of public approval. Gray is one of our earliest acquaintances and best friends. He has made hundreds of thousands of expert mathematicians. The book is very cheap.

Jerusalem as it was and as it is. Translated from the German, by SOPHIA TAYLOR. With a Commendatory Preface, by A. M'CAUL, D.D. 18mo. pp. 180. Wertheim.

THE value of this book is in the inverse proportion of its price and bulk. We have no such account of Jerusalem within the same compass. The original work is by Charles John Bull, of the Rhenish Protestant Church, a man of learning and piety, who has comprised in this small volume all that is of general interest in Raumer's Palestine, Schubert's Travels, Robinson's Palestine, Pliny Fisk's work, &c., combining with it an outline of the history, as furnished by the Scriptures, Josephus, Osiander, and Hoffmann. The translator has done her work well; and Wertheim deserves thanks. We strongly commend the piece to all young people and to Sunday-schools.

A Plea for the Weekly Observance of the Lord's Supper. 18mo. pp. 100. Ward and Co.

THIS plea may soon be read; but we confidently affirm that it will never be satisfactorily answered. The bulk of the British churches may long continue to neglect the arguments here set forth; but all the logicians of Christendom, united, cannot overturn them.

Youthful Consecration; a Memorial of Rosalinda Phipson. With an Introduction, by the Rev. JOHN ANGELL JAMES. 18mo. pp. 199. Hamilton and Co.

A SABBATH-SCHOOL library book of the first order, enriched by a copious introduction, full of truth, tenderness, and beauty, from the flowing pen of John Angell James.

We are Seven; or, the Little Mourner Comforted. By E. M. LLOYD. 18mo. Second Edition. Wertheim.

Thirza; or, the Attractive Power of the Cross. From the German. By E. M. LLOYD. 18mo. Second Edition. Wertheim.

THE first of these little performances derives its title, and, in part, its character, from the well-known poem of Wordsworth, "We are Seven." The matter is managed with a pathos and an address not unworthy of the author of the "Dairyman's Daughter."

Of Thirza, a narrative of facts, nearly 18,000 copies have been sold by the Berlin Tract Society; large editions have also been issued at Strasburg. English and French translations have been extensively circulated both at home and in the colonies. These facts distinctly proclaim its superior merits, and render all further recommendation unnecessary.

*** *The arrear of Books in our next.*

Sabbath and Day-Schools.

LECTURE TO TEACHERS.

THE GAMES OF GREECE, WHICH SUPPLIED THE ILLUSTRATIONS OF THE NEW TESTAMENT.

Part I.

Origin, History, and Character.

Seeing that the Apostles, and even the Lord Jesus Christ himself, have often referred to the Games of Greece for illustration, it may conduce to the edification of the Church of God to explain their origin, object, and character. The Greeks, beyond all other nations, were addicted to games and festivals in honour of their gods. Of these games the Olympic were by far the most renowned, and a victory in them was considered the most honourable. Olympia had, from the remotest antiquity, been sacred to Jupiter. Games had there been celebrated during the heroic ages by the rulers of Greece as an expression of gratitude for victories. Such acts, however, were only occasional till Lycurgus arose, when they were celebrated at fixed periods, and conducted according to settled laws. This movement had its origin in the peaceful policy of Iphitus, who, at that period, ascended the humble throne of Elis. Finding his country exposed to the perpetual incursion of the more powerful states that surrounded it, and perceiving its inability to defend itself by arms, he formed the happy project of protecting it by religion, and procuring for it the blessings of constant tranquillity. To accomplish this he invoked the aid of superstition, and an oracle was issued from Delphi enjoining the revival of the Olympic games in honour of Jupiter, and appointing the Elians their superintendants, menacing with the wrath of Apollo all who should dare to interrupt the peace of that people. The king was happy in receiving the powerful support of his friend Lycurgus; and thus the games were established and appointed to be celebrated every fifth year at Olympia under the direction of the Elians, whose sole claim to this distinguished honour, although for a time disputed, met at length with universal and cordial acknowledgment. The period selected for them was the hottest month in summer.

The office of Judge, which was one of the highest dignity, was filled by Iphitus, and his descendants, during the long space of two centuries, at the close of which it became elective. Two persons were then chosen by lot out of the whole body of the Elians; but even this did not satisfy the free spirit of Greece, and then one was chosen by lot from each of the Elian tribes. This body bore the honourable appellation of the Judges of Greece. Their authority, which lasted only during the five days of the festival, was absolute. They adjudged and distributed the prizes; they imposed fines on such candidates as had incurred the guilt of irregularity, or deception; in extreme cases they even visited the culprit with scourging; and, on some occasions, excluded from the games not only individuals but states. In the exercise of their prerogative they had no respect of persons. The case of Calippus, the Athenian, furnishes a striking illustration of their integrity and decision. Calippus, desirous of honours which he could not merit, bribed his adversary to give in and leave him victor; this fact was discovered, and the Judges fined him. The vain Athenians resented the decision as an indignity, and demanded a repeal of the sentence. The Judges were inexorable; and the Athenians still refusing to submit, an order was issued excluding from the games all the inhabitants of Attica. The Athenians appealed to the Delphic Oracle; but Apollo refused all response while they lay under the sentence of exclusion. Thus reduced, they submitted, and Calippus paid the penalty. The Judges, however, were strong not only in superstition, but in justice. Never, perhaps, in the history of civilized men, did impartiality more generally prevail, and hence they enjoyed the unbounded confidence of all the surrounding nations. They admitted no intercourse with the candidates; they rejected and resented recommendatory letters. Their installation was performed in a manner well calculated to strike awe both into their own minds and into those of the public. On being chosen they were conducted to the statue of Jupiter, before which they were solemnly sworn to adjudge the prizes according to the most strict justice. The laws provided for the right of appeal to the senate of Olympia; but, so uniform

was the concurrence of all parties in their decisions, that during many ages we read of only one case in which that right was exercised, and then the senate affirmed their judgment. While the utmost pains were taken in the election of these Judges, to appoint men of the highest character for rectitude and ability, the laws provided that they should use all proper means to qualify themselves for their duty. It was incumbent on them to attend daily in the Gymnasium at Elis during the space of ten months prior to the celebration of the games. By this means they acquired a thorough knowledge of the several branches of their duty, as also of the capabilities of the parties, who were, likewise, during the last thirty days, in attendance there preparatory to the approaching combat. The first law officers under the British crown do not occupy a position of greater dignity than was that of the Olympic Judges.

A corresponding solicitude was manifested relative to the character and special pretensions of the candidates. Grecian extraction was essential; for the want of this no rank or power could compensate. The next qualification was high physical and moral capabilities. To preclude the introduction of improper persons, an oath was exacted of every candidate that for ten previous months he had been sedulously labouring to prepare himself for the conflict; and, as has been already stated, for the last thirty days they were compelled to reside at Elis, and practise daily before the Judges, under the direction of experienced masters. This probationary period was a searching time; all were excluded whose pretensions were doubtful; and those alone retained who were men of first-rate ability. The whole body, therefore, of the approved candidates were picked men—each a hero, a host in himself. The mere permission, consequently, to enter the lists, was a virtual certificate of exalted powers, and sufficient to console all who failed in a conflict where only a portion could succeed. But if even defeat was honour, what was victory? This was deemed the summit of human glory. Hence the testimony of Horace:

> "In clouds the Olympic dust to roll;
> To turn with kindling wheels the goal;
> And gain the palm—victorious prize—
> Exalt a mortal to the skies!—"

But physical qualifications were not enough for the candidates; a diligent scrutiny was made into their moral character, a circumstance which greatly added to the dignity and effect of these remarkable institutions. On the day fixed for the commencement of the solemnities, the herald, with sound of trumpet, proclaimed the names of the candidates and the species of combat in which they were to engage. On the announcement of their names they appeared, and were interrogated whether they were Grecians and freemen; no servant or slave was allowed to appear as a candidate. If any individual of these classes had, by fraudulent means, procured enrolment, on discovery his name was erased, and himself subjected to punishment. When the examination of the parties had been terminated, an appeal was made to the audience. The herald having proclaimed silence, taking each candidate separately, and laying his hand on his head, led him round the course, crying with a loud voice, "Who can accuse this man of any crime? Is he a robber, or a slave, or wicked and depraved in his life and manners?" At the conclusion of this appeal the approved candidates, and such of their relations as were present, were next conducted to the altar of Jupiter, and there sworn that they would be guilty of no fraud, deception, or infraction of the rules of the games. Transgression of this sort subjected the parties to exclusion ever afterwards.

In these solemn scrutinies no man was spared. It furnishes a most impressive instance of just and well-conducted discipline, that during several centuries only five cases occurred of competitors using improper artifices in the games of Olympia.

The place in which most of the games were performed, was a plain, enclosed on each side by a bank of earth, in length about six hundred and twenty feet, or the eighth of a Grecian mile, from which it acquired its name—the Stadium. On each side of the Stadium, and at the further end ran a lofty ascent, or terrace, covered with benches upon which the spectators were seated—an innumerable multitude collected from all parts of Greece. On the one side of it sat the Judges, and on the other, accommodation was provided for the priestesses of Ceres, whose temple stood hard by. Whether they availed themselves of this flattering privilege is doubtful; but it is certain that no other of the female sex were allowed to be present, and that the punishment

of any whom curiosity might have prompted to mingle with the throng, was —death!

We have next to speak of the several kinds of combat engaged in at Olympia, which consisted of running, wrestling, leaping, pitching the discus, and throwing the javelin. After the revival of the games, for a considerable period, nothing was known but the foot-race, in which the competitors ran from the barrier raised at the one end of the Stadium, to the goal placed at the other. This was a very severe description of conflict, and provided for two degrees of victory. As the candidates were always numerous they were divided into companies, which ran in succession. When this was over, then the victors of each company ran together and against each other, and he who was first, became chief victor.

The chief prize was a crown, which, in the Olympic games, was made of wild olive; in the Pythian, of laurel; in the Isthmian or Corinthian, of pine tree; and in the Nemæan, of parsley. When the conflicts were at an end, the conquerors were summoned by proclamation and marched in solemn order to the tribunal of the Judges, around which they were drawn up, and then the herald, taking up the crowns successively from the table, placed them on the victors' heads, and putting in their hands branches of palms; he then led them in a body along the Stadium, preceded by sounding trumpets, proclaiming with a voice of thunder the names of themselves, their fathers, and their countries, and specifying the particular feat in which each of them had gained the victory. At this moment the enthusiasm of the multitude reached its utmost pitch; they rent the air with their acclamations, while showers of herbs and flowers poured down upon them from all sides. Their names were entered by the Judges in the public register; and their statues set up in the sacred groves of Jupiter. The foot-race being always considered the most glorious, the conqueror in it was the first who received the prize; and he had the exclusive right of giving his name to the Olympiad, the very summit of Greek ambition. Thus it is recorded that the battle of Thermopylæ was fought in the first year of the seventy-fifth Olympiad, Scamander of Mitylene being conqueror in the foot-race. Whatever might be the species of the conflict, this was the general method of bestowing the prize. But the honour did not terminate here. His return to his native land was a march of glory, and his entry to the city of which he was an inhabitant was triumphal. It was beneath him to go in by the gates, the path of the vulgar; a part of the wall, therefore, was thrown down that he might approach as a conqueror. In some places, where the circumstances of the party required it, he was supported during the rest of his life at the public expense. Among the Spartans, he had the honour of fighting near the person of the king in battle; and a chief place was accorded to him in all festivals and games, as to a man who had conferred the highest glory on his country.

The foot-race was at once the most ancient and the most honourable, but in this simple form it was at length conceived to be too limited in its demands upon skill and exertion; it was accordingly afterwards required that the combatants should turn the goal and run back to the starting-point; at a later period they were compelled to turn the goal, eight, ten, or even twelve times. The race then became a dreadful test of physical power; for what commenced as a trial of speed ended as a trial of strength. The games which, as we have seen, originated in religious feeling, came at last to be allied to war, and were employed as a means of preparation for mortal conflict. A race was then established in which men ran in armour.

Next in antiquity to the foot-race was wrestling, the end of which was to throw an adversary to the ground; and to obtain the crown, this had to be achieved three times. This dreadful operation was a wide departure from the primitive and comparatively harmless conflict of speed. The wrestler's powers were of a wholly different description from those of the racer, and the contest was of a nature to excite very different passions. It was a stride towards the ferocity of war, and often ended in the loss of life. They anointed themselves with oil—as, indeed, did also the other combatants, although for other and more laudable purposes—which tended to moderate the excessive perspiration produced by heat and violence, and imparted additional pliancy to the limbs. If, in falling, one of the combatants dragged the other along with him, the coarse struggle was continued on the ground till the one had forced the other to yield the victory. This mode of conflict was clearly very much a question of muscle and sinew, of brute force and canine obstinacy. In this, however, there

was no striking; it was limited to grasping and throwing.

Boxing followed wrestling, and was another step in the path of barbarity. This terrible species of combat very generally prevailed during the heroic ages, but afterwards fell into disrepute, and was generally abandoned. At a subsequent period it was revived at Olympia, but never acquired much popularity. It was too coarse, too brutal, to command the admiration of any besides the very offscourings of so polished a people.

Part II.

PHILOSOPHY OF THE GRECIAN GAMES.

The social and political effect of these games merits the consideration of divines, statesmen, and philosophers. They constituted a grand experiment on the nature of man. The climate of Greece is little less sultry than that of many parts of Asia, where man is everywhere sunk in indolence, and a ready-made slave of every despot who may happen to appropriate him. Such, in a great degree, were the ancient Greeks by nature; and such, too, owing to the same causes, the debilitating effects of the climate, apart from other considerations, are the Greeks of our own times. Now it is an established fact that the ancient Greeks, during their republican days and the general prevalence of these games, were superior to any class of men, in any country, that ever existed either before or since their days. With all the abatement which is required from their vanity, there is still much truth in their boast that "an army of Greeks was equal to ten times the number of Barbarians;" and Herodotus records the fact that the victories obtained over the Persians, were mainly owing to the skill and prowess of those who had been most distinguished in the contests of Olympia. The division of Greece into so many small independent states, while favourable to the cultivation of public spirit, was unhappily productive of an emulation which often degenerated into jealousy and hatred. Now the institution of those games, if it did not eradicate, had at least a powerful tendency to soften and subdue, this spirit. The exclusion of all competitors who were not of pure Grecian extraction, served to remind them of their common origin, and to read them an impressive lesson of brotherly kindness. The identity of their pursuits and objects in assembling together, and their joint participation in the same pleasures, contributed to instruct them in the doctrine of their national unity and common interest; and above all, their united sacrifices at the altars of the same gods tended to impress them with a sense of their spiritual brotherhood, and the obligation of extending to each other the charities of such a relation.

Another circumstance connected with the effects of these games merits special notice: their return always brought along with it the blessings of peace. That, during war, there might be no obstruction to their celebration by all the Grecian states, peace was always and everywhere proclaimed some considerable time prior to the period of celebration, and the truce continued till the attendants had time to return. This mere respite was something gained to humanity; but it was frequently attended with interviews among kings and chiefs which issued in the establishment of peace.

The Olympic games were ultimately productive of effects in matters to which it might, at first sight, be supposed they could hardly extend. Their influence apparently was limited to fleetness of foot and physical energy. Such, for a considerable period, was undoubtedly the fact; but as the states became more polished, a craving was felt for amusements of a more intellectual nature. In this honourable progress the way was led, at Delphi, by the votaries of Apollo; for, from a very early period, poetry and music formed a part of the Pythian games. Olympia followed the example set at Delphi; and speedily excelled all other places in her displays of intellectual power and glory. The most distinguished men, in every walk of literature, repaired to the Stadium, where they recited or read their compositions to listening myriads, poets contending with poets, and orators with orators for the palm and crown. There Herodotus read the choicest passages of his history; Gorgias and Isocrates rehearsed some of their most finished orations; and among the poets a place of the highest prominence was occupied by Euripides. The effect of these exercises on the taste, genius, and literature of the country was great; it gave such a stimulus to the empire of intellect as it could never receive from the insulting smile of individual aristocratic patronage, nor from the most munificent pecuniary compensation. It was, moreover, to some extent a substitute for that great instrument of modern publicity—the periodical press. It

was a sure and speedy method of diffusing throughout Greece the name and character of a new author, as also of his works. It was the modern review reversed. We spread the knowledge of such matters to all parts by means of the monthly or quarterly page; every fifth year they assembled at the Stadium, and there received it in person. In nothing, perhaps, does the superiority of our condition more strikingly appear; in nothing are the advantages of printing more advantageously displayed. But however inferior it may be deemed as compared with the periodical machinery of England, it was still a mighty step in advance of all other nations. It was a powerful means of improving public taste and of giving expression to public opinion. For purely literary and critical purposes it was inconceivably superior to the critical tribunals of Europe and America, and especially of England. Rash precipitancy, whether in relation to the performance, or the judgment, was wholly precluded. From the infrequency of the occasions, authors had abundant time to prepare themselves for the appalling hour. Personal pique, the tricks of trade, the rivalry of publishers, political rancour, national hatred, and religious bigotry, which so frequently violate justice, outrage decency, and degrade the judgment-seat of British criticism, found no place in Attica. The critical decisions of Olympia had all the publicity, and therefore all the integrity, of a judgment in a court of British law. The assemblies were composed of the most enlightened people from all the states of Greece; and judgment was given at noonday by this the collected mind of the civilized world. Idolatrous Greece had no literary oracles like those of Christian England. No malignant spirit was there allowed to seat himself in the chair of the scorner, and there, encompassed by darkness, to manufacture lies, libels, and calumny upon the best and greatest men of the country, and to issue them as the responses of wisdom for the guidance of mankind!

The Olympic games were productive of as great advantage to the fine arts as to literature. The painter was privileged to present his productions at Olympia, where the degree of their merit was decided; and where such as deserved it, received the stamp of immortality. But above all others, the sculptor found there an appropriate field for the exercise of his genius. The right enjoyed by every conqueror to erect his own statue in the sacred grove of Jupiter, was attended with results of the highest importance to the interests of this elegant art. From this circumstance the highest genius was in constant requisition, and its utmost exertions, stimulated, not only by the more substantial reward of wealth, but by the fact that they were to be sharers in the immortality they were conferring upon others; for the sculptor was allowed, or rather required, to inscribe on the statue both his own name, and that of the victor whose glory it was intended to celebrate.

Such then were the games of Greece; out of Judea, the most magnificent spectacle of the ancient world. Never, apart from revelation, was there such a display of human greatness. Never in any age or country, under any circumstances, did earth behold so glorious a development of our physical and intellectual nature. In those assemblies nothing human was wanting that could impart either dignity or splendour to our species. Wealth in all its measures, power in all its orders, genius in all its kinds, and freedom in its full perfection—all united to exalt and adorn this mighty periodical gathering of artists, bards, orators, philosophers, priests, and kings. What it lost by the absence of the sex, in beauty, tenderness, and sentiment, it gained in severity, loftiness, and majesty; rendering the whole institution, in its aspect, the more intensely masculine, solemn, and terrible.

The games were to the Greeks at once a school of intellectual and moral instruction. The constitutional laws relative to preparation, were a standing record against the multiform mischiefs of sensual indulgence. They testified, in a voice which filled the land, that self-denial was the very first step in the march to eminence; and that animal indulgence was utterly incompatible with success in the pursuit of glory. These games further exemplified the power and importance of virtuous emulation, in stimulating mankind to the most exalted exercise of their physical, moral, and intellectual energies. They were also, and equally, demonstrative of the resistless force and beneficial effect of just and well directed criticism in aiding and guiding the genius of mankind. Nor is their least valuable lesson, both to the legislator and the moralist, that which they teach concerning the force of public opinion upon the human mind. One of the most original and extraordinary features of these games was the airy and unsubstantial character of the rewards which, from age

to age, called forth exertions so stupendous—a branch of palm, a crown of olive, laurel, pine, or parsley! Never was human conflict, in its higher forms, so little associated with substantial compensation. The gross, the base, and the mercenary had no place in the breasts of the myriads who assembled from one Olympiad to another on the beautiful margin of the Alpheus. Among such men even the gold of Ophir was powerless; the candid opinion of their fellow men, omnipotent—a fact affording irrefragable proof of their extraordinary advancement in real moral greatness.

No where, in the history of the past, does Heathen society present an aspect so dazzling, so captivating, so calculated to enkindle the pride of our race. With the exception of some of the coarser parts, which we have not specified, the mere moralist could take no exception against them; to his contemplative eye and penetrating glance, they presented little but what was calculated to improve and elevate the species. But when a thoughtful man proceeds to Olympia, with the light of revelation in his hand, how humbling and awful are the discoveries which he makes relative to the moral and spiritual condition of these imposing assemblies! He finds them immersed in a cloud of spiritual darkness, wholly uninformed on every subject which it most concerns them to know. Of their origin, their nature, their destinies, they are utterly ignorant! Of the Creator of the ends of the earth, in whom they lived, and moved, and had their being, they had never heard! Whilst rejoicing with revelry, in their emancipation from political and intellectual bondage, they "thought that the Godhead was like unto gold, and silver, and stone, graven by art and man's device." The wisest men among them mocked at the doctrine of a resurrection from the dead, and of a judgment to come! They knew and served every god but the "One living and true God!" They made a wonderful and prolonged experiment upon human nature, and did all that could be done by mortals to carry it on to perfection:—the result, the sum of their success, is before us! And what is its value? One leaf of inspiration—the single paragraph comprehending Paul's speech on Mar's Hill to the men of Athens, outweighs in value ten thousandfold the entire literature of Greece! Without the knowledge of God, all wisdom is folly; without the gospel of Christ, all peace of mind is delusion; without the Spirit of grace, all purity is but veiled corruption.

R. S.

Obituary.

Died, June 29, 1843, aged 74, Mr. George Adams, senior deacon at the old chapel in the Cliffe, Lewes. For above half a century he was connected with the Christian church, and by far the greater portion of the time actively employed, and efficiently filling some of the most important offices attached to it. His early attendance on the means of grace was under the late Rev. R. Cecil, then Rector of the Cliffe and All Saints parishes, by whose ministry the Lord was pleased to illuminate his understanding with the light of Divine truth. Upon Mr. Cecil's removal, he heard the late Rev. T. A. Dale, and other evangelical clergymen; but having a mind capable of examining the nature and constitution of the Christian church for himself, and Nonconformity appearing to him to be more in accordance with the principles laid down in the New Testament, and likewise with the practice of the early Christians, as therein recorded, he was led to embrace it: at the same time he manifested the greatest affection for those who differed from him in non-essentials, and would always co-operate with them when he could meet them on common ground, in promoting the great cause of religion and benevolence, as is evidenced by his connexion with various religious and philanthropic societies. His expansive mind felt interested in the welfare of the different religious interests in the county, and many respected ministers, now entered into their rest, could once bear testimony to his hospitality; and it is still fresh in the recollection of some, that he kept an open house for their reception whenever circumstances required their attendance in Lewes.

To his efficient performance of the duties devolving on him as a member and officer of the Christian church, there are many living witnesses. For thirteen or fourteen years it was his lot to sustain the office of deacon to a church over which there was no settled minister; and it is well known with what prudence, energy, and effect he performed his engagements, rendered more responsible and more onerous by the absence of a stated pastor; but his record is on high. The young shared largely in his affectionate solicitude, and his best feelings and most active efforts were always enlisted in their service, and to the last the materials for the future church were constantly remembered in his prayers.

When Sabbath instruction was unknown in Lewes, he, with a brother-in-law, entered upon the work in a room which they appropriated for the purpose, and it was some time before their example was followed in the then novel engagement.

Care for the temporal and spiritual necessities of the poor, was a striking feature in his character. Upon the introduction of the new Poor Law, he was appointed Chairman of the Board of Guardians. His unremitting attention to every thing which would contribute to their welfare and comfort, showed how deeply he felt for their interest; but his exertions for their spiritual good more prominently evinced his feelings towards them as a Christian. He availed himself of the privilege conferred upon him by his office, to visit the poor-house every Sabbath evening to read the Scriptures, pray and converse with the inmates on the concerns of their souls. Several of them, who have since passed into eternity, testified their gratitude to him for his kind and Christian services; and we trust it is not too much to hope the disclosures of the great day will show that his "labour was not in vain in the Lord."

As a citizen he shrunk from no duty which he thought conducive to the benefit of the social body; and perhaps it has fallen to the lot of few to secure so much respect even from those who differed from him. Though not favoured with a liberal education, yet his superior share of common sense, together with his reading and observation, enabled him to express himself with propriety on public occasions; and he was heard with attention and respect, from the general opinion of the correctness of his judgment, his straight-forward conduct, and consistency of life; and royalty itself has listened to him with marked approbation, as the following circumstance will show. On the 22nd of October, 1830, their Majesties King William IV. and Queen Adelaide, with other branches of the royal family, were pleased to honour the ancient borough of Lewes with a visit; and at the luncheon prepared for them at the residence of N. Wemble, Esq., the two chief officers of the borough were presented to his Majesty by the members, Sir John Shelley, and T. R. Kemp, Esq. Mr. Adams being the senior officer, it devolved upon him to deliver an address, which he did, extempore, in the following terms:—

"May it please your Majesty,—We, the chief officers of this ancient borough, are deputed by our fellow-townsmen to offer their heartfelt thanks to your Majesty for condescending, with your Royal Consort, to honour this borough with your royal presence. Your Majesty has perceived, from the appearance of our town and its inhabitants, that we are, for the greater part, a plain, trading people; and when your Majesty is informed that there has not been a British monarch within the precincts of our borough for nearly 600 years, we humbly trust your Majesty will pardon our plainness of manner, and believe us when we say that the congratulations upon this joyful event, from the various orders of society amongst us, are the spontaneous effusions of a loyal and grateful people; and our prayer is that the Almighty will bless your Majesty and Royal Consort with long, very long life, to reign over this free and enlightened nation."

To which his Majesty was most graciously pleased to reply as follows:—

"Gentlemen,—I thank you, as the chief officers of this ancient town, for the affectionate manner in which you have been pleased to address me on the occasion of my visit amongst you. You state that a great part of your townsmen are plain, trading people: the more I am acquainted with my subjects, the more I am convinced that it is their plainness of manner and industrious habits that render this nation superior to any other. You also state that for the space of nearly 600 years no British king has visited your town. I am happy to be the first after such a lapse of time; and the reception I have met with to-day will be strongly impressed on my recollection; and it will ever add to my happiness to render myself useful to all classes of my subjects."

The liberality of Mr. Adams's mind was very extensive, and could not be fettered by the trammels of any party. As a husband and father, his conduct was of the most exemplary kind. His doctrinal views of Divine truth were what are termed Calvinistic, connected with a firm belief in their sanctifying tendency on the heart and life. The firm foundation for a sinner's hope in the great doctrine of atonement and work of Christ was the grand theme of his conversation, and the prevailing plea in his public addresses to the throne of grace, and proved his support under a long and painful illness, till the power of articulation failed. In this memorial of departed worth we by no means desire to present a model of perfection. Could our departed friend now express a wish on the subject, he would deprecate the attempt to represent him as a perfect man. No! he had his imperfections in common with all, especially a natural irritability of temper, of which, with his other defects, he was conscious, and deplored to those who knew him best, and confessed in his appeals to the throne of mercy, and besought a removal of consequent guilt by an application of the blood of atonement. The Rev. W. Powell, his pastor, improved his death from 2 Cor. v. 4.

J. Jones.

On Saturday evening, December 23, died the Rev. J. Dawson, of Dudley, in the 65th year of his age, after an illness of about three months. He had been the pastor of the Congregational church in that town for more than forty-two years. His holy and consistent conduct, his devoted labours in the vineyard of his Divine Master, his usefulness and success, through that long period, are all best attested by the deep and universal feeling of regret and sorrow felt upon his removal. His memory is cherished and honoured not only by the "flock over which the Holy Ghost had made him overseer," but by his brethren in the ministry, and the inhabitants of the town at large. He was a faithful and laborious servant of Christ, and the steady and unyielding champion of civil and religious liberty. He was blessed by the great Head of the church with uninterrupted vigour and health through the whole course of his ministry; and many more years of pleasure and profit were anticipated by his attached people from his ministrations. A new and very spacious chapel was erected about three years ago, where it was fondly hoped he would live to labour many years. But "he rests from his labours." He "who giveth not account of any of his matters," has

seen fit to call his servant from the midst of his work on earth to the rest of heaven, and to leave his church here, suddenly and unexpectedly, without a bishop and ruler. He died as he lived, in the steady and unshaken faith and hope of the Gospel. His mortal remains were removed on the Friday following for interment in the burying-ground adjoining the chapel, amidst a vast concourse of people. The deepest solemnity prevailed. The pall was borne by eight of the neighbouring ministers, preceded by the Rev. J. A. James, of Birmingham, and the Rev. Dr. Redford, of Worcester, followed by a long train of the members of the congregation, and many other gentlemen and ministers in the town. The deeply solemn and interesting service in the chapel commenced by Rev. J. Hudson, of West Bromwich, reading part of 2 Cor. xv. A most chaste and appropriate address was then delivered by Dr. Redford, after which the beautiful hymn by Watts was given out by Rev. J. Hill, of Gornal, "Hear what the voice from heaven proclaims," &c. Solemn prayer was then offered up by Rev. J. Hammond, of Handsworth. The body was then committed to the grave in solemn silence, which being done, the Rev. — Richards, late of Stourbridge, offered up prayer.

On the following Sabbath evening the Rev. J. A. James, of Birmingham, improved the solemn dispensation. Never was such a vast assemblage of persons congregated together in the spacious chapel. Hundreds were compelled reluctantly to retire, being unable to gain admission. The scene was deeply solemn and impressive. The preacher gave a brief outline of the experience, character, and ministerial qualifications of the deceased, which outline we trust will be filled up by him, and presented for publication in your valuable magazine. He then delivered a most impressive and awakening sermon from 1 Pet. iv. 7, "But the end of all things is at hand;" blending in his deeply solemn and interesting address the affecting event of a pastor's death with the last day of the year, deducing from both weighty—*infinitely weighty*—admonitions and instruction. May it be found at the last great day that the death of the pastor has been the spiritual life of many!

1, *Wharnpton-street, Dudley.* R. R.

Died, at Ramsgate, in the 86th year of his age, Mr. John Price, who was born at St. Peter's, in the Isle of Thanet, in the year 1755. Of his early history and conversion very little is known; but it appears he was called by Divine grace at an early period of his life, and was received into communion with the Independent church at Ramsgate, in February, 1788. He was called to the office of deacon in the year 1815, while the late Rev. George Townsend was the pastor; and for some years he stood alone in the office he sustained, having outlived his companions. From increasing infirmities he became incapable of active duties, from which he quite withdrew; he still, however, rendered service to the church by his constant and fervent prayers, and service to individuals who visited him by his weighty and striking remarks. He would say, "Although I am superannuated, I can work under ground, out of man's sight, but the Master sees me." He had a taste for science; his table was generally covered with books on astronomy, history, anatomy, theology, and natural philosophy, and kindred subjects; but these he rendered subservient to his best interest; and a stranger would soon perceive that he used them to assist his mind in the contemplation of the greater wonders of redeeming love. He would say, "Men ought to go out of the world wiser than they came into it; but God is the great First Cause of all intelligence, all worlds, all motion, love and holiness." He was a man of great physical strength, and of sound constitution; and the natural vigour of his mind appeared to be in harmony with that of his body. He was a very spiritually-minded and happy Christian; many a time when visiting him, I have seen in his furrowed countenance the evident tokens of a peaceful and joyous spirit. He was happy, almost constantly happy, in the assurance of faith. By grace he had obtained that victory over the world, for which we are now contending; as a Christian warrior he appeared to be retiring from this scene of conflict, rich in faith, and distinguished as a good soldier of the cross of Jesus Christ. He used to say he had a heaven here and one in prospect, and told of seasons of holy joy in his experience, when his soul has been overpowered with the divine presence; and he begged of the Lord to moderate the degree of it, for it was more than a mortal man could well endure. Such manifestations were not always confined to closet exercises. I suppose he was in the enjoyment of one of these favoured seasons when he called on me one morning. I never saw a man so full of heaven before nor since. His countenance, his action, his language, all betokened that he had been with Jesus; yea, that Christ was with him and in him; by the evidence of my senses I saw the fire of devotion and holy love to God and man was burning in his heart, out of the abundance of which he spoke freely and delightfully of the conquests of grace, the love of God to a lost and ruined world, and the future destiny, security, and glory of all the redeemed.

Walking one day on the road from his farm to the sanctuary, with the New Testament in his hand, a friend met him, and said, "Good morning, Mr. Price." "Ah! good morning," replied this aged pilgrim, "I am reading my Father's will as I walk along." "Well, and what has he left you?" said his friend. "Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting." This shrewd and beautiful reply produced a happy effect on the mind of his Christian friend, who was in sorrowful circumstances, and he went on his way rejoicing.

As his days on earth were drawing to a close, he would gratefully say, "Christ suits me, and He only; Moses (the Law) will not do." "Salvation is of the Lord."—His little farm had not yielded enough to keep him after he became incapable of labour; but this did not much discompose his mind; having but little, he looked with pleasure on the abundance and prosperity of others, with the assurance that God would provide, since he careth for sparrows. His chief concern was to be conformed to the will of God; he was patient, humble, generous, and kind. Seeing him suffer much from his increased infirmities, I asked him if he had a desire to depart and to be with Christ. He replied, "The Lord's time is the best; I am willing to wait; my heavenly Father knows where to find me."

I have often found it good to visit him; some expressions of holy resignation, strong confidence, and filial love were sure to flow from his heart, as a living witness of the truth of holy writ. "I will never leave you nor forsake you." He had fought a good fight, and was drawing near the close of his long life. The crown awaited him; his reliance on the atonement was firm and unshaken; he never referred to heaven without identifying himself with it.

Mr. Price was fifty-two years a member, twenty-five of which he sustained the office of deacon in the Independent church at Ramsgate, now under the pastoral care of the Rev. H. J. Bevis. T. T. SADLER.

WILLIAM ALLEN, ESQ., F.R.S.

THIS distinguished Christian philanthropist, who was a member of the Society of Friends, closed his mortal career on the evening of the 30th ult., at his residence at Lindfield, in the 74th year of his age. His health had been declining for some months past; but he was taken more seriously ill on his last visit to his establishment at Lindfield, and for the last ten weeks had been very much confined to his bed, the powers of nature gradually giving way. During his illness he was favoured with peace and tranquillity, sustained by the blessed realities of that religion which had guided his actions in life: and in the time of sickness, with approaching dissolution in view, he was comforted in the humble and confiding trust that through the merits of his Redeemer he should be permitted to obtain the end of his faith, even the salvation of his soul.

William Allen was extensively known to the Christian public for his untiring efforts to serve the cause of humanity. He was associated in early life with many of the great and good in promoting the abolition of the African slave-trade; and subsequently took a prominent part in the successful overthrow of British Colonial slavery. The moral and religious education of the poor was a subject which early claimed an interest in his benevolent heart—one in which he took a most lively interest to the latest period of his life, and to which he devoted a large portion of his time and substance. He first associated himself with the friends of Joseph Lancaster in the year 1808. He subsequently took a prominent part in the establishment of the British and Foreign School Society, and was the first Treasurer appointed by that Association, which office he held until his death. The rise and progress of this noble institution, over which, from its commencement, he watched with great anxiety, is intimately connected with the history of his life. In pursuance of his benevolent exertions for the welfare of his fellow-creatures, he established his Schools of Industry at Lindfield, in Sussex, where he endeavoured to prove the aids that might be afforded to the work of education by the earnings of the scholars, and, with the co-operation of his friends, he founded a colony of labourers in that neighbourhood, to whom he allotted commodious dwellings and portions of land at a remunerating but easy rent, whereby the moral and physical condition of a considerable population has been greatly improved.

He was the head of the highly respectable firm of Allen and Co., chemists, in Plough-court. He also possessed a reputation in the scientific world. He was many years lecturer on Chemistry and Natural Philosophy at Guy's Hospital, also at the Royal Institution, and was a Fellow of the Royal Society, &c. &c. He was greatly respected and beloved by a large and numerous circle of friends, especially by the religious society of which he was a member, and amongst whom he held the station of a minister. Love to God and love to all mankind were striking characteristics of his life. In the character of a minister of the gospel he had visited many parts of England and Ireland, and had made repeated tours on the continent of Europe, where his labours of love are held in affectionate remembrance.

Religious Intelligence.

THE following correspondence is worthy of the widest diffusion through all ranks of Nonconformity. It presents an example of homage to conscience, which deserves all honour, and which will be duly appreciated among enlightened and upright men. Mr. Jones, well known as one of the ablest and most voluminous writers of his time, is now in his 83rd year, with vision much impaired, and afflicted with chronic rheumatism, all but friendless and penniless; yet amid the decays of nature his Nonconforming principle still survives, invested with a power which the united weight of years and poverty cannot subdue:—

Windsor Castle, 22nd October, 1843.

Sir,—Her Majesty has been informed of the distressed situation to which you are reduced, and is sorry to find that an author to whom the public is so considerably indebted should arrive at the state in which Her Majesty understands you are now placed; and I am commanded to write to you to ascertain whether it would be agreeable to you to avail yourself of the benefit of a charitable institution for decayed persons who have formerly seen better days, to which Her Majesty could now nominate you. The appointment in question is a poor-brothership of the Charter-House; the qualifications for it are, that he must be a bachelor or widower, a British subject, a member of the Church of England, and not under fifty when admitted. The advantages derived from it are as follow:—each poor brother has a separate apartment, with table, chair, bed and bedding kept in repair and clean; fifty-four bushels of coals and 13lbs. candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in

sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of twenty-six pounds ten shillings in money paid quarterly. Should it suit you to accept this appointment, the Queen has much pleasure in offering it to you, and will nominate you forthwith.

I am, Sir, your obedient servant,
(Signed) G. E. ANSON.

To Mr. WM. JONES, M.A.,
39, *Frederick-street, Gray's Inn-road, London.*

London, 25th October, 1843.

Much honoured Sir,—The receipt and perusal of the communication with which I was yesterday favoured from you by Her Majesty's gracious command, was so wholly unexpected, and so completely a matter of surprise to me, that I found myself quite overpowered by the royal condescension, and incapacitated for the task of making any immediate reply to it.

I was indeed perfectly conscious that in all Her Majesty's extensive dominions she could not have a more loyal subject than myself, nor one who would more cheerfully sacrifice his life in her behalf; but that any thing which had proceeded from my pen, during the course of a long literary life, should have been deemed deserving of Her Majesty's notice and regard, much less of a generous remuneration, was so entirely out of my calculation, that I can truly say, a thought so utopian had never entered my imagination.

I have attentively read your letter, Sir, and perceive, with unbounded gratitude, the provision which the royal mind has contemplated for the solace and accommodation of her old and faithful, but very unworthy subject; the very offer of which has penetrated me with sentiments of profound gratitude to Her Majesty, which no language that I can command is adequate to express. As you, Sir, have kindly undertaken to be the medium of conveying to me her most gracious Majesty's pleasure on this occasion, I beg to return my very sincere thanks for the handsome manner in which you have so far executed your commission. And now let me entreat the favour of your completing what remains, by making known to our gracious Sovereign the high sense of gratitude with which I am impressed, and also my unfeigned regret at being compelled to decline her munificent offer! In the detail which you have presented to me of the qualifications indispensable to the participation of the Charter-House grant, there is one *item* which forms an insurmountable barrier to my availing myself of Her Majesty's intended munificence. I am not a member of the Church of England, and in consequence am disqualified: I am a Dissenter upon principle, as is well known to all who are conversant with my writings, whether historical or theological. Permit me to entreat the favour of you, Sir, to cast an eye over the paragraph in the note below,* and you will instantly perceive how impossible it is for me to avail myself of Her Majesty's nomination to the Charter-House Institution, without a most shameful sacrifice of principle, such as I hope never to be guilty of; and similar sentiments pervade all my voluminous publications. It is true that I was educated with a view to the ministry in the Church of England, but when it pleased the Most High to open my understanding, and favour me with some little knowledge of the Holy Scriptures, and especially of the import of our Saviour's good confession concerning his kingdom, when in answer to Pilate's interrogation, he said, "My kingdom is not of this world," I bade adieu to all national establishments of Christianity, and took my lot among the Dissenters, which after an interval of threescore years I have never seen just cause to regret, though persecution and the offence of the cross have been my constant companions. But I have a never-failing source of consolation in the words of my Lord and Saviour (Luke xviii. 29), "There is no man that hath left home, or parents, or brethren, or wife, or children, *for the kingdom of God's sake*, who shall not receive manifold more in the present time, and in the world to come, life everlasting." I hope, Sir, you will pardon this prolixity; you know that one of the infirmities of old age is garrulity. Have the kindness to assure Her Majesty that my declining to accept her gracious offer arises from purely conscientious motives,—from deference to the authority of our Great Master in heaven, to whom we must all shortly render in our account! I hope you will be successful in prevailing on our most gracious Sovereign to put a favourable construction on my motives in this instance; and if afterwards she should feel disposed to extend her sympathy towards one that is worn down by age and its usual concomitants, she may possibly avail herself of some other plan of carrying into effect her benevolent intention. But should the case turn out otherwise, I shall, to my latest moments, continue to indulge an honourable pride in reflecting that I have not been thought altogether unworthy of Her Majesty's notice and regard; nor ever cease to pray that the choicest blessings which Heaven has to bestow may rest upon the royal family.

With every sentiment of respect and gratitude,
I remain, Sir,
Your very obedient and obliged servant,
(Signed) WILLIAM JONES,
39, *Frederick-street, Gray's Inn-road.*

To G. E. ANSON, Esq.,
Windsor Castle.

73, Great Russell-street, 9th Nov., 1843.

Dear Sir,—A few weeks ago I was requested by Mr. Anson, the Treasurer of Prince Albert, to draw up a list of literary men whom I could recommend as worthy of some annual provision.

Among others I recommended you as a gentleman in every way worthy of such a mark of royal favour, and I regretted to find that, being a Dissenter, you were unable to accept the poor-brothership of the Charter-House which Her Majesty offered you.

* "Let no dignitary of the Establishment imagine for a moment that a conscientious Dissenter envies him when he contemplates that superior rank in society which is derived from being connected with an opulent hierarchy, or when he hears of the ample emoluments with which it is endowed: no man deserves the name of Dissenter, at any rate, he does not understand the true principle, on which he should assume such an appellation, if he does not feel a full conviction, that though the highest dignities of the Church and its most extensive revenues were laid at his feet, he could not, on any account, partake of either the one or the other. His views of the kingdom of Christ must be completely altered before he could take any part in the support of a system which he believes to be derogatory to the honour of his Divine Master, by introducing a power into that kingdom which he expressly condemns."—*Extract from "Lectures on the Apocalypse," by W. Jones, pp.* 186, 187.

The Queen, however, has been pleased, in the most gracious and condescending manner, to make another arrangement for your benefit which will not interfere with your conscientious scruples. Her Majesty has directed Mr. Arbuthnot to place in my hands the sum of £60, from the Royal Bounty Fund, which I am commanded to pay to you in annual instalments of £20 each. I shall be glad to see you this afternoon, when I will arrange the mode in which you may receive this sum. I think it would be of more service to you if paid quarterly; but on this and other points I shall of course be guided by your own feelings. I cannot communicate to you this announcement of the Queen's munificence, without congratulating you most cordially on receiving such a special mark of Her Majesty's favour and condescension.

I am, dear sir, faithfully yours,
(Signed) OCTAVIAN BLEWITT.

To Mr. WILLIAM JONES.

We submit that, under the circumstances, something more than empty praise is due to the venerable historian of the Waldenses and Albigenses. We shall be glad to be the medium of any expression of Christian respect among the readers of the *Christian Witness*, for so deserving a man.

FREE CHURCH OF SCOTLAND.

THE Free Church, profiting by observation and experience, has just issued the first number of a magazine to promote its own objects. Here is wisdom! But the matter is not to rest here; for this new organ apprises us, that "A Free Church newspaper is expected soon to start in London. The hostility of the *Record*," it adds, "has made this more than necessary, and we rejoice at the circumstance. The best thing that could have happened for the cause, is the being shut up to the necessity of having a London journal entirely for the Free Church. Feeble and lukewarm friends always prevent or clog individual exertion; and hence, by compelling our metropolitan brethren to start a paper for themselves, the *Record* will be the instrument of doing more good to us than could ever have been effected by its own weak advocacy." This is the best rebuke that could be administered to the *Record*.

FIRST FRUITS OF EMANCIPATION.

In our last number we asserted that the highest service that could be rendered to Christianity in England, would be to separate the Church from the State, inasmuch as this is absolutely essential to the promotion of real union among the people of God. The recent meetings, letters, tracts, on this subject, are, in their own place, all very well; but we prophecy with confidence that they will, *alone*, work no deliverance in the land. Union, to be true, hearty, lasting, must be on equal terms; but such a union can never be effected between Churchmen and Dissenters. The result will show that all expectation on this score is delusion. Let Church and State once be separated, and the union of all who love the Lord Jesus Christ, will follow as a matter of course. The *Free Church Magazine* states a fact which ought to be deeply pondered by our sentimental unionists. That fact is contained in the following passage. "Christian unity has taken place in Scotland to a larger extent since the disruption, than ever it did before. The services connected with the annual concert for prayer, and with the thanksgiving day for the late abundant harvest, were, all over the country, conjointly conducted by ministers of the Free Church, United Secession, Relief, Independent, Baptist, &c., each of the bodies indiscriminately worshipping in the churches of the other." Oh! happy day. For many years Scotland blazed from one end to the other with the flames of controversy on the Voluntary principle. Ten thousand friendships were ruptured in the course of the conflict, and every day the parties became more widely sundered. Argument could never unite them, for, like Goldsmith's schoolmaster, animated by the triple aid of steeple, stipend, and status, "although vanquished, the Established clergy could argue still;" but the moment the chain fell from their necks they stood erect, their eyes were opened, their hearts were enlarged, they ceased to argue, and they embraced their brethren!

EDUCATION.

The Free Church is begirding itself for its labours with a zeal worthy of its glorious position. Not discouraged by the arduous character of their church-building enterprise, the most extraordinary effort of the sort that mankind ever beheld,—for never did a like number of men, within the same period, erect such a multitude of edifices,—they have resolved, with a magnanimity which entitles them to the highest honour, to build no fewer than Five Hundred Schools! For this they intend to raise Fifty Thousand Pounds, and of this sum they have already obtained Twenty Thousand. The *Free Church Magazine* thus reports progress on the subject:—"The scheme for raising £50,000 for the erection of five hundred schools has been energetically resumed, and the Rev. Mr. MacDonald of Blairgowrie has been commissioned by the Education Committee to travel throughout Scotland and plead the project he so nobly devised, and everywhere organize the means for bearing it onward to a prosperous issue."

WAYS AND MEANS.

The great Leaders of the Free Church, after spending a lifetime in proclaiming in pulpits and on platforms, in prose and poetry, and by all possible methods, the utter inefficiency of the Voluntary principle, have changed their plan, and now are proceeding with an energy which astonishes mankind, to refute the whole of their own argumentation. They have covered Scotland with organizations for pecuniary objects; their voice has been heard in the capital of England, and throughout her provinces, pleading with an energy and an eloquence which only great events could call forth; and now it is being wafted across the Atlantic! The newspaper of the Free Church says—"It is well known that Dr. Cunningham has gone to America as the representative and deputy of the Free Church College. Dr. Burns, of Paisley; Mr. Lewis, of Dundee, with —— Ferguson, Esq., of the latter place, have consented to proceed forthwith as colleagues to Dr. Cunningham. It is proposed that at least *twelve ministers and laymen* should, if possible, visit that vast country. Within a few weeks after the disruption, two or three friends

sent £1100 from America to one locality for the building of its church; and what may we not expect from that vast continent when pervaded by our ministers? We have two hundred churches yet to build, and many of our ministers to relieve from threatening poverty. What contributions will American Christians yield for these Christian objects?" Worthy successors of the immortal Knox! Before such men what can stand? Difficulties the most appalling vanish at their approach, like the mists on their own mountains before the rising sun.

Poetry.

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me."—Matt. xxv. 40.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief,
That I could never answer, "Nay:"
I had not power to ask his name,
Whither he went, or whence he came,
Yet was there something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He enter'd; not a word he spake;
Just perishing for want of bread;
I gave him all; he bless'd it, brake,
And ate,—but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
That crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mock'd his thirst,
He heard it, saw it hurrying on:
I ran to raise the sufferer up:
Thrice from the stream he drain'd my cup,
Dipt, and return'd it running o'er;
I drank, and never thirsted more.

'T was night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warm'd, I clothed, I cheer'd my guest,
Laid him on my own couch to rest;
Then made the hearth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death,
I found him by the highway-side:
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was heal'd;
I had myself a wound conceal'd;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honour'd him 'midst shame and scorn:
My friendship's utmost zeal to try,
He ask'd if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view
The stranger darted from disguise;
The tokens in his hands I knew,
My Saviour stood before mine eyes:
He spake; and my poor name he named;
"Of me thou hast not been ashamed:
These deeds shall thy memorial be;
Fear not, thou didst them unto Me."

MONTGOMERY.

THE SABBATH MORN.

There is a lone unsculptured tomb
Within a silent garden set,
And all around is wrapt in gloom,
For night's still darkness lingers yet;
One female form by grief bent low,
Is wandering near the sepulchre;
Mark how the clouds of sorrow throw
Their shadows o'er those features fair!

Little she heeds though, cold and chill,
The night dews fall upon her brow;
Thoughts of the past her bosom fill,
And bid it throb with anguish now;
So deep *that* anguish, every sense
Seems cognizant alone of woe,
And every nerve, with thrill intense,
But vibrates to the inward throe.

But hark!—a cry from yonder tomb,
A cry of mingled joy and fear;
And hark! a voice from out the gloom,
"The Lord is risen: he is not here."
Tumultuous joy within her breast
Succeeds the torpor of despair;
Though accents fail to speak how blest,
The balm of peace those tidings bear.

What He, the light, the joy, the guide,
The all that life or hope could give,
Whose torn frame, whose pierced side,
She saw,—and can He, does He live?

Alas! faith fails,—behold the tear,
She cries, "They've ta'en the Lord away;"
No longer may the mourner here
Retire to weep, retire to pray.

"Mary!"—that voice, that look, that form,
'T is He, "my Master," Lord, my all;
Save and support a sinking worm,
Prostrate before thy feet I fall.
Christian, that morn so dear to her
Should not by thee less cherish'd be;
The form that met the mourner there,
Faith can reveal that form to thee.

G. A. R.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION: OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE BRITISH MISSIONS CONNECTED WITH THE UNION.

CONGREGATIONAL UNION. How delightful is union! Among all unions, how does the union of brethren excel in beauty! The union of brethren free to unite, and willing to unite, in harmony and love! "Behold, how good and how pleasant it is for brethren to dwell together in unity!" How blessed it will be to cement, to extend, to perpetuate a union at once free, safe, and strong among the Congregational churches of England and Wales! This will be done, by the blessing and grace of Jesus Christ, if the *members* of those churches, as well as their *pastors* and *deacons*, will make this union the subject of their study and prayer. It will be one happy result of the auspicious and hopeful commencement of the *Christian Witness*, should it prove successful in awakening the attention of our *church members* to the Congregational Union, and in presenting to their minds an accurate view of its constitution and objects. If this be done, the rest will follow. The Union will become the object of their enlightened approval and firm attachment.

In union, things, in some respects separate and different, become in other respects connected and one. Some unions are of such a nature that the things united remain distinct and free, in the respects in which they were so before their union, as much after their union as previously to it. The respects in which they unite are not inconsistent with those in which they stand distinct. The former do not destroy the latter, do not interfere with them. The things united could not have come into union but by virtue of their previous points of distinctness, and could not remain in union but by continuance of the same several and independent properties. Unions of this nature are to be found especially in human society. Man is so constituted that he may come into many social combinations by reason of his distinct personality, and individual character, which is not destroyed by his varied associations. No, it is alone by the continued possession of his personal rights, that he can prolong his social relations. Therefore, that a man should enter into and remain in voluntary union with others, he must be and continue free in himself. A slave cannot do this; he is so bound to his master, or his tyrant, that he can combine, can act with no one else.

The Congregational Union of England and Wales is a voluntary union of the free. The churches and pastors associated in that Union are connected in some respects, and for some objects only. In other respects, and for other objects, they are unconnected, independent. Their separate independency enables them to enter into union on free and equal terms. They unite to preserve their independency, and to propagate the principles on which their independency rests. They remain distinct, self-governed communities, while acting in union, as much as when acting apart, because their combined and their separate action contemplate different though harmonious objects—particular in the one case, general in the other; but both the particular and the general of one and the same nature—the truth of Christ and the liberty of His churches.

Beautiful in itself, and always delightful, union in some of its developments may be more needful at one time than at another. Never could times more obviously and urgently require union among the Congregational churches than the present. These are times in which God is moving the world, and preparing the world for great changes. They are the latter days of Antichrist. They are preparing the causes and the forces by which he is to be destroyed, and the millennial reign of Christ is to be introduced. The long period assigned by prophecy to the great apostasy wears out apace, and its close cannot be far remote. Hence a wonderful activity of mind, and an unusual rapidity of events. Literature, art, commerce, and government, are all moving with a speed that agitates, a force that almost convulses society. Still no adequate changes and results are as yet witnessed. This proves that the present is the period of preparation rather than of accomplishment—the seed-time of a great harvest of events, to be themselves again but introductory to the wonders and glories of the last times.

The character of these times is rendered peculiar and obvious, by the prominence into which religion and religious questions are constantly working their way. After a century of apathy the mind of continental Europe is again moved to religious thought and feeling. After the mere mention of religious topics had been long and studiously excluded from the debates of parliament, and the columns of the daily press, they are once again absorbing the attention of statesmen and political writers. The events at hand will be religious events. The present crisis is a religious crisis. The deep, moving power of the

age is a religious impulse. That impulse is every year working deeper into the heart of the nations, and is every year finding new occasion to make itself felt and seen in their affairs.

Then the religious questions of the day are thoroughly questions of principles, and of Congregational principles. The struggles, national and international, of the times, are not for territory, or dynasty, or dominion. They are not questions for the sword; and happily the nations, in a great measure, see that they are not. There is a growing disposition to use the weapons of reason and mind, and to lay aside those of force. The Bible or the church—the voluntary or the compulsory system—a ritual or a spiritual religion—private judgment or priestly domination—superstitious bondage or healthful liberty—these are the questions men are agitating on all sides, these are the questions on which Congregationalists should be prompt to exhibit their practice, eager to bear their testimony.

Their principles, possibly not their forms, but their principles are in the Bible, and for the latter day. What are those principles? Christ the king, and Scripture the rule, in the churches, for their constitution and discipline no less than for their doctrine and worship—a converted ministry, a spiritual fellowship indispensable—the action and responsibility of the people in church government in harmony with their presiding elders—their voice in the choice of elders, the admission of members, the order of worship, the exercise of discipline—the completeness of every several association of believers for every purpose of church government—the uniting together of churches for mutual counsel and strength, for public testimony and general enterprises on behalf of truth, and to promote the common salvation.

In such times, and to advance such principles, arose the Congregational Union of England and Wales. It submits to experiment the important point, Can Independent churches unite as churches for general objects? Is any combination of Independent churches for purposes in which they have a common interest, compatible with their strict, uninvaded independency for all purposes to which they conscientiously desire to employ it? Can they produce by union power that shall be salutary and not dangerous to themselves?—power to be employed for mutual defence and encouragement, for the vindication and spread of truth, for the general interests and the general usefulness of the combined churches, but still incapable of being employed for purposes of domination over them in any mode whatever? The advocates of the Congregational Union maintain that this can be done. They say, that those who assert it cannot be done, in effect accuse Independency of inaptitude for great movements, condemn it to feebleness and inferiority, and bring its scriptural character into doubt. Man is made for union no less than for individuality and liberty. Lesser and more intimate unions, all rise and expand into others more general and extensive. Families grow into nations, and the union of nations constitutes the brotherhood of mankind. But families retain their domestic rights amidst the laws and constitutions of commonwealths—nations remain independent notwithstanding the treaties and obligations of international union. Independent churches do and must unite for many reasons and purposes. Isolation would be as impossible in practice as it is repugnant to nature and religion; would stifle charity, and enfeeble truth. Union we must have. The manner, degree, and objects of union are alone in question. Experience is coming in aid of theory. The churches are discovering that they can safely, usefully unite. Necessity presses the reluctant, and decides the doubtful. Times that scatter, teach union. The *Christian Witness* will witness for union; and future numbers will further explain the constitution, expound the principles, and report the proceedings of the Congregational Union of England and Wales.

The Central Committee on General Education connected with the Congregational Union, continues its labours with encouragement and success. The subscription gradually increases. Preparatory arrangements are in progress which will lay the foundation for extended and permanent operations. The pastors and churches are generally impressed with the necessity that efforts and sacrifices, more than usual, should be made in this department of benevolence. The work is indeed arduous, but the prospect is cheering. Still the subject must in every mode be continually pressed on the public attention, and unfolded to the public mind, that it may be sustained and advanced as its intrinsic importance, and the present crisis, unite to demand. Let some of its aspects be now carefully considered.

In the first place, it is becoming manifest that the evangelical churches of all denominations must awake to a more due appreciation of the vital importance, the necessity, of promoting the intelligence, of informing the mind of the people. The understandings of the most numerous classes require to be cultivated. They must be moved and trained to *think*. *Knowledge* must be communicated to them. Various interesting and improving subjects must be opened to their view. They require to be intellectually raised. It is not on religious topics only that they must be instructed. The instruction of a few hours on the Sunday is not adequate. Religious education on the Sabbath must be sustained and facilitated by daily and evening instruction. All this is needed to raise the people in character, thought, and intelligence. It is required by the times. The people connected with all evangelical bodies of Christians in this country must now obtain the intelligence needed to understand their political rights and obligations—to fulfil their social duties. Their minds must be thus cultured and trained if they are to retain sound Protestantism, and the genuine Christianity of the Bible. In this way only can they be preserved from becoming the dupes and victims of an aspiring priesthood, the slaves of an abject superstition, the votaries of a deluding and destructive formalism.

Again, it cannot fail to strike an observer how the claims on the pecuniary contributions of the non-endowed evangelical communities annually grow, become more and more numerous and urgent. In the one year, 1843, the secession from the established Kirk of Scotland, and the educational movement in England, have together created a necessity that within a few years, five or seven, full a million of money must be raised by voluntary efforts, in addition to all the numerous contributions that were previously in regular progress, all of which must be continued and augmented. This is the hand of God. It comes on us in His providence, and in conscien-

tious obedience to religious convictions, as much and as plainly as persecutions came on our forefathers in the same cause. This is one trial of the faith, constancy, and courage of the servants of Christ—one preserving influence of zeal and purity in an age of ease and wealth, of too much conformity to the maxims, and too much subjection to the conventionalism of the world. But can these burdens be borne? Can these resources be obtained? Will not the voluntary system become oppressive, till it greatly weakens; if it does not destroy itself? Are not the times so trying to the classes constituting the great numerical strength of the evangelical bodies, as to render such appeals and pressure very unseasonable? Will not many be driven from connexions that bring on them so many appeals, so much pressure? These are difficulties, serious difficulties. There must be caution, wisdom, and economy exercised. Some, perhaps many, will secede from a cause which involves both expense and obloquy, which places them in a disadvantageous social position, and in many ways tests principle, and requires self-denial. Still God's work must be done; the claims of the age must be met. The cause is worth all it demands. By these efforts and charges, we procure or retain what is well worth all its costs. We owe all we are called to pay—first, in honour of our forefathers, who more dearly purchased what we cannot without difficulty defend—to our own age, that cannot be saved from degeneracy, much less advanced in improvement, without strenuous efforts—to posterity, for whom we should preserve and bequeath an augmented, not a diminished, inheritance of freedom, intelligence, and religion. And the work can be done. Our resources are not exhausted. We are not doing our utmost. Our zeal and liberality admit of great advances. Our givings are not deficient because our substance is wasted, but because our faith is weak.

Further, the want of men, of workers, in all departments of benevolent labour, is beginning to be pressingly felt. May it be said without offence, that many additional ministers of the higher order, both in acquirement and devotement, are urgently needed? In churches, how are brethren and sisters, of wise, active, and humble labours for the general good, needed! In public societies, the times require an order of Christian men to labour in the executive, full of eminent qualifications. Happily, our Sunday-schools have gathered the choice of our youth—the teachers in those seminaries are our joy and hope. But now arises another want—teachers of both sexes for infant schools, daily schools, and evening classes. These should be intelligent, pious persons, kindly disposed to children, voluntarily choosing the work of their instruction. They should be first educated themselves, then trained for the work of teaching; they should acquire both knowledge and the art of communicating it. These must be sought at once. They are as necessary and more valuable than money. This must be a primary care. We are going to the work of education as one of eager competition. The best schools will win the day. Instruction more requires to be improved than extended. The schools that have truly good masters and mistresses will do both. They will make education valuable. Then the people will seek for it, and pay for it.

Then, lastly, it is apparent that the efforts of all classes of our people are both needed for this work of general education, and may be made available for its advancement. Pastors can do much for it. From the pulpit, by private influence, in public meetings, by school visitation, their sanction, testimony, and appeals will be indispensable and invaluable. Hardly less necessary and important will be the efforts of our deacons, and of other brethren, if not in that office, yet of the same character and social standing. They can themselves give money. They can, perhaps, more even than ministers, induce others to give. They can greatly influence the humbler classes. Their visits to the schools, and countenance, will be a great encouragement. But our Sunday-school teachers can do great things. Their numbers alone give them great power. Are they so few as twenty thousand? Were every Congregational Sunday-school teacher to collect one sovereign for each of the next five years in support of general education, they alone would procure one hundred thousand pounds for the work. Is this impracticable? Beloved teachers in our Sunday-schools, it will not be impossible; it will be easy, if you resolve to do it. The *Christian Witness* will be read, it is hoped, by every one of your numerous and most important body. Take up this thought, act on it, carry it out. Then, multitudes of the children that should be gathered into our daily schools are already your charge. With their parents you are familiar. Employ your influence to fill the daily schools with pupils. Moreover, many of you, probably, ought to become teachers of daily schools. This laborious and self-denying, but most honourable work, some of you should undertake. Not for interest, but for conscience and benevolence, give yourselves to it. If you can see a personal call in Providence—an open door—and feel within a mental impulse, seek to be educated for this work, to be devoted to it. Those who teach the people of England on sound and enlightened, on religious and scriptural principles, will be the benefactors of their country, of the church, of the world.

THE WYCLIFFE SOCIETY, is another project, commenced and carried forward under the auspices of the Congregational Union, most highly deserving, and as urgently requiring the support of all enlightened Independents. It is a proposal for reprinting the most rare and able tracts on Ecclesiastical Reform in these realms from the period of Wycliffe down to the period of tolerated and established Nonconformity after the revolution of 1688. Wonderful were the "times of reformation" from popery. A "day-spring from on high" visited Europe. In England, especially, the period somewhat more than a century in length, including at its commencement the reign of Edward the Sixth, and at its close the struggles and storms of the Long Parliament, brought forth keen and high debates on almost every point of Christian doctrine, every question of Christian polity. The men of those days wrote with a power and impulse which the present times, active and onward as they are, cannot supply. Yet these times strikingly resemble those of the period just alluded to. The same interests are contending, the same opinions are rising up, the same passions and hopes are awake, the same earnest spirit is breathing itself into all parties. But the men of this age have not the leisure to write as their

of this age have not the leisure to write as their fathers wrote, with patient toil, with profound learning, with deep sagacity. Let there then be a "resurrection" of these "witnesses." Let them live and speak again. Let them testify to this generation also. Let them instruct us, as they taught their contemporaries. They are worthy of this honour. They are our fathers to speak to us, not with authority indeed, but with wisdom.

The proposal is to reprint these choice products of the human mind, on subjects of deep interest, by subscriptions to be annually continued. The whole amount of subscription to be expended on the volumes brought out. No profit to be made in any way. The works republished to be carefully selected, and edited by competent scholars. Explanatory introductions and notes to be given. The typography and style of the volumes to be handsome, without undue expense. Progress has been made in the subscription list which seems to warrant perseverance, and to encourage immediate efforts to prepare the first volumes. Wycliffe's scarce treatises will probably supply the first volume. The tracts and correspondence of the confessors and reformers of Henry the Eighth's reign, another. Materials will be found in the controversy on the "habits" in the reign of Edward. The writings of the martyrs at home, and of the exiles abroad, in Mary's time, especially the Frankfort troubles, will supply materials. Then follow Cartwright, Smectymnuus, the Independents, Milton—leaders of a host.

The Rev. Robert Ashton acts as Secretary of this Society. All communications on it should be addressed to him at the Congregational Library, especially the names of subscribers. A sovereign per annum is the subscription, for which, it is hoped, three volumes may be afforded.

PROCEEDINGS OF THE HOME MISSIONARY SOCIETY.

THE Directors of the Home Missionary Society are anxious to furnish monthly to the readers of this magazine such extracts from the journals of their missionaries as will give a correct idea of the real state of things in the rural districts, as well as the progress that the gospel is making, as the result of the Society's efforts. These extracts will be classified according to the nature of the facts described in them, rather than by any geographical or alphabetical order. It will no doubt be observed that in most instances, in referring to the names of persons and places, only the initial letters are given. There are two reasons for this. One is, an unwillingness, in cases of opposition, to expose the poor people on the station, to greater suffering, which would be the result, if their bigoted and unkind opposers should find their names given to the public. It is hoped the time is not far distant when the reason for the concealment will cease to exist. The second reason is, that in mentioning cases of conversion, or in occasionally giving descriptions of character, there should be no facilities given for identifying the parties so described. The most anxious wish of the Directors is to present things *as they are;* so that while they are far from seeking to produce an impression that all is success on the stations of the Society; at the same time they do wish it to be understood, that amidst many difficulties the great Head of the church is giving many delightful tokens of Divine approbation. This is strikingly manifest in some of the extracts now given; respecting which it may be stated, that they have not been *accumulated* for the purpose of thus presenting them together. They constitute a portion of the most recent intelligence from the stations, having all been received during the last few weeks.

HOME MISSIONARY LABOURS IN NORFOLK.

Happy change in persecutors.—Love to the Gospel shown by an aged villager.

The storm is still raging without, but I rejoice to say that peace and an encouraging measure of prosperity reign within our borders. The more I become acquainted with this locality, the more deeply is my mind impressed with the importance of missionary exertions. You perceive that my regular labours at present extend among a population of more than 3700 souls; and my occasional labours among a population of 1600 more. And then there are several other parishes adjoining those in which I preach, the inhabitants of which have opportunity, through the same medium, of hearing the word of life.

It gives me joy to say that R——, a populous village, quite destitute of the gospel, from which I had been shut out by the hand of persecution, is *now open.* My engagements, as you are aware, are very numerous, but I hope soon to find an opportunity of again pointing that people to the Lamb of God. Could the friends of the Home Missionary Society visit this wide sphere of labour, and become acquainted with its former character and its present condition, they would be constrained to lift up their hearts to God, and with feelings of devout gratitude, and holy praise, thank him for the existence of an institution whose scriptural operations are so highly calculated to bless heathens at home. When the chapel at H—— was first opened, a young man, a member of a most depraved and ungodly family, composed "A song about the New Religionists." That song became very popular among the infatuated inhabitants, and the follower of Christ could say with the Psalmist, "I was the song of the drunkard." But the sacred promise is being fulfilled: "My word shall not return unto me void;" the light of the glory of God is breaking in upon the midnight darkness of this long neglected people. A spirit of inquiry is stirring within them—the despised sanctuary is resorted to—and the character and motives of the once despised people are beginning to be better understood. A few days since, to the surprise of our friends, some of the members of the family just alluded to, among whom was the author of that persecuting song, came forward, quite unsolicited, and presented their freewill offerings to the cause of Christ.

It is encouraging to know that the rural population take great interest in my village labours. I should have liked the Directors to have heard the soul-stirring, resistless appeal of an aged widow, at one of my out-stations. She was apprehensive that, in consequence of the increasing multiplicity of my engagements, I was about partially to withdraw my labours from her humble cot. She raised her withered hands, and with an expression of countenance that defies all description, exclaimed, "Oh, Sir! we have but few opportunities of tasting the bread of life; we pity those who have it not, but what shall we do if we are deprived of it?" It left an impression upon my mind which I hope not soon to forget. But I must close. The Lord help you still to pray for long neglected H——.

An aged soldier converted.—Desire for daily instruction. From a Missionary in Somerset.

I feel great pleasure in forwarding another journal, being enabled to communicate intelligence more pleasing than usual.

At O——, our Sabbath-school increases weekly. The children's galleries yesterday (3rd Dec.) were full to overflowing. Sixteen teachers labouring zealously for the eternal interests of the young. The congregation excellent—and tears shed in abundance.

I was at M—— last evening. The chapel was quite full; the people heard the word with breathless attention; and after preaching, we had the sacrament of the Lord's supper.

One individual, who some time since had been induced to leave us and go to church, has repented and returned to her "first love." Last night she rejoined us with weeping and supplications.

A new convert was also brought in; he is a pensioner, who has spent the early part of his life in fighting for an earthly sovereign, and shedding human blood; and now in old age he has been brought under the blood-shedding of the cross—enlisted under the banner of the King of kings—put on the armour of righteousness, and resolved to fight the fight of faith. You would have been deeply interested could you have witnessed the intensity of his feeling, while I reminded him of the *holy* and *spiritual* warfare in which he was now engaged—of his glorious Captain—and assured him of the certainty of being more than a conqueror through Him who has loved him.

I have prevailed with one of our female teachers (well qualified) at once to open a day-school in the vestry of the chapel; and I really think, if we could obtain a little foreign aid to strengthen our hands, (in this part and stage of the conflict,) we should, in the *name of the Lord*, bring forth the head of Puseyism in triumph, and be left in possession of the field.

I rejoice to inform you that we admitted three new members at B——, about three weeks since, two of then adults from the Sabbath-school; the other, an old hoary-headed sinner, saved at the eleventh hour.

I think I mentioned S—— in my last journal. I held a prayer-meeting there on the 9th Nov. Two rooms nearly full—many tears shed, and all desire my coming again; have heard of no raging from "the powers that be;" humbly hope that the mouth of the lion may be shut, and therefore intend visiting them again *this evening*. Oh, that our blessed Master may come and speak peace unto our souls!

Interesting case of the conversion of an aged cripple, reported by an agent in Devon.—Other aged persons converted.

Amongst the hearers at the village of M——, there is an old man, a cripple, who has upwards of four miles to travel on one of the worst roads in this part of the country, in order to enjoy the means of grace; and yet few are more regular in their attendance. M—— is the nearest place to his residence where the gospel is statedly preached, yet most cheerfully does he accomplish this tiresome journey of eight miles that he may be instructed in the things of God.

A short time since he was received into the church, when he referred to the following circumstance as having been, under God, the means of leading him to serious reflection and true conversion.

A few years ago he lost a daughter, who was for a considerable time confined to a bed of sickness. During her illness she was visited by the clergymen of the two neighbouring parishes, the house being situated somewhat between the two. On a certain occasion the two clergymen met at this cottage, when one of them requested the other to offer prayer; but he declined, stating that he was not then prepared to do so, not having his book with him: the other being prepared, read the usual form, and they both retired. But the expression, "I am not prepared to pray," produced considerable surprise in the mind of the old man; or, to use his own expression, "it was like a thunder clap;" and he began to think as follows:—What! a minister not "prepared to pray." The minister under whom I have sat for more than thirty years, and to whom I have looked as my spiritual guide! Then how can a poor ignorant creature like me be prepared to pray? From this period he became dissatisfied with his spiritual instructor, and attended the preaching at M——, and at another Home Missionary station, about the same distance in another direction; and from then began to feel an interest in divine things; he learnt to pray, he gave himself to Christ, and to his people; and now, though unable to read, he can speak to others of the way of prayer. Thus the Spirit of God seems to have made use of this singular circumstance in first leading this poor man to serious reflection, and anxious inquiry about his spiritual welfare. How mysterious are the ways of God in bringing his chosen people to himself!

In this village the gospel has been especially effectual to aged people. Another man, upwards of seventy years of age, was lately admitted to the Lord's table, who, until a few months since, had been notorious for drunkenness and profane swearing. And there is now another man of the same age standing as a candidate for church fellowship, who has been much addicted to the same dreadful vices, but who now gives satisfactory evidence of an entire change of heart. Thus the gospel is still made the power of God unto salvation, to the old as well as the young; thus is the Home Missionary Society instrumental in "plucking brands from the fire," in conveying "light to them that sit in darkness and the shadow of death, in guiding their feet into the way of peace."

Review of eight years' labour, by a missionary who is emigrating to America.

In closing the year, I desire with gratitude to acknowledge the goodness of my heavenly Father, in that he has strengthened me for my work, blessed me in it, and preserved me amidst the seen and unseen dangers to which I have been exposed.

It is more than eight years since I commenced my labours on this station, under the auspices of the Home Missionary Society; during that period a Christian church has been formed, four Sabbath-schools established, two chapels built, more than eight thousand tracts lent and given away, a good village and Sunday-school library instituted, and two thousand five hundred copies of the Scriptures circulated; and what is best of all, God glorified in the salvation of souls.

Such are some of the fruits of the efforts of the Home Missionary Society. The preaching of the gospel is the very instrumentality which God

has appointed, and here we see that he has bestowed upon it the promised blessing. What our beloved country specially needs at the present time, is a mighty increase of faithful, simple, earnest, affectionate preachers of the gospel, in every destitute country district, as well as in our ill-supplied towns. They require to be men of vigorous minds, of unwearied, persevering zeal—thoughtful, improving; and wise to adapt their instructions to the circumstances of their hearers—not satisfied with doling out again and again the same texts, common-place thoughts and illustrations—but providing things *new* and old, and giving to the people that which costs them much study, and much prayer. To increase the number of such Home Missionaries, is the earnest desire of the Directors. For this purpose they have provided a tutor, Rev. J. Frost, to train young men for this important work. About 16 missionaries have already proceeded from the institution at Cotton End, while others are preparing to go forth. This department of labour is a serious expense to the Society, but it is quite essential to the continued increase and efficiency of its operations, and is already one of the most encouraging of all its systematic efforts.

During the past month the Directors have been compelled, from deficiency of income, to decline applications, received from five different counties. They have been pained by the consideration, that in their inability to adopt new stations they were denying to thousands, who are perishing for want of it, that bread of life which would have saved their souls. Such painful reflections might be at once removed by a more general exercise of liberality, and a very small amount of self-denial among the members of our churches, and other friends of Home. When the latter principle begins to be fully acted out by Christians, the conversion of the world will be near at hand.

The Directors beg most respectfully to intimate to those friends who have received new-year's-gift cards, that on or before the 21st Feb. is the time fixed for forwarding the amount collected to the secretaries, No. 4, Blomfield-street.

IRISH EVANGELICAL SOCIETY.

The January number of the *Christian Witness* contained a paper descriptive of the present position and claims of this Society, in which it was intimated, that in future numbers of this new periodical, such information would be furnished to the Congregational churches of Great Britain, as would prove that this institution is doing good service to the cause of Christ in Ireland, and is entitled to a larger amount of support than it has hitherto received.

In fulfilling this promise it affords us pleasure to state, that the Committee have recently introduced three additional ministerial brethren to labour in Ireland. The Rev. J. D. Williams, late of Highbury College, was sent by them, three months since, to supply the vacant pulpit of the Independent chapel at Limerick. After serving the people there, for several weeks, he received, and has accepted, a unanimous invitation from the church to become its pastor, and has entered on his stated ministry amidst encouraging circumstances. The extent of population, and the commanding influence of the city of Limerick, render this station very important. Hence the Committee will cheerfully aid the church in supporting its pastor, in the hope that the time is not very distant when it will be entirely sustained by its own voluntary contributions, and be the means of sending out the gospel in the regions round about.

The Rev. Samuel Bunn, also of Highbury College, has been appointed by the Committee to labour in Tralee, a large and increasing town in the south of Ireland, on which the Society bestowed much attention in former years, but which for some time past has been vacant, as one of its stations. Mr. Bunn has been cordially welcomed to Tralee by the few kind and zealous friends of Congregationalism who reside there, and among whom he has commenced his ministry. We have a scripture reader diligently employed in the town and neighbourhood, and indulge the expectation that the united labours of the minister and reader will be mutually beneficial, and secure, under the Divine blessing, a considerable amount of spiritual prosperity.

By the removal of the Rev. G. S. Morrison from Armagh to Dublin, where the Committee rejoice to know that his labours are greatly owned of God, the congregation at the former place, with its numerous out-stations, was left, early in last year, without a pastor. The Society has taken means to supply the people with constant preaching, and has recently sent Mr. Heathcoate, late a student at Spring-hill College, to labour there, with a view to settlement. His report as to the state of our little cause in that arch-episcopal city is, on the whole, favourable; and he is devoting himself with zeal and diligence to the ministry of the Word, and to the visitation of the people. The cause of Christ in connexion with Independency, while flourishing in many surrounding villages, has been long retarded in the city by the obscure situation and dilapidated state of the chapel. The desirableness of a new place of worship, or at least of considerable improvements in the present edifice, is felt by Mr. Heathcoate, as well as by other ministers who have visited the place; and should Providence lead to his settlement there, means must be taken to secure this important object.

It is a matter of thankfulness to the Head of the church, that three young brethren of good education, competent ability, and decided piety, have, under the advice and with the commendation of their pastors and tutors, gone forth to toil, under the auspices of this Society, in the sister isle. The prayers of our churches are sought on their behalf, that they may be sustained in their arduous undertakings, and be rendered the instruments of delivering multitudes from the kingdom of darkness, and of translating them into the kingdom of God's dear Son.

The peculiar political circumstances of Ireland, the increasing bigotry of the Protestant clergy, and the difficulties always encountered in approaching the Roman Catholic population, constitute formidable barriers to the spread of the gospel by our agents in that country. Yet none of them are toiling without encouragement; while the present state of things, and the shadows of coming events, appear to call loudly for additional labourers to cultivate the expanding field. This view of our relation and duty to Ireland is sustained by the following communication, from the Rev. S. Shaw, the Society's long tried friend and servant, in Moy. Writing under a recent date, he says:

"I am truly grateful that the Lord is still with me in my work, and that through my

humble endeavours the cause of God in this town and neighbourhood is prospering. During the quarter now ending, we have received three members to church fellowship who have given evidence of a change of heart. The country congregations are increasing, notwithstanding a kind of persecution got up by the curate of the parish, and the agent of the soil. When tenants go to pay rent the latter is sure to ask what place of worship they attend; and if they say the Independent, they are made to feel that this is displeasing, and often have to listen to the most abusive language against the denomination. The curate has closed the school-houses in the parish against me, and declares that he would, if he could, keep me from preaching at all; and the only reason he can give for such conduct is, that I have preached against baptismal regeneration. Some of his own people have, however, taken up the matter, and I now preach in their houses when the schools are not granted.

"The changes taking place in the Established Church are becoming a subject of serious inquiry among the laity, and in all my intercourse with them I find they are not prepared to go with the clergy. Now is the time to send the pure gospel through the length and breadth of Ireland. I trust that our Committee will be able to send us a few able men to assist in cultivating this wide field. The time is come for every exertion to be made. O that the Lord may enable our Society to take a prominent part in the coming conflict!"

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

THE following document deserves the most extended circulation, and the most thoughtful perusal among the Congregational churches. It is written with great ability, and in that calm, wise, earnest tone which always indicates a good cause, and deserves a deep attention. This letter states what the Independents of England *must* do if they would plant churches and pastors in Canada, and asks what they *will* do in a work so pregnant at once with importance for the present, and with hope for the future. Our brethren allege that the committee of the Colonial Missionary Society has formed an erroneous idea of the ability of the churches in the rural districts of Canada to contribute for the support of their ministers. There seems to be some ground for this statement. It now appears that to establish Congregational churches, and to sustain ministers as their pastors, and as missionaries to the surrounding population, will be a work involving heavier pecuniary charges than was at first anticipated. A just view of this great work cannot be too soon obtained, that our efforts to promote it may be wisely directed. At the same time, our beloved brethren in Canada may also on their part have formed too high expectations of the ability of the British churches for upholding and extending this work. Many burdens press, many claims are urged on them. Still they *can* do more for the colonies than they have yet done. The proof of this, it is hoped, will be found in the future increase of their efforts. In the meantime, nothing can be more important and useful than a thorough mutual understanding of the respective positions of brethren in Canada and in England. On this basis alone can harmony and confidence rest. Moreover, Congregational principles are of inestimable value, of an importance not to be calculated. They are urgently wanted now in every part of the British dominions—for truth and charity, for liberty and purity, they are indispensably needed. It must be confessed, it requires to be proclaimed rather than concealed, that our pastors and churches generally do not as yet appreciate their distinctive principles—do not labour for their diffusion—do not perceive their bearing on ecclesiastical and social affairs of mankind, on the truth and liberty of the gospel in any adequate degree. May they speedily awake to clear views and energetic movements for their defence and propagation!

"MEMORIAL OF THE CONGREGATIONAL UNION OF EASTERN CANADA TO THE COMMITTEE OF THE COLONIAL MISSIONARY SOCIETY.

"Honoured and beloved brethren,—Among the various and important subjects which have occupied the prayerful consideration of the assembled ministers and delegates of the Congregational Union of Eastern Canada, our present position and future prospects in this province, as a denominational body, have shared largely in our solemn deliberations.

"While this is, necessarily, a subject deeply interesting to ourselves, we feel assured that it will be no less so to you and your highly valued Society. Any statements or suggestions, therefore, on this subject, which we may deem expedient and necessary, with affectionate and respectful frankness, to submit to your consideration, will, we feel satisfied, be received with Christian candour and kind attention. Greatly, however, as we desire to convey to you an accurate representation of the actual position we occupy,—the peculiar circumstances by which we are surrounded, and the difficulties we have to encounter, we shall fail, after all, by any written communication in accomplishing this object. An actual residence, for a time at least, in our country districts and settlements, is absolutely necessary to a correct acquaintance with these points.

"The brethren who now occupy this field of missionary labour are strictly *pioneers*,—they have much to clear away and remove, that those who follow may have a less obstructed path. They are engaged in laying a good and secure foundation, on which their successors may more easily, safely, and extensively build. They are now scattering the good seed, of which it will be the more delightful work of future labourers to reap the abundant harvest. We are engaged in an arduous struggle for the establishment and extension of the great principles of evangelical truth, scriptural church polity, and the voluntary support of religion. Various, indeed, are the difficulties and trials to which attachment to these great principles and objects continually exposes us. We find ourselves, particularly in the country districts, to which, in this communication, we specially refer, surrounded by unsettled, dangerous, and unscriptural opinions of every shade, by which the most important truths of the gospel are falsified and perverted.

"And we are apprehensive, dear brethren, that your views and expectations of the ability and disposition of the population generally of this country to support the ministry of the gospel among them, are not in exact accordance with the actual state of things. From this cause, therefore, your own expectations with respect to the self-sustaining power of our

churches have already been partially disappointed; while the expression of this disappointment, and the intimation of diminishing your aid, have greatly discouraged your devoted missionaries, and spread a deep gloom over our future prospects. You expect that *all* the churches gathered and organized through this country will be able, and must, within a moderately limited period, sustain, unaided, the gospel among them; and that a gradual reduction of the amount granted by your Society must be made, until the whole sum or measure of assistance be discontinued. If our churches really did possess the self-sustaining power, or were likely to possess it within a comparatively short period, this would, undoubtedly, be the right basis on which your aid in the first instance should be granted. But with the exception of our city churches and congregations, whose circumstances are altogether dissimilar to those in the country districts, the self-sustaining power is not yet possessed by us, nor can we, at present, fix on any definite period when its possession may be realized. During the past few years much has been accomplished in different sections of the country through the aid that has been received; and the conviction is forced on our minds, that our present positions and further advance can only be maintained as that aid is continued.

"There are numerous sections of this country, both where the people are supplied with the gospel and where they are not yet supplied, which could furnish a competent support for a minister, if there were union of feeling or religious sentiments, and strength of moral principle. But there is no such union. One very large portion of the population care little or nothing for religion of any kind. Of course their property is withheld from the support of religious institutions. Of those who do care for religion, and are desirous to have a minister among them, there is a wide diversity of religious sentiments. They are divided into many sects, whose separate prejudices will not allow them to unite for the support of a minister of any denomination. Thus the number of individuals in any given township or section of country who care for the institutions of religion, and can unite for their support, is generally small. We wish to see a ministry resting for support solely upon the affections of the people, and winning that support by laborious and faithful attention to their pastoral duties. We therefore unhesitatingly recognize and inculcate the duty of a faithful and liberal employment of our own means to sustain the ministry of the gospel among us; but we are, at present, only few in number and weak in resources. The country districts of our province must be regarded for some years to come as strictly a field of missionary labour, and the ministers sustained as missionary pastors. If the field can thus be cultivated by the British Congregational churches, our much valued and distinctive principles will be extensively diffused and permanently established; and under the blessing of our Divine Head and Redeemer, flourishing and prosperous churches, founded on the model contained in the New Testament, will eventually cover the length and breadth of the land. If, however, from want either of ability or inclination, the Colonial Missionary Society, as the authorized representative and agent of the British Congregationalists, should decline prosecuting this arduous, yet glorious enterprise, the work must remain undone. In years to come our churches may be found scattered through the country, 'few and far between,' the least among the thousands of Israel; but as a denominational body we shall, assuredly, have no existence.

"Should it, however, be your fixed principle and plan, to which we have alluded, on which you intend to carry on the operations of the Society, it will become a question of very grave importance whether a minister should ever be directed and sanctioned to occupy any section of this field of missionary labour, where the people's means of sustaining him are likely to be limited and inadequate for some years to come. And in addition we may also add, that if such be strictly enforced with respect to those brethren and churches at present sustained by the bounty of your Society, the time is certainly not far off (unless assistance come from some other quarter) when those devoted labourers, after struggling with pecuniary embarrassments, in addition to their other difficulties and trials, and bowed down by personal and family privations, will be compelled, however reluctantly, to quit the field, and their churches and congregations will be broken up and scattered. It has cost hard struggles to achieve what, under the Divine favour, has been already accomplished, and how can we endure to see it alienated and lost? With whom shall we leave these sheep in the wilderness?

"Through the liberal aid of your Society we have also now an institution in which an efficient native ministry is training up to occupy the destitute sections of our country. We cannot, however, refrain from indulging painful apprehensions that many of these devoted labourers may ultimately be compelled, through want of support, either to return to secular employments, or seek a more inviting sphere of labour in the adjoining United States.

"Several causes have, hitherto, operated to disappoint the expectations formerly indulged, both by the brethren residing here and those in Great Britain, that within a few years, at most, each church would be able to sustain its own pastor. And blended with these, many reasons may be assigned in support of the position stated with respect to the future. Such as—the great variety of sects and parties with which the province abounds—the fluctuating character of the population, and the frequent removals and changes that are taking place—the general poverty of the people, many of them, in each section, being recent settlers; and as few of them have formerly been accustomed to sustain the gospel by voluntary contributions, they will, for many years, give but sparingly—the uncertainty of the crops, from the variableness of the climate, &c.—the extremely unsettled and depressed state of the country for several years past, arising from political and other causes, and this depression, especially the commercial, having been greater during the past year than ever before experienced—the almost total absence of money in the country districts, many families scarcely receiving and disbursing as much cash in a year as would pay their ministers' postage—the mode of paying subscriptions to the minister's support in agricultural produce, and this at irregular periods, and often at an advanced rate of value — the unacquaintedness of the people generally with our distinctive principles, and the consequent want of a proper appreciation of their worth—the gratuitous offer of their services by some other denominations, especially

the Episcopalians, (who are making great exertions to extend themselves on every side,) which proves a powerful inducement with a worldly-minded and comparatively poor people to enter within their fold.

"For several years the American Home Missionary Society contributed largely of its funds to the well-being of this province, by sustaining missionaries and organizing Christian churches. But now that their aid is imperatively demanded by the new and rapidly-rising settlements of their own Union, it is necessarily, though reluctantly, withdrawn from this country. And as the Colonial Missionary Society was specially organised to occupy this field of Christian missions, (and none can doubt the ability of the British churches to do this effectively,) the Directors of the American Home Missionary Society consider themselves released from further obligations to continue their assistance. And could they doubt the disposition of the Colonial Missionary Society to do *much* for Canada when they read the reports and professions on this subject? And now if the required aid be withheld, what will become of the reputation of our denomination (represented in this field by *your* Society) for *benevolence, ability* and *diffusiveness?* The missionaries and churches thus formerly sustained by the American Home Missionary Society now crave your assistance; they cast themselves on your fostering care. They constitute an important part of our 'Union,'—they are efficient co-workers with your own approved missionary labourers.

"We would remind you, beloved brethren, that till within a very few years past, Canada was entirely neglected by the Congregational churches of Great Britain. With the exception of individual and unaided efforts, no exertions were made by British Congregationalists in forwarding the work of God, and diffusing their own distinctive and much valued principles in this extensive part of the British Empire, where were annually increasing 'thousands of their own 'kinsmen according to the flesh,' destitute of the gospel of salvation. Is there not then a large arrearage due by those churches? Is it too much to expect that the debt will be distinctly acknowledged and faithfully discharged?

"Dear brethren, the germ of a great empire is here. This country, with its mighty rivers and fertile soil, and commercial capabilities, is able to sustain, and must ultimately sustain, an immense population. A rapidly increasing population will spread over the boundless plains and forests, and up the numerous rivers and lakes which intersect its territory. How vastly important, then, that an evangelical ministry, and thoroughly scriptural institutions, should be planted *now*, and grow up with its population, entwining themselves around the affections of the people, and throwing their own sacred and happy influence around their families, and into all their other rising institutions! The destiny of unborn millions may, therefore, be influenced by what your honoured Society shall *now* do.

"For the sake, then, of the glorious doctrines and institutions of the gospel which we love—in view of the evils which we deprecate—in behalf of the cause with which our religious views and feelings are identified, and with which we hope, as ministers and churches, to rise or fall—we do earnestly and prayerfully ask the continuance and increase of that aid, without which, for the present, we see no way by which the ministry of the gospel in our country districts can be permanently sustained and extended among us.

"Dear and honoured brethren, our hearts are full; in Christian love you will pardon our warmth of feeling and expression. May heavenly wisdom and benevolence guide you in all your deliberations, and in the prosecution of all your plans to advance the interests of that kingdom which is not of this world! May your joy be full in seeing those plans receiving the sanction and blessing of the King of Zion! May you receive a rich recompense of reward!

"Signed by the direction and on the behalf of the Congregational Union of Eastern Canada,

"A. J. PARKER, *Chairman.*
"RICHARD MILES, *Secretary.*

"*Montreal, August 28th*, 1843."

Editorial Postscript.

"*The people had a mind to work.*"—NEHEMIAH iv. 6.

OUR second Number appears under circumstances somewhat encouraging. Its predecessor went through three impressions of *Fifteen Thousand, Ten Thousand*, and *Five Thousand*, respectively, thus making a total of THIRTY THOUSAND; and it must forthwith be reprinted. This circumstance explains the unavoidable delay which occurred in the execution of orders; delay which, however, we hope, will be to our friends less an occasion of regret than of rejoicing. Surely all concerned in the undertaking have abundant reason to "thank God and take courage." They may now, we think, look forward with confidence to our anticipated "monthly average of *Fifty Thousand* for the first year." If *all* churches avail themselves of the benefit in the same proportion as many have, the Independents will soon not only wipe away the reproach which has so long attached to them, of "indifference to their own denominational literature," but likewise set an example in supporting it to England, to Europe, to America, and to the world!

In our letter in the *Patriot* of October 1, 1843, to the Congregational Union of England and Wales, on Periodical Literature, we said, "If once a proper Magazine were in every family of every church, your affairs, as a Union, and as a Denomination, would speedily assume a new aspect. It would supply nourishment to all your interests, advocacy to all your objects, instruction to the young, edification to the old, and comfort to the mourner. It would form at once an instrument both of assault and of defence—a rampart and missile, a sword and shield!" We abide by the declaration. The good which the CHRISTIAN WITNESS is destined to effect for our churches, and for the cause of Christ at large, only time can tell. Let it once have a circulation which will bring it HALF A MILLION OF READERS, and then—!

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

MARCH, 1844.

Theology and Biblical Illustration.

RIGHTS AND DUTIES OF THE HEADS OF FAMILIES.

Christian Heads of Families,—It is important that you should properly estimate the rights and privileges, the duties and responsibilities of your honourable position. As parents and as masters, it is necessary firmly to maintain your authority; for without this there can be no household government. A ruler, however, ought neither to be despised nor hated; and therefore his character should be such as to inspire both respect and love. A domestic tyrant is necessarily an object of detestation; a domestic simpleton an object of contempt. Your rights as parents result from your duties. It is your duty to instruct your children, to form their characters, and provide means for their future subsistence; and you have, therefore, a right to all the authority necessary to the accomplishment of these ends. According to the law of nature, the parent's duty towards his children is the foundation of his right of authority over them. These rights, always preceding or following the duty, on the decease of parents, belong likewise to grandparents, with other relations and guardians. The same principle, with necessary limitations, applies to masters. It is their duty to restrain iniquity and promote righteousness among their domestics, so far as practicable, by direct instruction and proper discipline. The authority of the master is greater or less according to the nearness of the relation which obtains between him and his servant. Servants living under the roof, and servants merely performing contracts of labour, are not in the same position. In the case of the former, both the authority and the duty of the master assume, in a high degree, a parental aspect.

Such, according to the moral philosopher, is the law of nature; but, to speak correctly, such is likewise the will of God. The government of a Christian household, therefore, is not, as some have represented it, a pure despotism, but a government according to law. Your families are to understand that your authority is of God; that, in effect, obedience to you is

obedience to him; and that he has clothed you with your great powers only for their good. Your authority, therefore, must, at all costs, be firmly, but affectionately maintained. It is a trust committed to you by the Most High, and to surrender it were to transgress against him. But how is this authority best to be maintained? Not, assuredly, by the mere exercise of itself, but by holy consistency of character. Christian excellence will not fail to make the humblest man among you great; but in the absence of this, no vigilance, no violence, no exertion of prerogative, can uphold, or even establish your authority. The more of Christ that appears in you, the greater will be your weight with those around you. It is not enough that you be wise; you must be good. Is knowledge power? Holiness is power of a far higher order. True piety, displayed in all the proportions of Christian manhood, exerts an irresistible power over the hearts of a household. How strikingly this was exemplified in the case of John the Baptist and Herod the king. "Herod," says the historian, "feared John, knowing that he was a just man, and a holy, and observed him." Sin makes even its crowned and sceptred subject vile and contemptible; piety, great and honourable. Here, then, is the secret of moral power. You have only to respect yourselves, your station, and your religion, by walking worthy of your high vocation, and your authority will be secure. Your domestic administration will then be throughout holy and righteous, and hence it will be strong. It will be calm, regular, and uniform, untarnished by rashness, passion, pique, or prejudice. The more calm the administration of justice and the execution of law, the more salutary to the offender, the more impressive and awful to the beholder.

The first and simplest form of government is that of the family, which has done infinitely more for our race than all other forms of it united. The highest interests, both of the church and of the world, are mainly dependent upon it. It not only gives to both their respective subjects, but to a vast extent determines the mould and the essence of their characters. Here, then, you are called to perform the first and the highest duties of piety and of patriotism. Whatever tends to improve and elevate the family, to strengthen and purify the relations of domestic life, "to turn the heart of the fathers to the children, and the heart of the children to their fathers," and both to God, does more for the advancement and happiness of our race, for the prosperity of churches, and the welfare of nations, than all that philosophers ever feigned, poets ever dreamed, or patriots ever desired or expected. In rearing a single child you have a work assigned you that is worthy of an angel! That child is not only an inhabitant of this world, but destined to live for ever in a future state. Well said Luther, "It is a duty correctly to educate children in the fear of the Lord; for if there are to be true Christians, it is necessary to give religious instruction to children. If a person, during his whole lifetime, had done no other good than only educate his children properly, in the nurture and admonition of the Lord, I think he would have done a great work. This is the greatest work you can perform, and is better than all praying, singing, hearing sermons, and going to church, without a corresponding affection of the heart and proper attention."

Brethren beloved, while we claim for you the authority which is needful to the right discharge of your duty, we would also urge you to its zealous performance. Abraham, the father of the faithful, stands before you as a pattern. "I know him," said the Lord, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment;" that is, he would both rule and teach; and in this you, his spiritual descendants, are required to follow his example. You form an order of pastors, and your families are your flocks, and such flocks—

so dear, so precious! The souls of your children and servants are committed to your charge; you have the means of doing for them more than can be done by any other person; and if, through your negligence, they die in their sins, their blood will assuredly be required at your hands! The evils of sin are nowhere so terribly manifested as in the case of parental unfaithfulness. Here the calamity is two-fold, ruinously affecting both the parent and the child. Well and truly said Baxter, "We be all overwhelmed with the calamitous fruit of this neglect." There is generally an inadequate conception of this great subject among the heads of families. Many occasionally or always pray for the salvation of their offspring, while they greatly or utterly neglect to labour for it. Others do neither; they look upon the salvation of their children as an affair of sovereign grace, to the exclusion of means, and devoutly surrender them to the dominion of sin and the thraldom of the world! These are grievous errors. While we exercise authority we must not withhold instruction. Our government is one of truth, not of terror, which can produce no lasting good. Children soon outgrow the passion of fear; and then, having no gospel principles dwelling in them, they are left to the power of the passions. While we diligently rule, then, let us also laboriously instruct, that when, with rising years, our authority expires, the truth of God in their hearts may wholly govern them. Nothing short of this can heal the wounds of the human soul. Where God is served with purity of heart, there peace reigns through love: "the voice of joy and thanksgiving is heard in the tabernacles of the righteous." The fear of God, wherever it prevails, whether in a family, a city, or a nation, will render superfluous all artificial methods of preserving peace.

In our times complaints are great and just against the ingratitude and disobedience of children, the selfishness and dishonesty of servants. The defects of these classes, in those matters, are seen and felt; for they are productive of immediate suffering. But there is another view of the subject. Were children and servants as much alive to the things of eternity as parents and masters to the things of time, we should hear complaints more loud, more bitter, and full of desperation! The wrongs the latter suffer, are infinitely more grievous than the wrongs which many of them commit. These are confined to time; those extend to eternity! The complaint is not new. In one of the Addresses prefixed to the Westminster Confession of Faith, it is said, "Wherever thou goest, thou wilt hear men crying out of bad children and bad servants; whereas indeed the *source of the mischief must be sought a little higher. It is bad parents and bad masters that make bad children and bad servants; and we cannot blame so much their untowardness as our own negligence in their education.*"

Alas! these things, to a vast extent, are still true. Let us search and look how matters stand in our Zion! ALIQUIS.

REPENTANCE TOWARDS GOD.

IF it be important correctly to understand the doctrines of the gospel, it is equally so to appreciate aright the effect which the belief of them produces upon the soul. It does not consist in an assent merely to certain tenets, leaving the diseases of the heart unhealed, and the character unimproved; nor does it consist simply in attending upon religious ordinances, nor in the discharge of moral duties. The piety of the New Testament is a union of

all these. We learn from the Scriptures that the sum of apostolic preaching was, "Repentance towards God, and faith in Jesus Christ." Without repentance there can be no true faith; hence said Christ, "Except ye repent, ye shall all likewise perish."

I. *The Necessity of Repentance.*—To understand this, we must consider the extent, strictness, and spirituality of God's holy law:—it extends to every thought, word, action, imagination, intention, and disposition of the heart and life. It demands absolute perfection in all things, and this perfection continued even to the last moment of existence. Is not this a very awful thought? How innumerable are your transgressions! you do not even remember one in ten thousand! God has not lost sight of one of them! Your sins exceed in number the hairs of your head, yea, they equal the moments of your existence! Thus your whole life has been a breaking of God's holy, just, and good laws. Do not conceal from thyself the terrible fact, that "the wrath of God abideth" upon thee! The law which thou hast broken, thunders out its curses against thee every moment; death closely pursues thee, and eternal misery awaits thee: there is but a step between thee and perdition! God is the witness, the judge, and the avenger of all thy wicked actions. Thou canst not flee from his presence; thou canst not bribe his justice; thou canst not resist his power. What then wilt thou do? "Can thy hands be strong, or can thy heart endure," when Christ shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" Ah! were these things understood and believed, they would withdraw you from the vain and foolish mirth of an ungodly world, and turn your songs and laughter into lamentation. Hearken to the voice of James, "Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness," James iv. 9. The alternative is, repentance, or perdition! You must then be convinced of its necessity. Let us therefore inquire into

II. *The Nature of Repentance.*—This is well set forth in the Assembly's Catechism, which affirms, that "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of sin turn from it unto God, with full purpose of heart, and endeavour after new obedience." The feelings described in this answer, all enter more or less into genuine repentance. There is a false repentance, however, which must be guarded against. Excess of sorrow may mingle with this, and it may be attended with a temporary reformation, yet still it is but the sorrow of the world which worketh death. The true penitent is sorrowful *for sin as committed against God.* He repents after a godly sort, or with a godly sorrow; that is, a sorrow which directly regards God. "Against thee, thee only, have I sinned, and done this evil in thy sight," Psalm li. 4. The true penitent mourns over sin *as sin*, and over *all his sins;* whether secret or open, or whatever they may have been, he hates them all. He is ready to make candid confession to God and man; he does not attempt to vindicate himself, or cover his transgression. As far as he can, he repairs every wrong, and is ready to do so at any sacrifice. He purposes, and he endeavours, to walk for the future in newness of life, as exemplified by all holy dispositions, words, and actions. Such, in substance, is the nature of repentance. Let us now consider,

III. *The Encouragements to Repentance.*—A first and most material consideration is the fact that it is a solemn, commanded duty: "God commandeth all men every where to repent." The whole Bible represents God as peculiarly ready to pardon and receive returning penitents. You remember the history of the prodigal son, which is intended to illustrate the Divine

mercy. We also find every where that repentance and forgiveness are connected together. "He looketh upon men, and if any say, I have sinned, I have perverted that which is right, and it profiteth me not; he shall deliver his soul from going down into the pit, and his life shall see the light," Job xxxiii. 27, 28. You have every encouragement to go to God, who waiteth to be gracious to you. The next point of consideration, therefore, is,

IV. *The Means of Repentance.*—The instrument through which it is produced is the word of truth; "for by the law is the knowledge of sin." The agent by whom that word is applied is the Holy Spirit. "Repentance is, therefore, the gift of God to us, the purchase of Christ for us, and the work of the Holy Spirit in us." It proceeds from a disposition "implanted in the soul by the power of the Holy Ghost." God's covenant runs thus; "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes," Ezek. xxxvi. 26, 27. This is a beautiful delineation of the work of the Holy Spirit upon the soul, and of its blessed effects. This is what is meant by regeneration, or the new birth. The man who has been thus changed is "born of God,"—"born again,"—"born of the Spirit." Now, repentance is one of the very first feelings which flow from this change of disposition. You then feel your depravity, and misery, and guilt, and danger. But the beginning, carrying on, and completion of repentance is intimately connected with the use of divers means. One of the very first of these is prayer; without this, all other means are vain and fruitless. While this is the principal means, there are others subordinate, which you are required diligently to use. One of these is consideration. David says, "I thought on my ways, and turned my feet unto thy testimonies." Do retire into a secret place, and there review your life. Try yourself by the law of God, and the example of Christ; search diligently into your heart, your intentions, inclinations, and conduct. Set the glass of the Word before you, and do not shrink from the appalling view of self-deformity which will present itself to you; but look, and look again, till you are penetrated by a sense of guilt, confounded before the Lord; and abhor yourself, and repent in dust and ashes. This is a most perilous hour: beware of its dangers. Be not afraid or averse fully and honestly to examine your conduct, and state, and character; many persons, both old and young, do this; they shun reflection because it is uneasy and mortifying; they "hope the best" of themselves; rest in future purposes of amendment; get hardened in sin, and rush blindfold into eternity. That you may more fully see the evil of sin, and the abundance of the Divine mercy, and have your heart duly affected, familiarize your mind with the great facts of the gospel,—especially, dwell much on the death of Christ. Examine and digest this subject well. Here you may see the awful vengeance of God against sin, proceeding not from want of love to sinners, but from abhorrence of moral evil;—the effect of a perfect view of its infinite malignity. In the humiliation of this glorious person you may discover the evil of sin, and the love of God, and his willingness to save sinners, seeing "he hath not withheld his only begotten Son, but freely delivered him up for us all." To these, add the reading and hearing of the Word, with much and fervent prayer, as above mentioned. You must pray or perish! You will feel, nevertheless, a backwardness to it, which you must, through grace, strive against and overcome. Yield not to corruption, temptation, or discouragement; but "pray with all supplication in the Spirit;" "pray without ceasing." Persevere, notwithstanding a painful consciousness of imperfection, and defilement, and remaining unbelief, in your prayers. Like the disciples, beg of Jesus to teach you how to pray.

Pray till you love prayer, and experience its benefits upon your souls. Let prayer for the promised aids of the Holy Spirit chiefly occupy you. He is promised to them that ask him. "Ask, and ye shall receive; seek, and ye shall find."

FAITH IN JESUS CHRIST.

HAVING discoursed of repentance towards God, it now follows that we turn our attention to "faith in the Lord Jesus Christ."

I. *Connexion of Faith with Repentance.*—This is a most momentous affair. Faith means the belief of the truth as it is in Jesus. "Faith in Christ is a firm *practical belief* of the gospel testimony concerning Christ, a *full persuasion* of the truth of what is declared, and a confident expectation of what is promised." You are then required to believe that Christ offered himself up a sacrifice as an atonement to Divine justice for human guilt, while you exercise an entire dependence on that atonement for acceptance with God, and a confiding expectation of pardon and eternal life, according to the promises of God. Your assent to the truth must be implicit, but that alone is not the faith of God's elect. The heart must be concerned in it, in humble dependence, and hearty expectation. Saving faith and true repentance always go together. Repentance has chiefly to do with the law as *broken*, though just and good; and faith has to do with the gospel as infinitely *interesting*, as well as true. While it receives all Scripture as true, it has especial regard to the gospel, to the "record which God hath given of his Son," and of "eternal life in him." This is the centre of revelation. This faith, however, justifies you before God only as it unites you to Christ, and interests you in his righteousness and atonement, and in the promises of God in him. The other operations and effects of this "precious faith" serve to distinguish it from a worthless, dead faith. Works, or fruits of faith, nevertheless, make no part of our justification by it. You are justified, if justified at all, freely by the blood of Christ, "through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Still, you are to remember, that if you have this faith, you have repented of all sin, and forsaken it; you love the Lord and his people; and, with your whole heart, you endeavour to keep his commandments. Here lies one excellency of the gospel; while it humbles the sinner's pride, it brings peace to his conscience, and elevates his character. After this general view of the subject, your minds may be directed to certain special points, such as,

II. *The Importance of the Object of Faith.*—Be more concerned at first about the *thing to be believed*, than about the manner of believing it; for, according to the nature of that which we believe, will be the effect produced on our hearts by its belief. For example: the Jews believed that Moses and the prophets had prophesied of a deliverer from *temporal* bondage, and so did not believe what was intended in their predictions. Hence Jesus corrected them, saying, "Had ye believed Moses, ye would have believed me, for he wrote of me." They did believe in the Divine mission of Moses, but they understood not what he *meant* in his law and prophecies, and so did not believe it; for to believe as they did, that he spoke of a *temporal* deliverer, was not to believe him, but to credit their own false interpretation of his language. To have believed Moses, had been to believe the *mind and meaning* of the Holy Spirit, as expressed in his law and ordinances, which would have been attended with a cordial reception of Christ when he appeared. So it is with the gospel; to believe it, is to believe what the Scriptures mean by it, and not merely something *so called*, but

which is really something entirely different, perhaps contrary to it. The salvation of your soul depends on your believing not what you may *think* the gospel, but what *is* the gospel; hence the great care taken by the Apostles to instruct men what they were required to believe.—1 Cor. xv. 1—4, 11; 2 Cor. iv. 1—4. The faith of the gospel, therefore, is not a thing of presumption or blind credulity, but a confident persuasion of the truth and certainty of the Divine Word. We may next notice,

III. *The Influence of Faith.*—This wholly arises from the nature of the thing believed, and the personal interest we have in it. If you hear and believe good news, you rejoice; and if bad news, you grieve; if you believe a threatening against you, you are afraid; and if a promise, you rely on him who made it, and expect the promised good. The principle of faith influences all the affairs of men. You are diligent in some favourite pursuit, because you believe that it will lead to success; you take a bitter medicine, because you believe it will lessen pain, or promote health; you are attached to a friend, because you believe in his worth, and reciprocal affection. This explains the influence of faith in the gospel. When you believe in God's goodness and excellence, you love him; when you believe his promises, you hope in him; when you believe in the revelation of his blessed and glorious character given in his Son, he becomes the object of your confidence and joy. When the gospel is believed, mere speculation is at an end. The matter then becomes in the highest degree personal. You will feel its doctrines to be realities that respect your own particular case, and are thus brought home to the heart; so that the *effect* of your faith is at once a test of its reality and character. You cannot believe the gospel without experiencing a change in your mind and heart. For such are its supernatural qualities, and such the inexpressible interest you have in it, that if you really believe it, it will purify your heart, work by love, and overcome the world.—Acts xv. 9; Gal. v. 6; 1 John v. 4. Again, take heed of

IV. *Certain Errors respecting the Faith of the Gospel.*—One of these is a supposition that men believe the gospel, when their belief is, that they are to be justified partly by their own works, and partly by the sacrifice of Christ. Thus the work of Christ is viewed as designed to supply the deficiency of human merit; and the benefit of it is considered as the reward of diligent exertions. Deceived men thus retain the merits of the Saviour, in case the scale of their sins should outweigh the scale of their fancied good qualities, and so proudly reject the gospel. You will guard against this, and place all your reliance on the work of Christ, to the utter exclusion of your own. Beware of another error, which represents the gospel as a new law, requiring only sincere, though imperfect obedience, in order to salvation. This is a prevalent but fatal mistake, for it is directly opposed to the gospel, which is a proclamation of mercy to the very chief of sinners, and the design of which mercy is to train us up to perfect obedience, and so to perfect happiness, by gradually delivering us from sin, and at last perfecting our likeness to God in the heavenly world. Col. i. 20—22, 28; Eph. v. 25—27; Rom. iii. 31; James ii. 10. The belief of such a gospel as *this* is unproductive of all good effects, inasmuch as forgiveness, repentance, progressive sanctification, are always connected with the belief of "the *truth* as it is in Jesus." Error cannot renew or sanctify the heart, but rather corrupts it, and while it prevents salvation, it promotes the disease of sin. Sound doctrines, therefore, are the principles from which obedience flows, the seeds from which all the fruits of righteousness spring. Without this there can be no salvation.

Now, friends, be entreated by the mercies of God, to embrace this glorious gospel. Oh! beware of the reluctance of a depraved heart to receive so

holy and humbling a scheme of redemption. What multitudes have perished through this cause! They have thus been hardened by the deceitfulness of sin, and at last destroyed, and that without remedy. While you hold out against the gospel, your condition is full of peril. Your all is still at stake: —you are "without God, and you have no hope in the world." Your life is suspended on a single hair, while an ocean of flame is beneath you! There is only one method of escape from this impending destruction,—it is, to repent and believe the gospel. Ah! do not conceal from yourselves the solemnities of a death bed. The time will come! How sad will be your condition then, when the hand of God is upon you, and the terrors of death around you, and a frightful gloom before you,—a darkness that may be felt! Then comes the judgment, when you will see Him who agonized upon the cross, and made atonement for the sins of a guilty world. How will you be able to endure the sight? Then will reason return to you, and conscience will speak;—but she will speak only to confound!—But you say, "I hope it shall not be so with me." You hope! What is the ground of that hope? It is not a hope, but a *presumption!* Will you contradict the God of truth in his own word? He solemnly and often affirms, that the impenitent and unbelieving shall have their portion in the pit of destruction!—But you say, "I trust I shall repent and believe ere I die." Well, you grant the duty and necessity, and why not repent and believe *now?* Here again you are falling into Satan's snare. Would that you could hear the millions in hell who have perished amid good hopes and good intentions! Oh, what would they give for one of those years which you are now trifling away! They now learn the value of time, when their last moment is gone; and the truth and preciousness of the gospel, when its invitations are at an end. Men and brethren, God has given you no time to spare. You have not a day, nor an hour too much for the work assigned you. A holy man said, "How swift, how short is time! And how great is our work! And when we have done our best, how slowly it goeth on! O precious time! What hearts have they, what lives do those men lead, that think time long!—that have time to spare, and to pass in idleness!"

What reasons can you assign for continuing one day longer in sin? Could you state them before God? Could you speak thus to him concerning your life and purpose?—"O Lord, I know sin to be exceeding sinful, a contempt of thine authority, and a despite done to thy grace: I know that I am a great sinner, and deserve nothing but hell: I know that not one of my sins can be pardoned unless by the blood of Christ, applied by thy sovereign mercy; nor can I be saved from damnation by any other means; but yet I hope for all this from thy grace. I beseech thee, therefore, let me live a little longer in my sins;—a little longer let me trample on the blood of Christ; and abuse thy mercies, and despise thy commandments! Let me a little longer walk in the course of this vain world; let me live after the flesh; suffer me to spend my youth and prime in the service of sin and Satan; do suffer all this, and pardon me at last, and take me to glory! Amen!"

Reader! Dare you hazard the utterance of such impiety before God? No! you shudder! But why not *utter* it as well as *act* it! Where lies the difference? The result in either case is the same. In the one case you would impiously ask permission, in the other you fill up the same measure of iniquity without asking! In this latter, is not the hardihood more daring? Turn ye, then, turn ye, why will ye die?

All things are ready, come therefore without delay to the marriage supper of the Lamb. "The Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come! And whosoever will, let him take the water of life freely." F.

Essays, Extracts, and Correspondence.

TO THE MEMBERS OF THE CONGREGATIONAL CHURCHES IN ENGLAND.

Beloved Brethren and Sisters in Christ,—In finishing the subject to which I called your attention in the last Number of this Periodical, I would briefly remind you that the design of these papers is to show the truly religious nature, bearing, and tendency of your principles as Evangelical Protestant Dissenters. They are not merely rights which we may claim as Englishmen, but duties which we are to discharge as Christians. They are not our politics, but part and parcel of our religion, which we are to maintain with the same integrity of conscience, and the same devotional feeling as we do any other part. The same sense of religious obligation which impels us to keep holy the sabbath, or to observe the Lord's supper, leads us to secede from the State-church: and we believe we are as acceptable to God in the one as in the other. I entered, in our last paper, upon an examination of the connexion between Congregationalism and Evangelical religion.

I. By making our sole and constant appeal to the Scriptures alone as the only rule of faith and practice; and by sustaining the indefeasible right of private judgment, we establish a holy intercourse between the mind of professing Christians, and the divinely appointed means of sanctification.

II. By acknowledging the sole headship of Christ, and resting our whole system on his supremacy and exclusive authority, we come into close communion with him who is the Lord of conscience, the medium of sanctifying influence, and the pattern of holiness.

III. I now go on to show, that by making the privileges of church membership to depend on evidence of genuine conversion to God, and not on mere religious rites and ecclesiastical ceremonies, we preserve more accurately and visibly the distinction between the church and the world. We thus most intelligibly, distinctly, and emphatically recognise the necessity of holy character to constitute a true Christian, and to meeten us to be members of the church triumphant. We know nothing of baptismal regeneration, or episcopal confirmation as making their subjects "members of Christ, children of God, and heirs of the kingdom of heaven." Over the portals of our churches we write in broad and legible characters, "In Christ Jesus, neither circumcision availeth nor uncircumcision, but a new creature." We know of nothing that gives a man a right *to*, or capacity or qualification *for* the privileges of the communion of saints, but satisfactory evidence that he is *himself* a saint. Our admonition to those whom we admit is, "Examine yourselves, whether ye be in the faith: prove your own-selves; know ye not your ownselves how that Jesus Christ is in you, except ye be reprobates?" No ecclesiastical usages, or ministerial rites, however solemnly administered, or with whatever supposed authority, can make you Christians, or entitle you either to church fellowship, or to Christian character, short of "faith working by love." The line of demarcation broad, and deep, and conspicuous, between the church and the world is thus shown to be the regeneration and sanctification by the Spirit and justification by faith; and religionism is proclaimed, even by our polity, to be no mere matter of outward ceremonial, but of vital power in the heart.

IV. Our mode of church discipline and polity provides more effectually for the communion of saints, than the Church of England. This is a precious part of evangelical religion. The love of the brotherhood sustains a high place among Christian duties. This love is not only to be a cherished feeling in the privacy of the individual heart, nor a pious sympathy indulged in select circles of chosen friends, but a common principle exhibited in the general and broad circle of the church, as such. The church, in its associated capacity, is to be, and to *appear* a holy brotherhood. But *is* this the case, *can* it be, is it sought to be the case in the congregations of the Church of England? What do the members know of each other as Christians, except as seeing each other attend the same place of worship? Communion in the fullest sense of the term, and the richest enjoyment of the thing, cannot exist but on the ground of mutual knowledge and confidence. Episcopalians confess and lament, that they have little of this precious privilege in their church. But without it, what an important means of

edification, what a spring of delightful consolation is wanting. It is the communion of saints that is destined of God, among other means, by all the power of sympathy, example, watchfulness, warning, and encouragement, as by a most appropriate ordinance, to keep alive the flame of piety in the church, and to diffuse through all its members the glow of vital warmth. Now this blessed privilege includes far more than the accidental meeting at the sacramental table, without any previous knowledge or recognition of each other, and cannot be enjoyed by a church as such, without those means that reveal character, and call forth all the sensibilities of the new nature.

V. The discipline of our churches advances a stronger resistance for individual Christians against the temptations to sin to which they are ever exposed, than is found in the national Establishment. By our mode of government, and at our church meetings, our obligations to purity of life, and a holy separation from the world, are incessantly held up to view, and impressed upon your minds. You are continually being reminded, not only by the admission of members, but by the cases of discipline which occur, that you are amenable not only to God at the day of judgment for your conduct, but to the church now, whose right to call you to account and judge you, was admitted when you entered into its fellowship. How conducive have you found the occurrences of your church meetings to the cultivation of personal piety! What holy care and dread of falling have been sometimes produced by the excision of an unworthy member! How your sensitive imagination, and jealous fears have been excited, over yourself, lest you also should subject yourself to rebuke or expulsion! You have realized in your own experience the truth and propriety of the apostolic admonition, "Them that sin rebuke before all, that others may fear;" and have seen a whole church excited and impressed to a degree of salutary dread and trembling at the expulsion of an unworthy brother, which you felt could not but be followed with general caution and watchfulness; while on other occasions, your dull and lukewarm piety has been revived and rekindled by the entrance of some glowing seraph into the church. And then how beneficial is that mutual watchfulness, which our principles bind us to exercise over each other, and which seems to surround each individual with all the checks and guards of the whole body of the faithful. How pungent, how searching, how solemn are those addresses which every wise and faithful pastor delivers to the consciences of the members, on the various occasions which are continually presenting themselves in the history of a well-conducted church. You must have felt that among all the means of grace, few are more conducive to personal edification, than peaceful, and orderly meetings of the church.

VI. Congregationalism is intimately connected with another branch of Christian duty, I mean the cultivation of the spirit and grace of Christian liberality. Thus I allow, and *willingly* allow, it symbolises with all other bodies which are supported by the exercise of the voluntary offerings of the people. I am aware that in a world of such misery and ignoance and wretchedness as ours, occasions without number and without end may be found for the exercise of liberality, besides those which refer to the erection of places of worship, and the support of the Christian ministry. Still, however, these calls upon Episcopalian liberality, are rather incidental than a part of their system; and yet from the wonderful and delightful progress which the voluntary principle has made of late years within the Established Church, its members seem almost ambitious not only of rivalling, but of eclipsing us in the exercise of this our distinctive peculiarity. But where have they learnt it, and who stimulated them to the performance of it?

VII. Congregationalism is favourable to Evangelical religion, by making the most effectual provision for the purity and efficiency of the Christian ministry. Of what unspeakable moment to the interests of religion is a pious, evangelical, and devoted ministry. The preaching of the cross is the power of God unto the salvation of souls. A greater curse cannot light on any people than ignorant, unconverted, and careless preachers and pastors; nor a greater blessing than such as are of an opposite character. And how can the curse be most effectually averted, and the blessing most effectually secured? By making the church the conservator of the ministry. In how many instances has the faithful preaching of the gospel been withdrawn from a congregation in the Establishment, by the death or removal of a pious minister; and they who once listened with delight to the joyful sound of salvation by grace through faith, have been either compelled to

hear the cold ethics of mere morality, or the superstitious mummery of Puseyism, or else to wander to other places for that food which they sought in vain in the church where they have worshipped from their youth, and their fathers before them. I know, and others know too, of congregations, that have left almost in a body their places of worship on the introduction of a new minister, whose entrance they had no power to resist, who preached to them another gospel, than that which they had been accustomed to hear. The danger of a repetition of this is continually augmenting in this age, by the spread of Tractarianism, or as it might be justly denominated, semi-Popery. Multitudes are likely to be placed in what will be felt, but ought not to be so felt, the perplexing situation of staying in the Church of England, and thus patronising the Puseyism of their minister for the sake of the Church; or coming out of it and patronising Dissent, for the sake of the gospel. Alas, alas, that any who know what is the gospel, who profess to feel, and enjoy its saving, sanctifying, and comforting nature, should so far prefer their Church to the record of life, by staying to hear this gospel in effect denied, rather than come forth to the Methodists, or the Dissenters, where, and where only perhaps, in the place where they live they can hear the doctrines of salvation preached. This is the principle for which the seceders from the Church of Scotland have so nobly, and so triumphantly contended. For this *the preachers* have left the pulpits where they had preached the gospel for years, the houses where they and their families had so long and so comfortably dwelt, and the cemeteries and the tombs where some dearer to them almost than their own souls, were laid, because they would not have the Christian people robbed of their privilege to choose their own spiritual guides and instructors. For this *the people* have been willing to quit the spots dear to them, not only by the recollections of youth, but by associations still more sacred and tender, as the birthplace of their souls for heaven, and eternity: and truly, the principle is worth all, and more than all the sacrifices they have made, and the sufferings they have endured to retain it; for who shall tell how much the interests of evangelical religion depend upon the right of the Christian people to choose their own ministers and pastors. That the exercise of the right has its perils and disadvantages, and needs much wisdom, caution, humility, and benevolence to exercise it with advantage, will be allowed; but what are the disagreements and divisions which sometimes arise, but which might often by asking counsel be averted, in the choice of a minister, compared with a system that removes all the checks supplied by popular suffrage to the intrusion of unsuitable men, and lays open the pulpits to the determination of any man who may wish to purchase the advowson, or the next presentation?

Such, beloved brethren, as it appears to me, is the connexion of your principles as Nonconformists with the interests of evangelical religion. Weigh well what I have advanced. Examine the strength and truth of the representation. If you are not convinced by what I have said, let it have no weight; but if you are, let it increase the depth of your conviction of the scriptural authority of your sentiments, and the force of your attachment to them. You will find in such a subject a double reason for cleaving closely to them, their truth and their holiness. They are a part of the doctrine which is according to godliness, and of that word by which you are to be sanctified. They are not the dry bones and hard crusts of controversy, in which neither pleasure nor nourishment, no gratification of the spiritual appetite, and no increase of the vital power can be found; but they are a portion of the provision of God's house, and the bread of his table, with which he will satisfy his hungry poor. This is the light in which I want them to be considered, and the impression I am anxious they should produce. They are looked at by our enemies in false lights, and in what may be called accidental associations; but these are not the aspects in which they are to be judged of, nor the circumstances by which they are to be tested. They are not to be identified with the clamours of a church-rate meeting, nor the political harangues of a public declaimer, nor the bitterness, wormwood, and venom of some virulent controversialist, and all parties have such advocates; but with the holy and peaceful truths of the New Testament. They belong to the Christian profession, and not to political partizanship; their seat is side by side with faith in the renewed heart, rather than in association with the stormy passions of an unsanctified zealot for civil or religious liberty; and their scene of development is the convocation of saints in the church of the living God,

rather than the arena of political strife and debate. Civil, and even political combinations of Nonconformists for the defence of freedom, as I said in my last, are quite legitimate when that freedom is in danger of being abridged, and there is no small danger of it in this age, unless the movements of certain parties are watched and resisted; but our principles are not to be identified with mere struggles for civil and religious liberty, but are a contest *for* the sole authority of the Bible; the exclusive headship of Christ; the spirituality of the church; the order of God's house: and *against* a systematic, though unintentional, attempt to secularize religion, to propagate delusion, and to impede the triumphs of the truth.

Viewed in such a light, these principles ought to be sustained with a spirit in accordance with their own nature; and that is, the meekness of wisdom, and the gentleness yet firmness of love. The rancour of political partizanship ill accords with the charity of Christian controversy. It was an admirable instruction which Henry IV. of France, in the earlier and better days of his history, gave to his ambassadors at foreign courts, when seeking the welfare and peace of the Reformed Churches, "that, till all other remedies could be used, an end might be put to bitter contentions and disputations, that Christian love and a brotherly union might be restored." Controversy cannot cease, but its bitterness may. Never, I admit, were we more fiercely assailed, more wickedly misrepresented, more malignantly slandered, than at the present day. Let us not, however, return railing for railing. We have truth on our side; let us have charity also. Let us remember Him whom we delight to honour as our head, and should be as eager to exalt and imitate as our example, and who, when dying of the wounds which malice had inflicted, thus calmly prayed for his murderers, "Father, forgive them; for they know not what they do." How unlike is a propensity to return reviling for reviling to the Christian temper which the renowned Calvin discovered in an epistle to Bullinger, where, speaking of Luther's severity towards him, he said, "If Luther a thousand times call me devil, I will acknowledge *him* for a famous servant of God." "In this passage," said Bishop Moreton, "he spake so calmly, so placidly, so indulgently, as if it were not a man, but humanity itself that uttered the words." *I* should rather say, as if it were not a Christian, but *Christianity* itself that thus spake. To all the newspaper ribaldry, the pulpit virulence, the platform rhetoric of noisy, windy declamation, and vindictive satire, the malignity, contumely, and slander of the swarming waspish publications that are let loose against us, let us reply by the cool, calm logic of Christian love, the tender persuasions of sanctified reason, and all the beautiful varieties of evangelical holiness.

Fellow-members of the Congregational body, I venture, then, to ask you, if not only the great doctrines of your creed, which you hold in common with the orthodox of all communions of saints, but even the principles of your ecclesiastical polity, by which you are distinguished from them, tend to promote personal religion; if, in addition to the rich soil of gospel truth, where *all* the plants of true godliness flourish, yours has the advantage of a more abundant supply of nutriment, of a more laborious culture, and of a more effectual prop,—what manner of persons ought you to be in all holy conversation and godliness? If it be, as I think it is, and you will think with me, a proof of the New Testament authority of our principles, that they have a greater tendency to produce a New Testament character, then what an obligation lies upon us to let this argument come forth in the visible demonstration of greater holiness in our conduct and spirit. What Matthew Henry said of infant baptism may, with equal truth and force, be said of Congregationalism, "If it were more improved, it would be less opposed." Some have alleged against it much the same kind of objection that has been brought against democracy as a form of government—that it requires for its peaceful and beneficial operation a higher degree of virtue than imperfect man can be supposed to possess. But is not this a recommendation of it? Is it not a proof that it is of God, when it both *requires* holiness, and *promotes* it too? Instead of lowering the system of God to the level of imperfect humanity, ought we not to raise up imperfect humanity to the system of God? What *could* work better than Congregationalism, if the members of our churches were all full of holiness, humility, and love? Perhaps it will be said this might be predicated of all systems. Certainly not; for there are some of which the evils would become the more intolerable in proportion to the degree of piety which grew up, through some foreign influence, under them. That

contentions, strifes, and divisions too often arise in our churches is sorrowfully admitted. But it can never be too frequently remembered or asserted that precisely the same kinds and occasions of evil existed in the churches planted and superintended by apostles. I make this remark, not to palliate, much less to defend such a state of things among ourselves, wherever it exists, but only to show that so far from *dis*proving the apostolic constitution of our churches, such occurrences seem to me to prove it, inasmuch as the identity of evils and abuses proves the identity of the constitutions that give rise to them.

Let us then set ourselves anew to seek by more earnest prayer the Spirit of God upon our churches, to advance them to that high state of holiness, love, and peace, which shall be the most convincing, as it is the most palpable and public evidence of the truth of the principles on which they are founded. Let their moral and spiritual character be such as to be their best recommendation. May we be not only distinguished, as we ever have been, as the enlightened, consistent, and unwavering friends of civil and religious liberty, but as the holy, meek, and humble followers of the lowly Jesus. Let us not only be regardful about the legal and constitutional ramparts that defend our civil freedom, and our rights as the citizens of the state, but exercise a jealous care over the spiritual health and holy state of the city which these bulwarks defend. If God be as a glory in the midst of us, by the rich communications of his sanctifying grace, he will be round about us as a wall of fire to defend us from our foes. "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all, the glory shall be a defence." Let not politics, nor business, nor fashion, eat *into* and eat *out* the core and heart of our piety; nor even a solicitude to demolish existing obstacles, to emancipate religion from the yoke and fetters of state tyranny, divert our attention, which it need not do, from the still higher object of purifying and strengthening religion itself. It must never be forgotten that there is more than a giant or an angel strength, yea, a truly *Divine* power in religion, which, when carried to its proper pitch, will burst the manacles that confine it, and enable it to walk abroad in glorious and unobstructed liberty. Let our pastors be as flames of fire, burning and shining in the pulpit, and out of it too, with pure seraphic devotion; let our deacons, like the original seven, be "full of faith and of the Holy Ghost;" let our families be the seats of domestic piety, where a regard to godliness regulates the society, the education, the habits of the household, where parental love, judicious and dignified, is returned by filial obedience and reverence; let our individual members be men and women of faith, prayer, and love; let a circumspect, though not inquisitorial, a strict, but not a severe discipline, keep in order the church, which is the house of God; let our tradesmen be known in the scenes of business as following whatsoever things are just, honest, true, lovely, and of good report; let our masters and mistresses be loved and respected by their servants as kind, humane, and considerate, and our servants be valued by their employers as honest, faithful, respectful, and diligent; let our young members be modest and retiring, yet active and useful; let all be intelligent in the knowledge of the principles of their own denomination, and firm in the maintenance of them, yet charitable, peaceable, and respectful to others who differ from them;—let, I say, only such conduct be seen among Congregationalists, and let it be seen, also, how much their form of church government tends to promote it, and if any thing can do it, we may thus expect to see prejudice softened, hostility conciliated, and our principles gaining ground in the world, against all that opposeth them.

I commend these things, dear brethren and sisters, to your devout and prayerful consideration. They have been penned in the anxiety of a heart that ever throbs with interest over our truly apostolic churches, and which sometimes palpitates with fear. I see the hostility which has been excited and combined against us, in part, perhaps, by some injudicious movements of our own; I survey from my watch-tower the number, the strength, the combination of our foes; I hear the beating of "the drums ecclesiastic," and the shrill clangour of the trumpets that surround the royal standards of the state church; I see the lines of circumvallation and deep trenches which, in educational schemes, pastoral-aid societies, church-extension plans, and systems of intimidation and bribery, acting upon the fears and interests of the poor, are drawing round us closer and closer;—to all these things I am neither blind nor insensible;

but while I look around me, and see the ramparts and bulwarks of constitutional liberty, which allow us the privilege not only of professing as publicly, but of propagating as freely as we like the principles which we hold; and while I retain my conviction that those principles are true, and that truth *must* ultimately prevail; while I look above me, and see, floating upon our citadel, the banner which bears no symbol but the cross, and no inscription but "THE CROWN RIGHTS OF THE REDEEMER;" when in such a situation I think of the past, and recollect how the cause of Nonconformity has been defended and consecrated by the sanctity and blood of a race of martyrs stretching backwards from the times of Baxter and Owen through the Puritans, Lollards, Hussites, and Waldenses, to apostolic times, and has still outlived the power, wrath, and rage of its bitterest foes,—then I thank God and take courage; and could I see, in turning to look at the inhabitants of our Zion, reposing in safety and peace within their fortress, a population as eminently holy, spiritual, prayerful, humble, and charitable as their doctrines require, and their discipline supposes, I should not only hail, which I do now, the ultimate, but also the speedy triumph of our principles over all that opposeth itself against God and them.

I remain, Dear Brethren and Sisters,
Yours in our common faith and order,
J. A. JAMES.

COMBINED VIEW OF THE WORK OF MISSIONS AMONG ALL NATIONS.

HAVING in a previous Number set forth the Moral Wonders of the Missionary Movement in England, we now proceed to give a combined view of the Work of Missions among the Heathen Nations.

The *Moravian Mission* labours in Labrador, in Greenland, in South Africa, and in the West Indies, comprising Jamaica, Barbadoes, Tobago, and the Danish Islands.

The *Baptist Mission* in the East Indies, has 21 Stations, 36 Sub-stations, 34 Missionaries, 13 Female Missionaries, 53 Native Preachers, and about 70 Schoolmasters. In Africa they have two Stations, three Sub-stations, four Missionaries, two Female Missionaries, and one Native Preacher. In the West Indies, they have 40 Stations, 42 Sub-stations, 30 Missionaries, 80 Teachers, 28 Female Missionaries, 60 Day-schools, and 55 Sunday-schools. In the Bahama Islands, they have five Stations, 12 Sub-stations, four Missionaries, two Female Missionaries, nine Native Helpers, three Schools and 200 children. In South America, they have one Station, four Sub-stations, one Missionary, seven Native Preachers, and Schoolmasters, and three Schools. In addition to all this the Society has issued 34,000 volumes of the sacred Scriptures.

The *London Missionary Society* extends to nearly all parts of the world. In the South Seas, they have eight Stations among the Georgian Islands, three among the Society Islands, one among the Hervey Islands, as also among the Marquesas, the Samoas, and the New Hebrides. Ultra Ganges, they have Missions at Macao, Malacca, Singapore, Penang, and Batavia; in Northern India, at Calcutta, Chinsurah, Berhampore, Benares, Mirzapore, and Surat; in Peninsular India, at Madras, Vizagapatam, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, and Coimbatoor; and, South Travancore, at Nagercoil, Neyoor, Trevandrum, and Quilon; in the Mediterranean, at Corfu; in South Africa, within the Colony, 18 Stations, and beyond the Colony, seven; as also at Madagascar and Mauritius. In the West Indies, they have six stations in Demerara, six in Berbice, and in Jamaica 11. The number of Stations, and Out-stations of the London Missionary Society, in different parts of the world, of Churches, Communicants, Missionaries, and Assistants, European and Native, and Scholars, is as follows:—

	Stations and Out-Stations.	Missionaries.	Assistants.
South Seas . . .	159	36	159
Ultra Ganges . .	5	10	4
East Indies . .	122	55	274
Mediterranean .	1	1	0
South Africa and African Islands	60	35	68
West Indies . .	46	24	38
	393	161	543

The number of Churches is 115; Communicants, 13,156; and Scholars, 42,960.

This Society has also fifteen printing establishments at work in different parts of the world, on the Scriptures, on school books, and other useful publications. The Missionaries of this Society have been more addicted to literature than those of any other similar Institution; and by this means they have rendered signal service to the great cause of heathen evangilization. In addition to the Chinese Dictionary, comprised in six quarto volumes, and to a vast amount of Scripture

translation into a variety of tongues, they have written largely on the Islands of the South Seas, on China, on British India, on Madagascar, and on the practical conduct of the work of Missions.

The *Church Missionary Society* has an old-established Mission in West Africa, comprehending 14 Stations, 12 European Missionaries, one Native Preacher, nine European Catechists, and 40 Native Teachers, 50 Schools, and nearly 6000 Scholars. It has further an East African Mission, with three European Missionaries. At Malta it has a Mission with two European Missionaries, one Lay European Agent, one Printer, and one Asiatic Translator. It has a Mission in Greece, with two European Missionaries, one European Superintendant of Schools, five Native Schoolmasters, five Native Schoolmistresses, conducting six Schools, with 658 Scholars. It has a Mission in Egypt, with two European Missionaries, one European Female Teacher, five Native Schoolmasters, and three Native Schoolmistresses, having the care of 217 Scholars. In Calcutta and Northern India, comprehending 18 Stations, with 22 European Missionaries, two Indo-British Missionaries, and one Native Missionary; 56 Schools, containing 3127 Scholars, with four European Catechists, two European Schoolmistresses, three Indo-British Catechists and Schoolmasters, and 101 Native Catechists and Teachers. Its Madras and South India Mission comprises 18 Stations, with 18 European Missionaries, one Indo-British Missionary, and three Native Missionaries; 181 Schools, having 6857 Scholars, under the care of two European Catechists, one Indo-British Catechist, 459 Native Catechists and Teachers. Its Bombay and Western India Mission, comprises two Stations, with six European Missionaries, and 28 Schools, with 1287 Scholars, under one European Catechist, and 14 Native Teachers and Assistants. Its Mission in Ceylon, has four Stations, with nine European and two Native Missionaries; 88 Schools, with 3126 Scholars, under the care of one European Female Teacher, 134 Native Catechists and Teachers. Its New Zealand Mission has 18 Stations, with 12 European Missionaries; 241 Schools, with 13,736 Scholars, under 18 European and 373 Native Teachers. Its British Guiana Mission has two Stations, with two European Missionaries; and two Schools with 69 Scholars, under two European and one Native Teacher. Its Trinidad Mission has two Stations, with two European Missionaries, and 20 Schools with 674 Scholars, under eight European and five Native Teachers. Its Jamaica Mission has 19 Stations, with eight European Missionaries; and 47 Schools with 4954 Scholars, under five European and 12 Colonial Teachers. Its North-West American Mission has five Stations, with three European Missionaries; and 11 Schools with 681 Scholars, under two European and eight Country-born Teachers. The following is a general summary:—

Stations		107
European Missionaries		107
Native and Country-born Missionaries		10
European Catechists and other Laymen		60
European Female Teachers		7
Native and Country-born Teachers		1,169
Communicants		6,050
Attendants on Public Worship		73,774
Schools		733
Scholars:—		
Boys	16,550	
Girls	6,324	
Sexes not distinguished	10,305	
Youths and Adults	8,156	
		41,335

The Church Missionary Society is everywhere prosecuting with vigour and zeal the business of education, in addition to which, it is working the printing press to great advantage at many of its Stations. It has printed a multitude of books on all manner of useful subjects in English, in the African dialects, in Arabic, in Greek, in Italian, in Maltese, in Singhalese, Persian, Syriac, and Turkish.

The *Wesleyan Methodist Missionary Society* has a Mission at Ceylon, 13 Stations, with a staff of 18 Missionaries; in Continental India, Madras district, 11 Stations, with 14 Missionaries; in New South Wales, six Stations, with seven Missionaries; in Australia Felix, two Stations, with three Missionaries; in South and Western Australia, two Stations, with two Missionaries; in Van Dieman's Land, five Stations, with eight Missionaries; in New Zealand, 17 Stations, with 14 Missionaries; in the Friendly Islands, seven Stations, with eight Missionaries; in the Fejee Islands, five Stations, with six Missionaries; in the Cape District of Southern Africa, six Stations, with six Missionaries; in Albany District, 11 Stations, with 10 Missionaries; in Kaffraria

District, 13 Stations, with 11 Missionaries; in the Bechuana District, 11 Stations, with six Missionaries; in Sierra Leone, five Stations, with four Missionaries; on the Gambia, four Stations, with six Missionaries; connected with the Gold Coast and Ashanti, upwards of six Stations, with seven Missionaries. Passing to the West Indies, this Society has in Antigua, St. Vincents, Demerara, Jamaica, Honduras Bay, the Bahamas, and Hayti, 54 Stations, and 83 Missionaries: in Canada, Western and Eastern District, upwards of 30 Stations, with 37 Missionaries; in Nova Scotia, 12 Stations, with 13 Missionaries; in Cape Breton, two Stations, with one Missionary; in Prince Edward's Island, three Stations, with two Missionaries; in New Brunswick, 20 Stations, with 25 Missionaries; in Newfoundland, 14 Stations, with 14 Missionaries; in Hudson's Bay, six Stations, with five Missionaries. In connexion with these Stations and Missionaries, there is everywhere established an efficient system of school instruction, for the maintenance of which there are 480 Catechists and Readers, 514 Salaried Teachers, 4119 Gratuitous Teachers, with 61,071 Scholars, adults and children. The following is a summary:—

Principal or Central Mission-Stations, called Circuits, occupied by the Society, in the various parts of the world enumerated in the preceding statement .	265
Missionaries and Assistant Missionaries, including five Supernumeraries, and nine who have for a time returned, or are returning, home . . .	367
Catechists, Interpreters, School-Teachers, &c., wholly employed at the expense of the Society .	590
Sunday-School Teachers and other Agents whose services are only occasional and gratuitous, as far as ascertained . . .	4523
Full and accredited Church Members	91,207
On trial for Membership, as far as ascertained	1,408
Scholars	61,071
Printing Presses	7

To all this must be added grammars of the Kaffir, Sechuana, and Mandingo Languages, together with a Singhalese Lexicon.

The list of British Missions is not quite complete; but we can only afford just to mention the missions of the Methodist New Connexion, and the Wesleyan Methodist Association, two active, enlightened, and liberal bodies of seceders from the parent Society; as also the missions of the Scottish Missionary Society, of the General Assembly of the Scottish Free Church, and of the Secession Church, a powerful and valuable body, which withdrew from the Scotch Establishment upwards of a century ago.

The American Board of Commissioners for Foreign Missions next invites our attention. This institution, even if it stood alone in the world, would furnish to the eye of reflecting men a glorious spectacle. It is a vine of only three or four-and-thirty years' growth, and already its branches have encompassed the entire globe. It is properly of English origin, and its fruit may be viewed as supplementary to that of the British vineyard. The mission of this Board, in South Africa, has two Stations, three Missionaries, with four Female Assistants, and one Physician; that in West Africa has two Stations, two Missionaries, one of them a Physician, one Printer, three Female Assistant Missionaries, and 12 helpers. Its mission in Greece has two Stations, four Missionaries, three Female Assistant Missionaries, and three Native helpers. Its mission in Turkey has six Stations, 16 Missionaries, one Printer, 16 Female Assistant Missionaries, and 12 Native helpers. Its mission in Syria has four Stations, 10 Missionaries, one Physician, one Printer, 11 Female Assistant Missionaries, and three Native helpers. Its mission in Persia has three Stations, eight Missionaries, two Physicians, one Printer, seven Female Assistant Missionaries, and eight Native helpers. Its mission in Western India has four Stations, seven Missionaries, one Teacher, one Printer, 10 Female Assistant Missionaries, and four Native helpers. Its mission in Southern India has two Stations, two Missionaries, one a Physician, one Printer, three Female Assistants, and three Native helpers. Its Madura mission, in Southern India, has five Stations, eight Missionaries, one Physician, nine Female Assistants, one Native Preacher, and 37 Native helpers. Its Ceylon mission has seven Stations and three Out-Stations, seven Missionaries, one Physician, one Printer, 11 Female Assistants, three Native Preachers, and 52 Native helpers. Its mission in Siam has two Stations, seven Missionaries, and nine Female Assistant Missionaries. Its mission in China has one Station, three Missionaries, one of them a Physician, one

Printer, and one Female Assistant Missionary. Its mission at Singapore has one Station, four Missionaries, one of them a Physician, one Printer, four Female Assistant Missionaries, and one Native helper. Its mission to Borneo has five Stations, seven Missionaries, and eight Female Assistant Missionaries. Its mission to the Sandwich Islands has 17 Stations, 25 Missionaries, one a Physician, two Physicians, two Secular Superintendents, seven Teachers, two Printers, one Bookbinder, and 40 Female Assistant Missionaries.

The following is a summary of the whole. The number of Foreign Missions is 17; of Stations, 61; of ordained Missionaries, 113, five of whom are also Physicians; of Physicians, seven; of Teachers, eight; of Secular Superintendents, two; of Printers, 11; of Bookbinders, one; of Female Helpers, married and unmarried, 139; making a total of labourers beyond sea from this country of 283. To these add four Native Preachers, and 135 other Native helpers, and the number of labourers who are employed and supported by the Board in the missions beyond sea is 422.

To all this must be added the Missions of the Board among the American Indians, comprising the Cherokees, the Choctaws, the Pawnees, the Oregons, the Sioux, the Ojibbeways, the Abenaquis, together with the Stockbridge and New York Indians. These Missions comprise 25 Stations, 25 Missionaries, two of whom are Physicians, two other Physicians, five Teachers, 10 other Male and 59 Female Assistant Missionaries, three Native Preachers, and three other Native Assistants; total, 107.

Besides the Missions of the American Board, there is another section of Christians, of the Presbyterian order, which has Missions among the North American Indians, in Northern India, in Western Africa, at Singapore, in Siam, in Texas, in Australia, and New Zealand. There is, moreover, the Baptist Board of Foreign Missions for the United States, the chief theatre of whose operations is Asia. Burmah is the chosen field of labour, and Maulmein the principal and central station, while other stations are established at Tavoy, Rangoon, Ava, Chummerah, Newville, Mergul, at Bankok, in Siam. This Board, in a word, has Missions in each of the four great continents, comprising a considerable number of Stations, and a large body of efficient Missionaries. In America there are still other small religious bodies who have embarked in the same enterprise: but it is superfluous to proceed with their enumeration, as the result would but slightly add to the glorious aggregate.

We offer the facts of these pages as materials for thought to thinking men. We submit that they demand the notice equally of infidels and of believers. It is surely time for the former, in spite of pride and presumption, to inquire a little into the principles which have framed and set in motion this stupendous system of moral mechanism. Do they not boast of their philosophy? Let them then explain these phenomena. The contemplation of these facts may likewise tend to encourage the latter amid all the difficulties which beset their path in carrying on this magnificent enterprise of piety and of mercy. The war, whatever diversities of nation, tongue, or clime, may characterize the legions who wage it, is *one!* The light and the liberty of one half of the globe are assailing the darkness and the despotism of the other. The former are the aggressors, and the conflict will have but one end—conquest! Truth and righteousness, the veracity and the omnipotence of God, assure to us the victory. "All the ends of the earth shall remember and turn unto the Lord, and the kindreds of the nations shall worship before him; for the kingdom is his, and he is the governor." This shall be, and none can hinder it. If much has still to be done, let it not be forgotten that a mighty work has been already accomplished. The little one has even now become a thousand, and the small one a strong nation. Yes; even now, in many lands, no mean success has attended our arms. Let us set success in one field against defeat in another. Where we have succeeded, let us labour to consolidate our triumphs; and where we have failed or fled, let us not be discouraged; it is only to return and fight again. The hour is at hand when the spirit of Missions will be more fully poured out upon the churches. Even now a voice is heard issuing from our Jerusalem,

> "Lead forth to battle these my sons
> Invincible! Lead forth my armed saints,
> By thousands and by millions, ranged for fight."

N.

ACADEMIC INSTITUTIONS.

In our first Number we published facts illustrative of the progress of general education in America; we now invite attention to the subject of its colleges

and universities. In the census of the United States for 1840, the number of these is stated at 173, with 16,233 students. This, however, includes not only the schools of theology, medicine, and law, but other institutions improperly designated colleges. The number of colleges, strictly so called, is 103, and the students 9,607; but even of this improved list there are some scarcely entitled to the name, being only in an infantile condition.

It is a fact which redounds to the honour of the gospel, as the medium of all real intellectual improvement, that in almost every case the American colleges have been founded by religious men. Vast sums have been raised during the present generation for such objects in all parts of the country, but especially in the West. A large proportion of these sums has been subscribed by persons in the neighbourhood of the respective institutions; but in many cases money to a great amount has likewise been obtained from the churches along the Atlantic coast. It is an extraordinary fact that 61 of the 103 colleges in the United States have been opened within the last twenty-five years. Mr. Baird considers that from 1,500,000 to 2,000,000 dollars have been raised by voluntary subscriptions and donations for the erection and endowment of colleges since the year 1816. He states a very important fact relative to the effect of government interference in such matters. With some half dozen exceptions, they are entirely exempt from state control. He says, "It is well that it is so; a state legislation, or Congress itself, would be found very unfit to direct the affairs of a college or university. Wherever, in fact, they have reserved such power to themselves in the charters they have granted, they have *sooner or later, nearly, if not altogether, ruined the institutions on which they have laid their unhallowed hands.*"

Of the 103 colleges now in operation, 12 belong to the Protestant Episcopal Church, 11 to the Methodists, 12 to the Baptists, 41 to the Presbyterians and Congregationalists, one to the Lutherans, one to the German Reformed, two to the Dutch Reformed, two to the Cumberland Presbytery, 11 are Roman Catholic, one Universalist, and one Unitarian. The rest are not defined, but Baird believes they are all Protestant. Thus it appears that at least *eighty-two* of these institutions are under decidedly evangelical and orthodox influences. To us, as Englishmen, it is an interesting fact that Harvard University was the first literary institution established in the United States. It was founded in 1638, eighteen years after Plymouth, and eight years after Massachusetts Bay was colonized, a period when the entire body of New England settlers amounted to little more than five thousand. Hardly had the forests been cleared away for the streets of their villages and towns, when these remarkable men, the Puritans, began to project a college or university. This was a mighty undertaking for such a handful; but their hearts were in the work. A year's rate of the whole colony was granted for the erection; and John Harvard, of immortal memory, who had come to the New World only to die, bequeathed to the College half his estate, and the whole of his library. In that day of difficulty, Plymouth and Connecticut often sent their little offerings, as did the eastern towns within the boundaries of the present State of Maine. To swell the treasury, the rent of a ferry was made over to it. In an emergency, each of the families in the Puritan settlements gave a donation of at least twelve pence, or a peck of corn, or its value in wampumpeag, shells used by the Indians as a medium of commerce, while larger donations were made according to the circumstances of the giver. This famous seat of learning was long the only one in New England, and from its halls proceeded the great men of the country. For a hundred and fifty years it was a pure and copious fountain of living waters to the church of God; but, strange to say, for more than a generation the light has become darkness.

These facts deserve our serious meditation. We have ourselves been making considerable advances for a number of years: but still much, very much, remains to be done. A grand point has been gained in the establishment of two additional colleges, of a superior order, at Birmingham and at Manchester. In those places two fires have been kindled which will not soon become extinct. Now for the breath of the magnanimous Puritans to feed and to fan them! Let the churches awake to their own real interests in relation to such institutions. Let the debt on all our colleges be entirely removed, or, at least, reduced to very manageable dimensions. Let every Congregational church in the land fall in with a system of wise and well-digested measures for their regular and permanent support. Let substantial and permanent

provision be made for the augmentation of their libraries, the increase of their tutors, and the enlargement of their courses. With a view to these objects, let our worthy members whom Almighty God has blessed with opulence, "draw forth their souls" to supply the varied and pressing wants of establishments so essential to the improvement, spread, and perpetuity of Scriptural churches. Let them hasten to enjoy this the highest of all luxuries, the creation and the maintenance of lights to lighten a benighted world. There are few deeds to which a man of God, in a dying hour, will look back with so much solid satisfaction. If compatible with existing claims, let such deeds then be performed in life; but if otherwise, let the schools of the prophets be remembered in that solemn hour when they are making up their accounts for exhibition before the Lord of all!

With these views we have great pleasure in presenting to our readers the masterly Address of Dr. Vaughan to the Lancashire Churches; for, although its designation is local, its object is general, and, by simply changing the name, the churches of the several academic districts may easily conceive it to be addressed to themselves; and thus the special orator may become the general advocate of the whole collegiate sisterhood.

CLAIMS OF THE CHRISTIAN MINISTRY.

To the Pastors and Churches of the Congregational Order in Lancashire, Cheshire, and the parts adjacent.

Dear Brethren,—My object in this address is to express to you some of my thoughts and solicitudes in respect to the Lancashire Independent College. The prosperity of this establishment, as you will readily suppose, lies very near my heart. The remainder of my days are given to it; and your own generous efforts in its favour afford sufficient evidence of the high place which it holds in your esteem. Bear with me, then, in speaking freely on a subject in which we feel a common interest.

I. It is, I presume, scarcely necessary that I should remind you of the connexion which has always subsisted between the efficiency of the Christian ministry and the piety of the Christian church. It is, however, instructive to observe, that every age distinguished by an enlightened and earnest Christianity, has been an age no less distinguished by an enlightened and earnest preaching of the gospel. The times of the Apostles, the Reformers, the Puritans, and the Methodists, have become memorable as intervals in which religious knowledge and religious feeling were widely diffused; and those times are no less remarkable on account of the value which was then attached to preaching, the careful study which was then bestowed on preaching, and the eminent power which attended that preaching. In ages of superstition, forms are raised into the place of instruction; in ages of piety, instruction is raised into the place of forms. Separate from preaching, the meaning of external observances, even when of Divine origin, is soon obscured and lost. It is only when allied with evangelical instruction that such things are assigned to their proper place, and used to their proper end. The mission of the gospel is a mission to instruct and edify; but to instruct and edify is a service pertaining to the preacher, and not to the ritualist. The end of religion may be worship, but the means to that end are instruction, and instruction mainly by preaching. Hence the language of Scripture, "Go preach my gospel to every creature." "Christ sent me not to baptize, but to preach the gospel." "Woe is me if I preach not the gospel."

It is manifest, therefore, dear brethren, that, according to the lessons of inspiration, it was by labour in the office of preaching that the gospel, even in its first age, was to demonstrate its power; and, judging from the lessons of experience in all subsequent time, it is equally plain that it must be delusive to hope that the religion of Christ will be felt as a mighty agency, in any connexion apart from energy and devotedness in the proclamation of the truths of that religion. If piety has value, preaching, which is the producing and nurturing power to piety, must have value. If to save souls be the greatest among the good works possible to man, then to sustain the ministry of the gospel, which is the special means of saving souls, must be the greatest Christian obligation. Other means of usefulness may have worth, but this must be more worthy than they all, as being, in some sense, the parent of them all. Failure at this point must be as when the fountain is sealed, and the streams are dried up.

II. But if in all ages an intimate connexion has thus manifestly subsisted between the power of the Christian ministry as a means of instruction and

the piety of the church, our own age will not be expected to form an exception to this rule. If you look to the church or to the world, you cannot fail to see that we have to deal more or less, and on either hand, with learned and powerful forms of opposition. In the church old superstitions are revived or retained, and every attraction which may be conferred on them by means of wealth, rank, and fashion, or in the shape of literature, and taste, and ancient knowledge, is placed in requisition to that end. Many new questions also are arising, questions which point to a new state of things as assuredly at hand, and these require to be viewed after the manner in which learning and cultivated mind will be alone capable of viewing them. In the world, on the other hand, the press has become the rival of the pulpit, and may be seen sending forth its publications, partaking of every conceivable variety, and like the sand of the sea for multitude. All these productions contribute, in their measure, to mould and fix the public mind. In this sense they all assume something of the office of the preacher, while the tendency of a large proportion of them is thoroughly anti-Christian. In general, the opinions on worldly questions which are sent forth from the press are presented with much practised skill and force, such as men cannot readily preclude from their memory, as they become observant of the manner in which the preacher publishes his opinions on the topics of religion from the pulpit. The ability with which society is made to be familiar, as applied to the concerns of this world, suggests, imperceptibly, the more elevated standard by which judgment is formed in regard to the ability which should be brought to the business of teaching, in respect to the concerns of a world to come. It is insisted that all teachers shall be men of greater acquisition, readiness, and power; and the demand in respect to religious teachers rises naturally in the same proportion. Very little reflection will suffice to show that, as the popular intelligence of our times is greater than in any time heretofore, so the power of the pulpit, if it is to continue a governing power, must be greater than in any former age.

III. But how is this to be realized? My answer is, by securing to natural talent and sincere piety all the advantages of a wise mental training. The press is eminently an educated power, and the pulpit, if religion is to prosper among us, must be eminently an educated power. Every advantage that may be derived from talent and culture is on the side of error; and if truth is to prevail, every advantage of that nature must be secured on the side of truth. Some men may lean on the promises of Divine influence, so as to neglect means, and to expect miracles; but the result is the natural one—they do nothing, or next to nothing, and, as their only solace under a sense of failure, they are careful to impute to the gospel the weakness which belongs to their own misconceptions.

It is not denied that the church has sometimes received important aid from men who have been self-educated. But there is a material distinction between being self-educated and not being educated at all. Some preachers also may have compensated for small knowledge by great natural capacity. But they have still been men of small knowledge, and their usefulness has been restricted according to the measure of their deficiency in that particular. Even such men, however, are rare; and in human affairs our rules have respect to things not as they are found rarely, but as they are found generally.

Nothing could be further removed from the disposition of the Reformers, the Puritans, and the Nonconformists, than any tendency to make light of the aid which may be derived by the godly minister from sound learning. Their own preaching was not only that of educated men, but often that of men distinguished by a various and profound scholarship; and their sermons frequently displayed that scholarship in a manner which in our time would be censured as highly ostentatious and ill-placed. Such men as Luther and Knox, and Cartwright and Ames, and Owen and Howe, and Baxter and Charnock, and Doddridge and Watts, could hardly have been brought to own any spiritual relationship to a man who should doubt the expediency or the importance of the most laborious processes of education in connexion with the office of the ministry. They well knew that it was not their talent, nor even their piety —eminent as those endowments may have been in their case—but the combination of those endowments with acquired knowledge and acquired mental habits, which, under God, had fitted them to perform so great a service to the cause of truth and godliness. Such were the views of our great forefathers in regard to what the Christian ministry should be in this

respect; and we are ourselves the fruit of the blessing which was shed so abundantly by the Spirit of the Most High on the ministry thus constituted.

IV. In what manner, then, may we best succeed in giving perpetuity to the kind of ministry which has been thus transmitted to us? The answer to this question is supplied in the fact that the church is not instituted for the ministry, but the ministry for the church. Pastors and teachers have existence that they may 'edify the body in love.' They are *of* the church, but they do not constitute it. They exist *for* the church, but they do not occupy its place. It is purely with a view to the good of the church that this ministry has its appointment, and it is accordingly imperative on the church to see that this ministry is duly and scripturally sustained. The edification intended is assigned to the church as a matter of privilege; and the forethought, and effort, and sacrifice necessary to the attainment of that edification, are enjoined upon her as a matter of duty. She may be unmindful of this duty, but that must be to neglect her *great* duty, and to wrong her own soul.

Such, moreover, is the artificial state of things in this old country, that among us, as Protestant Dissenters, attention to this obligation is in a special degree necessary. Speaking generally, the men who give themselves to the pastoral office in our churches may be said to choose a life of comparative poverty for the sake of the gospel. The majority live and die poor; the men of better income are expected to disburse as much as they receive; and of the few who rise by talent and character to eminence, the greater number might have risen to eminence and wealth in the several departments of professional life. As we have little deserving the name of emolument to offer our ministers as pastors, we should be careful not to lay heavy pecuniary burdens upon them as students. It may be well that education should be costly, when the office to which it is preparatory promises opulence; but in our case, justice and wisdom alike demand that we should facilitate the introduction of young men of piety and talent to the ranks of our ministry by every means within our power.

We look, then, to the educated and wealthy in our churches to evince an enlightened sympathy and liberality in respect to this object. In you we expect to find the discernment which will at once appreciate such effort, and the generosity which may impart to it a powerful impulse. Weighty contributions and bequests have been made in past ages, and down even to our own time, in support of collegiate institutions in connexion with the Established Church—and have been made, in a large proportion of cases, with a special view to the assistance of "poor scholars." This last provision—provision for the "poor scholar"—strikes me as a manner of aiding the cause of sacred learning, which is not only just and seemly, but highly beautiful. It sets forth one of those elements of antique greatness, and of really Christian charity, which may frequently be traced amidst the superstitions even of the darkest times. The genius of our country has often found her favourite children at the plough or the loom. Nor has it been thus in a less degree with religion. Indeed, the great men of all lands have become such by means of the natural or the spiritual possessions which Heaven has bestowed on them, and not by means of the artificial or the worldly which the earth has thrown about them. In his general providence, no less than in religion, God has often appeared to choose the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty.

It is not my wish to see the Lancashire Independent College free from popular control. On the contrary, it is matter of thankfulness with me, that so much care has been taken to provide against danger in that form. But the expenditure which will be necessarily involved in carrying out the plans of this institution to the full, is much too great to be expected in the form of annual contributions from so limited a constituency. Were we possessed of endowed scholarships sufficient to defray the expense of board and education for the whole number of our students, the expense of sustaining this building, its appurtenances, and the requisite body of professors, would leave necessity for an annual income sufficiently large to guarantee for ever an efficient popular oversight and management. Until some such state of things shall come into existence, the object of the founders of the Lancashire Independent College must be, as it appears to me, an object of hope rather than of vision.

And through what other channel, brethren, may your wealth flow, with so certain a prospect of bringing honour to God and benefit to man? By multiply-

ing able and devout men as pastors of churches, you multiply in those men every other means of usefulness which the church of God is commissioned to employ. With the increase of able ministers, comes the increase of prosperous churches, and with that increase, not only all the good which such churches include, but all the collateral good which they diffuse. Attendant on the labours of the efficient pastor, you see efficient schooling for the young, efficient teaching for the homes of the ignorant, efficient effort for sending the gospel to the heathen, compassionate regard for the needy and the suffering, a generous sympathy with whatever is just, equal, and free among men—in a word, all the influences which belong to "the promise of the life that now is, and of that which is to come." In all these blessed fruits you may share while living, in proportion as you lend effective support to the kind of effort which so naturally produces them; and by more permanent provision, with the same view, you may cause such fruits to abound on the earth, when you shall yourself long have ceased to be numbered with its people. In this manner you may, in a sense, extend your short life through the duration of ages, and may augment its good on a scale which eternity only can reveal. How many are there who only need the courage proper to right principle in order to be thus happy!

But while the educated and the wealthy have rarely done in regard to this object, as duty and their own happiness have demanded, it must be confessed that this is a department of usefulness which has been left too exclusively in the hands of such persons. Progress, however, is the characteristic of our times. We now look to the increase of liberal men, and not less to the increase of liberal churches. The time is come in which the whole brotherhood in our churches may be expected to understand this subject. If it be not at present seen by them in its just light, it is, as I suspect, because we have not adopted adequate means to place it before them in that light. Surely it cannot require any special discernment to perceive, that if the prosperity of churches be mainly dependent upon their being blessed with a spiritually minded and well-instructed ministry, the great duty of churches must consist in seeing that such a ministry is provided and sustained. Inasmuch also as it is the spiritual welfare of the poorest and the least educated, in common with that of the richest and the most educated, which is thus dependent—the interest being common to all, the duty pertaining to it must be common to all. For those who can do no more than pray, we entreat no more than an interest in their constant and earnest intercessions on our behalf. But from those who may add actual service to intercession, in however small a degree, from such we expect that service. We need the poor man's prayers as truly as the rich man's wealth; and we feel assured that the prosperity of our Colleges will be secure, in proportion as they become an object of affectionate regard with our people at large.

Dear brethren,—the pastors of our churches—suffer the word of exhortation. In the circle embraced by the constituency of the Lancashire Independent College, we cannot afford that a single church should be indifferent to its interests, or that a single pulpit should be withholden from its advocates. Allow me then to beseech at your hands, that on some early day you will convene the members of your flock, and read to them this address, commending its purport to their devout thoughtfulness with the weight of your own pastoral counsel. Your pulpits are especially solicited, not simply because of the amount of temporary contribution which may be thus obtained, but rather from a settled conviction, that we only need be at a little pains to place the subject fully and fairly before the mind of our people, in order to secure from them a general, a cordial, and a permanent co-operation. Only allow it to appear, that the education we are concerned to impart is of a kind carefully adapted to strengthen the attachment of the students to the distinctive doctrines of the gospel; of a kind to *make* preachers and not to *spoil* them; to give a man fulness of knowledge, readiness of utterance, power to make the difficult plain, and to add force to clearness; and to secure to him withal, the wisdom which may teach him how to behave himself in the house of God: let these things be seen, and the understanding of our churches will demand no more. Their hearts will be with us.

It is not good that our people should be strangers to the influence of such modes of thought as belong to a just appreciation of this higher form of usefulness. So far as possible, their affections should be placed under the influence of such ennobling purposes, and they should

be made to drink of the pleasure inseparable from efforts of so much compass and enlightenment. What we want in our churches is an increase of Christian intelligence and of Christian piety, and what we want from our colleges is simply that they should minister largely,—more largely than ever, to such increase.

ROBERT VAUGHAN.

POWER OF PERIODICAL LITERATURE.

DR. W. B. SPRAGUE, of America, recently addressing a learned body in Yale College, thus stated his views of the importance of Periodical Literature.

"If there is a single corner in any of the departments of human speculation or action which our Periodical press does not cover, I know it not. You may be a philosopher or a statesman, a physician or a divine, a farmer or a merchant, an artisan or an artist, a friend of the Muses or a friend of the Graces,—and you have only to step into one of our periodical depositories to supply yourself with the latest, if not the brightest, thoughts in the department to which you are devoted. I may say with confidence, that the man who conducts a widely extended periodical, presides at one of the chief fountains of public influence. He keeps himself in constant, though invisible, contact with thousands and thousands of minds. They may take little note of the effect which he produces upon them, and may even silently congratulate themselves that their opinions are their own; and yet he may be holding them spell-bound under his magic influence. While he determines the manner in which no small part of their time shall be spent, he imperceptibly helps to mould their taste, guide their judgment, fix their prejudices, and give complexion to their character. Who then can estimate the influence for good or evil of the periodical press? Who can estimate the number of individuals whom it reaches, the amount of time which it engrosses, the expenditure of thought and feeling, to which it leads, the decisive bearing which it has upon our individual, social, and national interests? It is not a small matter, to be the conductor even of a country newspaper; and I would say to every man who aspires even to *that* vocation, 'Sit you down first, and count the cost.'"

Biography.

RACHEL SHORT.

By the Rev. John Wood.

THE amiable subject of this Memoir was the daughter of poor, but pious parents. She was born on the 7th of August, 1823, and sent when very young to the Sabbath-school in connexion with the Tabernacle on Oldland Common, near Bristol; her course was short, but a brief account of it may tend to encourage and stimulate the *young*, for whose benefit principally this Memoir is written. When a child she was remarkably healthy, and promised fair for long life; but health and strength are no security against death, for "*all* flesh is as grass." She felt the first attack of indisposition, on March, the 7th, 1841, though she lingered in consumption till July 15th, 1843. Religion appears to have been a gradual work in her heart, as the following extract from her Journal will prove: "I believe the Spirit of the Lord has been striving with me as long as I can remember, and I always felt a desire to be a Christian. He has drawn me gradually to himself with love, but when I was called to live at Upton, I then felt a more earnest desire to be a Christian, and saw more than ever the beauty of religion."

The writer of this Memoir well recollects the time he was first solicited to see her. It was in the beginning of June, 1843. She was fast sinking under her complaint, yet there was an angelic sweetness settled upon her face. She seemed pleased to see me, and her very countenance expressed the meekness of resignation in an eminent degree. I at first inquired generally, as to the state of her health; her reply to this was given with great indifference. She informed me of her medical attendant's opinion as to her complaint, and that he thought it impossible for her to recover. I know not how to describe her manner of telling me this. I sat rivetted in silent contemplation of that 'grace which proved sufficient for her,' and which in this instance was so greatly displayed. The sting of death seemed to be taken away —there was nothing like repining, or a wish to get better, but all her counten-

ance and demeanour generally seemed as if the desire of her soul was, "Not my will but Thine be done." I then said to her, "Rachel, what are your views as to yourself, and what are your thoughts of Christ?" After a considerable pause, she gave me an inexpressible look, and replied, "I view myself, Sir, as a poor weak sinner, but I feel the Saviour all and in all; and the more I think of Him, and know of him, the more I love him, and the more I can trust in him." "Do you not," I said, "now feel the sweetness of beginning to serve the Lord in health?" "I never can," she said, "be thankful *enough* that I was ever taught the ways of religion. I often think what I should do, if I had religion *now* to seek. My weakness of body would be insupportable, were it not for the consolations of religion." I then asked her, "If it pleased God by this affliction to call for you, do you think that you will be ready to obey the call?" Her reply was, "I am not afraid to die, yea I am longing to depart and to be with Christ." I then inquired, "Upon what *grounds* do you hope to be saved? Is it by any righteousness of your own?" "Oh no, Sir," was the reply, "my hope for heaven is fixed *alone* upon the perfect righteousness of that Saviour, who came into the world to save sinners—and he has saved me, and washed me from my sins in his own blood." I then asked her, whether she found the Saviour precious to her; she replied, "I feel him *increasingly so;* he is my light, my life, my hope, my joy, my portion, my refuge, my confidence, my Jesus, and my all. I have no hope, as a poor lost sinner, but what I derive from his faithful word, his atonement, and his obedience." This was the *rock* on which she built her immortal hopes, and she found it to be firm and immoveable, even amid the agonies of dissolving nature.

I rose from this visit to the dying girl with feelings of exquisite delight and satisfaction; indeed I never saw humble confidence, and genuine piety so strikingly exhibited in so young a person. From the time her illness commenced, she kept a diary which is a rich magazine of Christian experience. She also addressed letters to young persons, urging upon their immediate attention the value, the necessity, and the great importance of religion. She also wrote several hymns which she extracted from various authors, and such as were appropriate to her age, her views, her feelings, her hopes, and prospects. She was very much taken with that beautiful hymn of Cowper's, "There is a fountain fill'd with blood," &c. Another of her favourite hymns, and one which she would frequently repeat with ecstatic delight, is that sublime hymn of Dr. Watts's, "There is a land of pure delight," &c. A short time before her dissolution, her sorrowing parent asked her if she knew him? With a beam of joy irradiating her pallid countenance, she answered, "Yes, you are my dear earthly parent, but you will not be so long, for I shall soon be 'made like unto the angels,' and then I shall 'Never, never die again.' Oh that my poor voice would allow me to sing! How would I sing of his love—his grace—his salvation! I long to be with him! precious Jesus! he died for *me!* his blood was shed for *me!*" She now felt sensible that the "hour of her departure was at hand," but though she could speak but little, yet she wrote in pencil the following note addressed to her parents.

"My dear Parents,—I write these few lines to you, because I sometimes think I shall die very suddenly; and if you should come at any time, and find my spirit gone, and my poor worn-out body left a lonely cottage, do not grieve a moment for me, as I trust through my Saviour's precious blood, I shall be in heaven, where 'not a wave of trouble rolls across the peaceful breast.' Oh what a happy day will that be! I would wish to wait the Lord's time with patience—I believe he will not take me until he has made me fit for glory.

> 'His love in time past, forbids me to think
> He'll leave me at last in trouble to sink.'

"My dear Parents, I thank you for all your trouble and kindness to me—Farewell, but not for ever:—

> 'Farewell, farewell, again farewell!
> Soon we shall meet again;
> And when we meet no tongue can tell,
> How great our joys will be.'

"I do not fear death, if the Lord be with me in the valley—his presence gives me hope, and comfort *now*, and he will never leave them that trust in him. I do trust in him; grace keeps me trusting in him; 'I know whom I have believed,' and there is none other but my Saviour worthy to be trusted with such a precious soul as mine—I long to be with him."

In this desire she was soon to be gratified. Her soul was kept in perfect peace, and the day had now dawned on her, the

shades of which she was not permitted to see! It was the day of her death; or rather, it was the day of her life! She has now entered into rest, and peace, and joy; while we may suppose that every golden harp was new-strung to shout her welcome to the celestial city, and every voice was exerted in singing, "Open ye the gates, that the righteous which keepeth the truth may enter in."

"Happy day that breaks our chain!
That manumits; that calls from exile, home;
That leads to nature's great metropolis;
And re-admits us thro' the guardian band
Of elder Brothers, to our Father's throne."

Thus lived and died Rachel Short, whose memory we now bedew with our tears, and whose flight we would follow with our faith to the regions of unfading health, where the inhabitant shall no more say, "I am sick." The event of her death was improved by the Rev. T. Ayres, of Keynsham, and also by the writer, at Oldland Common, and Upton Chapel, to large, attentive, and deeply affected congregations.

"This lovely bud, so young and fair,
Call'd hence by early doom,
Just came to show how sweet a flower,
In Paradise would bloom."

My dear *young* reader, Wilt *thou* not from this time cry unto the Lord, "My Father, thou art the guide of my youth?" Be assured,

"'Tis religion that can give
Sweetest pleasures while you live;
'Tis religion must supply
Solid comfort when you die."

Church and State.

THE FREE CHURCH OF SCOTLAND AND THE AMERICANS.

In the American papers just received we have accounts of the arrival and reception of the Scottish Deputation. The welcome of Dr. Cunningham has been altogether worthy of the churches of the New World, and such as was befitting the representative of a people who have done so noble an homage to principle. In the preliminary arrangements, however, one thing deserves especial notice. While the American pastors remembered what was due to the conscience of their Scottish brethren, they did not forget what was due to their own. The Old School Synod of New York, in adopting resolutions recommendatory of the case of the Scottish Free Church to their congregations, combined with those resolutions an explicit statement of their own views and experience on the subject of Establishments, which ran thus:—

"Our brethren will bear with us if we say on this occasion, that while we sympathize with them in their personal straits and sacrifices, we cannot sympathize at all with those of their number who seem to regard their separation from an Establishment as *an evil*. We doubt not that their future trial of that Ecclesiastical theory upon which the Presbyterian church in the United States has always acted—we mean, the election and *subsequent support* of the ministry by the free choice of the people—will fully verify that theory, and remove all the fears that some (we know not how many) of the members of the Free Church of Scotland seem yet to entertain of the voluntary principle. The very depth of our affectionate interest in the late movements and present condition of that body, as well as our confidence in the superiority of the system at work among ourselves, and our high reverence for, and belief in, the sufficiency of a faithfully preached gospel to sustain itself, all seem to demand from us this distinct disclaimer of any regret that so severe a blow should have been struck at the principle of Establishments. We hold that until civil governments shall be widely different in character from any that have yet existed, the acknowledgment of any right upon their part, under any modification whatever, to interfere with the rights of conscience, in matters which do not disturb the peace or morality of social life, must always be attended with calamitous effects."

This was, on the part of the Americans, a testimony worth bearing, and, on that of the Scotch, a lesson worth crossing the Atlantic to receive; but Dr. Spring, with a delicacy which, while we respect and appreciate it, we must regret, thinking it would, under the circumstances, be ungracious, urged its suppression, and it was suppressed accordingly; but, as it is published, the effect will perhaps be the same as if it had been adopted. It is

right that our Northern friends should know, and feel, and remember that the Dissenters of England entertain views substantially the same as those above expressed. It is not without pain that we have seen in the "Pastoral Address" recently issued "by authority of the special commission of the General Assembly," the avowal of such opinions in such language as the following:—

"The Christian magistrate, as one of the kings of the earth, of whom Christ is Prince, is to interest himself *directly* in the affairs of Christ's kingdom, and to act as the *guardian* of religion in the land. In that capacity he has many important functions to discharge in reference to the church; and *he has authority*, as the minister of God for good, to take measures for preserving *peace and order in the church*, for *reforming abuses and remedying grievances*, for guarding *purity of doctrine and discipline*, and for supplying the means of grace, in efficiency and abundance, through the ministrations of the church, to the people under his dominion.

"In all these functions the civil magistrate is *independent of the control of the church*, and acts upon his own responsibility, *in the exercise of his own free and unfettered judgment*. But whatever he does in his dealings with God's house, he is bound to justify by God's own testimony." And "he is restricted in the last resort to the use of his own legitimate weapon, the *power of the sword*, that is, the lawful command which he has over the persons and properties of his subjects. He is precluded from usurping the power of *the keys*, that is, from interfering in the government of the church, and superseding or setting aside her sentences and censures."

These statements are to us almost unintelligible: in endeavouring to grasp and harmonize them, our "reason reels." They appear to us utterly incongruous, not to say preposterous. We feel, perhaps, somewhat as did Columbus when he first perceived the variations of the compass: we are utterly confounded! So far as we comprehend the system, we can hardly see how our brethren can defend themselves against the charge of rebellion! We deem it fraught at once with deadly mischief and monstrous absurdity!

On Dr. Cunningham's arrival, a large assemblage of ministers and gentlemen was held in the Mission Rooms of the Presbyterian Board of Foreign Missions, for the purpose of receiving him and hearing his statements. The *New York Observer* thus reports the matter:—

"He wished to state explicitly the principles on which the Free Church contends. We hold that it is the duty of the State to acknowledge the moral government of God, the authority of the word of God, and the supreme headship of Christ in the church. We believe that Christ has clothed his church with full powers to discharge all its own duties, and the State has no right to interfere with the Church in the management of her own affairs. If these declarations required any explanations further, he wished the fathers and brethren present would freely ask him any questions.

"Rev. Dr. Edwards asked if the churches of America could now contribute to the Free Church, with the full understanding that hereafter there would be no connexion between that Church and the State?

"Dr. Cunningham replied that it was of course impossible for him to state what might be; but he could say that there was not the least probability of any such connexion. There were serious obstacles in the way of entertaining any such proposal, and those obstacles were increasing every day.

"Rev. Dr. Patton would ask if Dr. C. could suppose a case in which the Free Church would accept State patronage. Suppose the British government should concede all they asked, allow them to elect their pastors and manage their church matters their own way, would they be willing to come under the pay of the State?

"Dr. Cunningham replied with entire freedom and with great felicity. He said, *The Free Church has now allied itself to the great family of Christians who are severed from all connexion with the State; and he was confident that his brethren would never consent to accept any thing at the hands of the State that would give one denomination the preference over another. They were now DISSENTERS; they had joined that brotherhood, and there they should abide.* He did not believe there was the most remote prospect of their ever changing that position. At the same time he could not see where there would be the least loss of liberty or sacrifice of principle in the church receiving pecuniary aid from the State, on the conditions named.

"Rev. Dr. Krebs then submitted a resolution, expressing the sympathy of

the meeting with the Free Church, and commending Dr. Cunningham to the American churches. He sustained it with a few pertinent observations, declaring his entire satisfaction with the views expressed by Dr. Cunningham, his great gratification in seeing him as the representative of the Free Church, and his firm persuasion that the Christians of America would give him a cordial welcome."

From this report, the accuracy of which is indisputable, health is not the only thing that is improved by a voyage. If Dr. Cunningham has made such progress by the time he reached New York, what may not be expected on his return to Edinburgh? He flatly contradicts the assertions of the elder heads of the movement: "WE ARE DISSENTERS; WE HAVE JOINED THAT BROTHERHOOD, AND THERE WE WILL ABIDE." This is sense; this is manhood. But this is not all; "*his brethren will never consent to accept any thing at the hands of the State which would give one denomination the preference over another.*" This is justice; this is honesty. Here is a giant stride in advancement! On this principle no Establishment can ever exist: the very idea involves a contradiction. This is one of the main grounds on which we oppose and condemn the theory. Why did not Dr. Cunningham give utterance to such sentiments in Exeter Hall? Simply, we believe, because he had not then embraced them. A man of his years is *not* incapable of improvement; a man of his integrity *is* incapable of prevarication. The elder men may probably die under the "Establishment principle" delusion; the younger men will undoubtedly ascend to the level of truth and reason. Dr. Cunningham has said nothing abroad which Mr. Begg, a man in all points his equal, has not said at home. Fifteen more years will place the Free Church in the first class of Voluntaries. OBSERVATOR.

THE ENGLISH PEW QUESTION.

THESE are hopeful times for the poor man. His case is at length being taken up by Priests and Prelates. We trust he will have confidence sufficient to credit the professions of his new friends, and sense enough to be grateful to them. Pretty doings have been going on, it seems, for the last century or two. A system of robbery has been practised, without let or hindrance, over all the land! The secret, however, is out at last. Bishop Philpotts has, to his many patriotic deeds, added another—the discovery of this great conspiracy to pillage the poor of England. At his bar all the wealthy professors of the nation, who have rented pews, stand arraigned on the charge of robbing the poor. Nor is it the least remarkable part of this furtive confederacy, that every robber paid the full price of his plunder! Now the question is, who sold these pews? Was it the poor? Then, if they received a consideration, they have no right to complain. But it was not they. Who then? The churchwardens, to be sure! Well, what did these wardens do with the money? Did they put it into their own pockets? No, every shilling of it went directly, or indirectly, to uphold the Church and pamper the parson! The Bishop is right so far as he goes, but he stops short of the whole truth. Not the poor only; but the entire nation has been robbed! The rich man is not himself a robber, but a victim of robbers! He has everywhere been made to pay for what was his own! He and the poor man, as to pews, had a common right; they were on a perfect level, and both have equal ground to complain of robbery and wrong. Let us hear the Prelate: "He would not come to that place (Plymouth) year after year, and see the right of the poor man to be accommodated in his parish church stolen from him; for it was stolen. The rich had no right to pews or accommodation beyond the poor man. They paid for their pews at church, it was true; but no one, no churchwardens, had a right to raise a revenue from the letting of pews in a church."

Now in all this the Bishop is perfectly correct, and as he has taken a step in the right direction he is so far entitled to our support, which we cordially give him by citing the authority of a great ecclesiastical judge:—"No seats in a parish church can be let or sold, even to a parishioner, except the seat be legally annexed by faculty or prescription to a house in the parish; in which case the right to the use of the seat will be transferred with the house to the inhabitant (Storks *v.* Booth, 1 T. R. 431); and no person residing out of a parish can in any way retain this use by purchase or rent, or acquire a right to a seat in the church. (Byerly *v.* Windus, 5 Barn. and Cress., 1, 2, 4, in the case of Wylie *v.* Moss and French, Arches Court of Canterbury, M. T. 1827.) Sir J. Nicholl declared that the sale of pews or seats in a parish church is illegal, and

furnishes no ground or title; that the money originally subscribed towards building, enlarging, or repairing, can only be considered as a voluntary contribution; *that the payment of rent for seats in a parish church has no legal foundation;* that for the necessary accommodation of the resident parishioners, who are all entitled to be seated orderly and conveniently while they continue to attend the church, the churchwardens may remove a small family from a large pew to a smaller one, or seat some other persons jointly with them; and that when a person quits the parish, all his right to a seat in the church, however founded, at once ceases and determines, and the pew reverts to the parish, or goes to the succeeding inhabitant of the house."

Thus the case is closed as against the Clergy. The robbery is clearly made out; nor is there the slightest doubt as to the robbers. But we must reveal to the poor man that he is equally entitled to a grave, without money and without price, and so is his opulent neighbour. Here, therefore, the robbery has been tenfold more grievous; for millions untold have been unjustly, cruelly, exacted of the English poor for their final resting-place! Who have shared in these, the spoils of death? Not the rich, not the wardens. Who then? Let Bishop Philpotts tell us! Here, then, is robbery the second; but in addition to these, the English public have been, for ages, the blinded dupes of a double deception, the uncomplaining victims of a two-fold plunder! Tithes were given for a triple purpose; to maintain the parson, to repair the church, so called, and to support the poor. The poor and the church have long been both thrown on the parish, and the clergy devour the whole! Did the sun ever rise on any people so crushed and oppressed, so spoiled and peeled by a system of national religion? Compared with this Pagan idolatry is just, and Mahommedanism itself is merciful!

Bishop Philpotts, it seems, prefers law to justice. Some of the good people of Plymouth, ashamed to put their hands in their neighbours' pockets, erected a spacious and beautiful edifice at their own expense, and supported it on the voluntary principle. In reference to this achievement, the apostolic prelate meekly said, "While they could not but feel proud of so fine a church, while they could not but be gratified by the manner in which its services were performed,—of its noble organ finely played,—yet, the funds for sustaining the whole were the result of pew-rents. He understood that the costs of the service were defrayed by these pew-rents. Now this was illegal. He was not unaware that the arrangements of the church had been sanctioned by his predecessor; still it did not shake his opinion that the parishioners had no right to keep up pew-rents to evade the payment of a church-rate;—that was in fact a fraud and a robbery."

Illegal! What, then, is law? Fraud! Who is thereby defrauded? Robbery! Who is thereby robbed? Is this the reasoning of a palace? Is this the logic of a mitre? These worthy men do not "evade the payment of a church-rate." They only confine the rate to those who profit from the church. This is the head and front of their offending. They only do to others as they would be done by, as the Lord of heaven and earth hath commanded, and for this they are visited with the Bishop's most severe reprobation.

JUSTITIA.

EPISCOPAL TACTICS FOR RESTORING FEUDAL BONDAGE.

THE two great Bishops of the day have begun to lecture the nobility and gentry on their duties to the poor; and that they may do the work the more effectually, they are dividing the labour between themselves,—Bishop Philpotts presiding over the pew department, and Bishop Blomfield over the offertory, or weekly collection for the poor. A principal organ both of the Court and of the Church has the following communication:—

"The Bishop of London preached a sermon in St. James's Church on Sunday afternoon which we trust will be made public. His lordship, with great earnestness and emotion, expressed his strong opinion that *the feudal personal relations which once existed in this country between rich and poor should again be revived;* and after mentioning that in purer times the Universal Church ever cared for her indigent members, and that still in foreign countries she does so, made a most forcible appeal in favour of a restoration of the offertory, and condemned in the strongest terms the selfishness and luxury of the affluent classes, and their forgetfulness of the poor."

This is as it should be; a few touches of this kind, if proceeding from piety, not politics, would do more to prove Bishop Blomfield's apostolic succession than all the learned lumber and patristic

lore of Oxford for a thousand years. Has Bishop Blomfield been reading Churchill's address to Warburton?

"*Doctor, Dean, Bishop, Glo'ster,* and my Lord,
If haply these high titles may accord
With thy meek spirit: if the barren sound
Of pride delights thee, to the topmost round
Of fortune's ladder got, despise not one
For want of smooth hypocrisy undone;
Who, far below, turns up his wondering eye,
And, without envy, sees thee placed so high!
Let not thy brain, (as brains less potent might,)
Dizzy, confounded, giddy with the height,
Turn round, and lose distinction, lose her skill,
And wonted powers of knowing good and ill,
Of sifting truth from falsehood, friends from foes;
Let Glo'ster well remember how he rose,
Nor turn his back on men who made him great;
Let him not, gorged with power, and drunk with state,
Forget what once he was, though now so high—
How low, how mean, and full as poor as I!"

We know not if he has read that poet, but he must have read the apostle, who hath said, "Thou, which teachest another, teachest thou not thyself?" Lecturing the nobility is cheap, and, with the less enlightened multitude, it may, for a time, be popular; but the student of Scripture will, in turn, claim a right to lecture his Lordship. The day is at hand when mere titles, whether civil or ecclesiastical, will be a slender protection to all functions not founded in God's own Word. Bishop Blomfield is a master of worldly wisdom. He well knows that, with regard to the nobles and gentry, he may go all lengths in the work of reprobation, so long as he is careful to connect charity with feudality—bounty with bondage! The aristocracy of England will always meekly endure the counsel, how harshly soever administered, which says, "FEED, FEED THE MILLIONS, THAT YOU MAY DEVOUR THEM!"

We have had enough of the Feudal System; yea, we have still a thousand times too much of it. The people of England are still groaning under the complicated woes which it has entailed on them. Let them awake to a sense of their danger! The voice of their highest interests, both for time and for eternity, is, Onward—Onward! Is it not, then, time, high time, for the Educators of the empire to bestir themselves? T.

CHATHAM'S OPINION OF THE DISSENTERS.

IN 1772 a bill to relieve Dissenters from subscribing to the Thirty-nine Articles of the Church of England passed the House of Commons, but was lost in the House of Lords by the weight and influence of the Episcopal Bench, particularly Dr. Drummond, Archbishop of York, who strongly inveighed against the Dissenters. Pitt, the eloquent Earl of Chatham, in reply to the Archbishop, said, "Whosoever brought such a charge against Dissenters without proof, defamed." After a pause he felt the workings of a generous and indignant enthusiasm, and thus proceeded:—"The Dissenting ministers are represented as men of close ambition: they are so, my lords, and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrine of inspired apostles, not to the decrees of interested bishops. They contend for a spiritual creed and spiritual worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation laid open the Scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded, which it would shock humanity to execute. It is said that religious sects have done great mischief when they are not kept under restraint, but history affords no proof that sects have ever been mischievous but when they were oppressed by the ruling church."

Review and Criticism.

The Promised Glory of the Church of Christ. By the Rev. E. BICKERSTETH. pp. 408. Royal 18mo. Seeley.

THIS is just such a work as was to be expected from Mr. Bickersteth, abounding in the excellent qualities and questionable peculiarities which distinguish that industrious and estimable writer. His publications, "The Dangers of the Church of Christ," "London," "The Church's Trials," "The Progress of Popery," and "The Divine Warning," have severally pointed out the views he entertains of those statements of the Word of God which relate to the adversaries of his people. He conceives that the churches of Christ are now awakening to the perils of our times; and, that the hearts of believers may not fail them for

fear, he attempts, in this volume, to direct the faithful to the support and refuge which their heavenly Father has provided for them. The work consists of five parts, The Progress and Triumph of Divine Truth—The Growing Union of all the People of God—The Reward of Works at the Coming of Christ—The Glories of the Heavenly Kingdom—The Glory of Jesus Christ in the Glories given to his People. These heads are elaborately worked out in numerous sections, many of which are highly calculated to instruct and to edify, while others require to be perused with much caution. The second on Union requires especial notice. It affords a most lamentable illustration of the exceedingly baneful effects of Ecclesiastical Establishments. on the hearts and minds of the best of men. The worthy Rector of Watton must have formed strange ideas of the progress of liberal opinions and the growth of New Testament principles, when he tells us that "the progress of lawlessness and insubordination" among Dissenters, "has called forth an earnest defence of national establishments on our part as churchmen." Still he thinks the spirit of union spreads, and after the avowal of this opinion he exclaims, "How affecting it is that, amidst this thirst for union, human infirmity and corruption should so largely prevail, as to produce innumerable evils, and weaken the churches of Christ in all their efforts to advance his blessed kingdom through the world." "A most painful proof of this was given in the failure of the Factory Education Bill. The growth of Popery out of, and alas! in, the Established Church, and the *growth of democracy among other classes*, effectually prevented Government accomplishing that most urgent and important measure." Yes, and "thanks be to Him who gave us the victory!" We reserve the thorough examination of this head for our next number.

Family Prayers for every Morning and Evening in the Month. By the Rev. T. Raven, M.A, Preston; with a Prefatory Essay by the Rev. T. Dale, M.A., Vicar of St. Bride's. Seeley.

The introduction of this volume resembles every thing which proceeds from the mind and pen of Mr. Dale; it is truthful, pertinent, and elegant. The work itself has claims superior to the run of such publications. Its most striking feature is *propriety*, a quality, surely, of incalculable moment in all that appertains to devotion. With Mr. Raven the attainment of this has very properly been a matter of careful study. In the "long use of formularies of domestic worship," he had met with much, both in sentiment and expression, which he deemed "incorrect or inconvenient," and in the preparation of this volume he has endeavoured to profit from his observation. His principles, which he states in his preface, are correct, and in the exemplification of them he has been eminently successful. The volume is accurate in its exhibitions of gospel doctrine, Christian experience, and practical morality. It is singularly free from the errors by which many books of a like character are but too frequently marked, errors, also, which often lamentably prevail in free prayer. Here there is no doctrinal discussion, no meditative soliloquy, no hacknied cant, no mystic jargon, no coarse vulgarity, no unbecoming finery, no vapid declamation, no idle babbling, no offensive familiarity. There is no confusion of states or of characters. While there is a meet attention paid to depravity and infirmity, "yet," as the author states, "it is proper in expressing humility and penitence, that we should abstain from language which appears to imply that there is little difference in point of practice between the bad and the good, and which seems to call into doubt the power of Divine grace to purify the heart." To those of our readers whose lameness is unhappily such that they require a crutch, we can recommend them to no better manufacturer than Mr. Raven; to good materials he adds superior workmanship, at a reasonable price. More than this; we recommend its perusal, as a book of devotion, to those who are endowed with the gift of prayer, and who are called to lead the devotions of social meetings, as a work which presents a beautiful pattern of simplicity, purity, and propriety.

Memoirs of the Rev. John Thornton, late of Billericay. By John Thornton, Stockport. 12mo. pp. 218. Ward and Co.

By those who knew Mr. Thornton, this volume will be read with not a little interest. About half the volume is autobiography, in the form of letters which, we learn from the graceful and pathetic introduction, were written to the Rev.

David Smith, of Brentwood. The first of the series bears date August 25th, 1826, and the last, January 12th, 1835; and the space from that period till May, 1841, is occupied with the narrative of his worthy son; whose part is performed in a spirit and in a manner such as became the endearing relation. The volume is well suited to school and congregational libraries.

Memoirs of Gaspar De Colligny, Admiral of France; with an Account of the Massacre of St. Bartholomew's Day, August 24th, 1572. Translated and edited by David Dundas Scott, Esq. Royal 18mo. pp. 228. Oliphant and Sons.

This is a rare piece of biography. The distinguished subject of it found an historian worthy of himself and the awful times in which he lived, and a translator has at length appeared who has done admirable literary justice to the undertaking. His own eloquent pen has so well set forth the character of the work, that we avail ourselves of his testimony in presenting his claims to the public. "In the general history of the period we see the great De Colligny, struggling to reconcile his duty to his king with the allegiance he owed to his God—the indomitable assertor of a good cause, guiding it through apparently inextricable difficulties: often indeed sacrificing both its interests and his own to his love of peace; yet, by an admirable union of wisdom, promptitude, and courage, driving his enemies at last to the desperate resource of a perfidious massacre,—the politician, also, of large, and lofty views, planning the extension of his country's power and territories at home, and a new Protestant empire in America. But here we find something still more instructive and morally beautiful—the first captain of his age turning to the simple Scriptures for comfort when in prison and an invalid; asking counsel of a poor Protestant pastor; entreating the sympathy and prayers of a persecuted Christian flock; relinquishing the honours of a court for domestic retirement; regulating his household and instructing his brothers, his children, his servants, and his followers, according to the Scriptures of truth; and yet, when the occasion required, asserting the cause of Christ with unflinching courage and constancy." The commendation of such a work would be superfluous.

The Spirit of Popery; an Exposure of its Origin, Character, and Results. In Letters from a Father to his Children. pp. 352. London:—Religious Tract Society.

This is an exquisite volume. It consists of sixteen letters, which comprise the elements of the mighty subject, and set it forth in statements at once concise and clear, with illustrations striking, touching, and impressive. The volume is embellished by twelve beautiful engravings. It will be a happy day for England when the bulk of her fathers shall be capable of addressing such letters to their children, and when the children, with obedient hearts, shall receive such instructions from their fathers. Till then let such volumes as these be found in every family library.

Stories of India, in Connexion with Christian Missions. 12mo, pp. 264. Dublin: P. D. Hardy & Sons.

The title is most appropriate. After a very suitable introduction, we have chapters on mediators, images, atonement, the Ganges, good works, gooroos or schoolmasters, and transmigration, which are followed by a clear and full exhibition of the true salvation. Next follow copious and interesting statements of the "Work of the Missionaries," with a conclusion which earnestly pleads the cause of Missions. The book is interspersed with twelve woodcuts, which greatly enhance its interest. It is well calculated to promote the Missionary spirit, and well deserves a place in school libraries.

Sketches of Nature, comprising Views of Zoology, Botany, and Geology, illustrated by Original Poetry. By Jane Lucretia Guinness. 12mo. 406. Hamilton & Co., London.

It is truly cheering to see genius allied to piety; not to mere sentimentality, but to enlightened, scriptural views of the Gospel of Christ. That Mrs. Guinness possesses genius of a high order, is beyond dispute; and that she is a zealous disciple of the Great Teacher, is no less certain. In the present state of education, and of Zoological, Botanical, and Geological Science, one or more ladies might be found in every city, who could have descanted with elegance on the instinct and structure of animals—on Mammalia, Aves, Reptilia, Pisces, and kindred classes, with all their orders; as also, of the other divisions of the animal kingdom; and the Geological sketches are of equally easy achievement, but not many

ladies in many millions could have written this book. In a literary view, the performance is admirable, and the poetry is of the first order. But to us the chief charm lies in the lofty moral, and religious tone of the volume. The lady who dares speak as follows, deserves a hearing—"The *positive* evils resulting from novels, romances, and immoral poetry, are greater in their bearing upon the happiness of society than can be calculated on; but the evil does not cease here—their *negative* influence, by which the sympathies are refused to legitimate objects—by which all sciences, whether natural, mental, or moral, become absolutely vapid and inane, must swell the amount of their agency." This witness is true; and we press upon parents the importance of attention to the testimony.

Elements of Mental and Moral Science. By GEORGE PAYNE, LL.D. Second Edition enlarged. pp. 418. 8vo. Gladding.

THE axiom that times try men, may be reversed; men also try times. Dr. Payne has done so; in the volume before us, he has tested the taste of his country for intellectual studies. From our own copy we learn that the first edition was issued so far back as 1828, while the second bears date, 1842. We record this fact with regret, and even with disappointment; for when the work appeared, it gave such satisfaction to educated men, and especially to men versed in metaphysical inquiry, that a wide circulation was anticipated for it, and a corresponding increase of the students of mental science. The prevailing rage for light reading is a very bad symptom, and is already attended with the worst effects on the substantial authorship of the country, on its periodical literature, on its pulpit ministrations, and on its platform addresses. In this, as in every thing else, the character of the demand will, to some extent, determine the character of the supply. There is in the public mind a growing aversion to prolonged inquiry, a marked impatience of solid discussion, a voracious appetite for things airy, tickling, and superficial. Locke, Smith, Reid, Hutcheson, Stewart, Beattie, Brown, and their great compeers, are giving place to Boz, Punch, and Pickwick. This is not as it should be; it is time for the young men of England to return to the wholesome discipline of former days. A race of airy coxcombs, fashionable triflers, is easily reared; but such are not wanted in the ranks of Nonconformity. The men to serve the cause of God and truth, and lend efficient aid in working out the regeneration of their country, must be cast in another mould. But more of this anon. The work as it now appears is a matured and a masterly performance. It exhibits within a short compass, and at a very moderate price, the sum and the substance of all our best writers in mental and moral philosophy. It is not, however, a mere digest; it partakes, to a large extent, of the qualities of an original work. The second edition is a considerable improvement upon the first, especially with reference to Attention—the Emotions—Desire and Volition—the Liberty of the Will, &c.; but the most important modifications and alterations will be found in the department of Moral Science. On this latter subject there is a great amount of new matter. The work, as it now stands, may be considered complete; further alteration, to any extent, is improbable. As a text-book it is incomparable; Jamieson and Jones are but a bundle of fragments, wanting equally in power and spirit, soul and symmetry. As an introduction to the more extended view of the subject, it is by far the best we possess; and the student who thoroughly masters it, although he should never go further, will be no inconsiderable proficient in the philosophy of Mind and of Morals. It is so cheap, that it may almost be denominated a "People's Edition."

CHARACTERISTIC NOTICES.

Christian Union; or, Suggestions for promoting Brotherly Love among the various denominations of the Evangelical Protestants. By the Rev. Dr. LEIFCHILD. 12mo. pp. 48. London:—Ward and Co.

A Serious Inquiry into the Nature and Scriptural Propriety of what is termed Christian Union. By the Rev. R. W. OVERBURY. 12mo. pp. 60. London:—Houlston and Stoneman.

THESE tracts are characteristic of the men. The one is generous, noble, and ardent,—so sanguine that the hope, we think, rises higher than the promise, and so benevolent, that the charity is in danger of outrunning the truth. The other is keen and penetrating, cautious and argumentative; with much truth in reality, but more in appearance; with a charity that neither "hopes" nor "endures;" neither "suffers long" nor is very "kind" to the Union Meetings. He will "never meet his fellow Christians" at them again. Still the "Serious Inquiry" is a production of great ability, and deserving of the utmost consideration. Dr. Leifchild is a powerful advocate, and may perhaps carry the judge; but we question whether his opponent will not carry the jury with him, in spite of the judge's directions. We reserve the subject for our next, when we shall deal with them both in conjunction with Mr. Bickersteth.

Sabbath and Day-Schools.

HINTS ON READING THE SCRIPTURES.

By Ingram Cobbin, M.A.,
Author of the "Condensed Commentary."

THE writer of this article is far advanced in life; and were it promised to him that his life should be renewed, he would spend it, in connexion with the performance of all other necessary duties, in the delightful study of THE BIBLE. Christians lose much by not *studying* the Scriptures. Their beauties are not to be seen by a mere cursory view, any more than those of a landscape by a passing glance from a railway. They have breadths, lengths, depths, and heights which are not to be explored in a moment of time. If the smallest flower that grows in the fields may employ us for hours in the contemplation of its beauties, how much more time must it require to contemplate the numerous flowers which shed their fragrance from this garden of delights. Christians and ministers have often been satisfied with too superficial a knowledge of the Word of God, and those who ought to have become mighty giants in Divine truth, have remained as feeble children. The well is deep and we have merely drawn from its surface, contented with sips where we should have taken draughts. We hear the Scriptures read in our places of worship; we read them in the family; and it is to be hoped that multitudes of the readers of this work meditate on them in the closet; but how often are they thus heard and read with wandering thoughts! with a hasty ear, lip, or eye; and without one permanent impression on the mind. Not one new thought has been gained; not one devotional feeling excited; not one portion of the precious treasure added to our stock: the good seed has fallen by the way-side, upon stony places, or among thorns. To rectify these evils,

We ought to meditate much upon them. We know that this was the practice of the royal psalmist, and that he lays it down as a characteristic of the godly man, exhibiting its advantages as producing those "fruits of righteousness," which make the bearer of them like the laden tree, "planted by the rivers of water," and bringing forth its fruit, beautifully and orderly, in proper season.—Ps. i.

We should search them diligently, remembering who has said, "Search the Scriptures." Let us compare "spiritual things with spiritual;" nothing will make a man more "mighty in the Scriptures." "Seek ye out of the book of the Lord and read." Let one text explain another; but always regard *sense* and not *sound;* and never aim to understand Scripture apart from its connexion, for this will lead to the wildest fancies and the most erroneous theories.

We should avail ourselves of SUITABLE AIDS, and enter into the labours of others who have explored the same fields before us, cautiously avoiding dependence upon mere human guidance as if it were Divine. There are some who reject an exposition, but they may as well reject preaching; for both should have the same object in view, the difference being simply this, that the one speaks from the *press*, and the other from the *pulpit.* And it may be asked, what skilful mariner despises a chart, or what experienced traveller a map? All have not equal discernment and judgment; nor have all equal learning, nor even time. And though the simple wayfaring man may happily learn all that is necessary to salvation, and so reach the heavenly land at last, to which the sacred volume directs the way, yet, is it not pleasant to have an intelligent companion, and more delightful and interesting to view and know the most striking objects and prospects by the way, to which he may direct our notice, than to travel otherwise unacquainted with the lovely scenes?

We should treasure up the Scriptures in our memory. A prodigious store may soon be acquired by committing to memory one short text every day, and its frequent repetition may indelibly fix it in the mind, like "a nail fastened in a sure place." Some have, indeed, learnt entire books, and none have regretted the labour. "The walls and trees of my orchard," says Bishop Ridley, "could they speak, would bear me witness that there I learnt by heart almost all the epistles; of which study, although in time a great part was lost, yet the sweet savour thereof I trust I shall carry with me to heaven."

We should read God's word as a whole. "Oh! I have lost a world of time!" said the learned Salmasius on his death-bed;

"if one year more were to be added to my life, it should be spent in reading David's psalms and Paul's epistles." These are, indeed, highly interesting to the experienced believer; but, in truth, there is no part of the hallowed volume which he ought to neglect. Let him make trial of any part, be it history, proverbs, or even prophecy, and read it carefully, so as to understand it, avoiding vain speculations, and he will scarcely know how to make a partial choice of any portion. Like the well-finished edifice, he will find that every part is necessary to its beauty. "*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Finally, *Let us pray much for the influences of the Holy Spirit*, without whose aid, though all be glorious around us, we shall see nothing to advantage. We may try to explore the land with great diligence and care, but we shall be only as the purblind endeavouring to survey the landscape, but seeing no object distinctly. Be this, then, our fervent supplication, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Camberwell.

TAKE CARE OF THAT TONGUE.

1. It is *your* tongue. You have not the care of your neighbours' tongues. Theirs may need care; but it is with yours only that I am now concerned, and about which I am anxious deeply to interest you.

2. It is *you only that can* take care of it. If your neighbours could have done it, they very likely would have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it. You are the only ruler.

3. *It needs care.* Whose tongue does not? "The tongue is an unruly member." Not a Greek or a Roman tongue only. Not a Jewish or a Gentile tongue merely. *The* tongue. Here is universality of application, and the appellation is "*unruly*." This net is large enough to catch all the birds. Your tongue therefore needs care.

A WORD FITLY SPOKEN.

One day as Felix Neff was walking in a street in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, "What is the state of your soul, my friend?" The stranger turned; Neff perceived his error, apologized, and went his way. About three or four years afterwards, a person came to Neff, and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged he would explain. The stranger replied, "Have you forgotten an unknown person, whose shoulder you touched in a street in Lausanne, asking him 'How do you find your soul?' It was I; your question led me to serious reflection, and now I find it is well with my soul." This proves what apparently small means may be blessed of God for the conversion of sinners, and how many opportunities for doing good we are continually letting slip, and which thus pass irrecoverably beyond our reach. One of the questions which every Christian should propose to himself on setting out upon a journey is, "What opportunities shall I have to do good?" And one of the points on which he should examine himself on his return, is, "What opportunities have I lost?"—*James.*

POPERY AND THE BIBLE.

In the year 1833, a poor family in Ireland, of the name of M'Gennis, was greatly distressed by the painful illness of a young girl, who, after lingering some time, gave signs of approaching dissolution. She was attended by the priests of the Romish church, to which the family belonged, one of whom discovered, shortly before her decease, that she had repaired for support and comfort in her affliction to a forbidden source. In the wretched hut was a Bible, which the sufferer had received as a reward, at a Protestant minister's free school; and the priest commanded that it should be instantly destroyed. The dying girl shuddered; the aged parent entreated that the book might be spared; but he was inexorable, and demanded that it should be burned in his presence. The father now declared that it should not be done under his roof; and the incensed

priest, rushing from the hut with the Bible in his hand, placed it upon a fire of turf, kindled in the open air, and thus deliberately destroyed it in the day-time, in the presence of numbers, and in the high road! Nor is this a solitary case.—*Errors of the Times.*

ROBE AND BLANKET, OR THE WAY TO PEACE.

An Indian and a white man were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time afterwards meeting his red brother, he thus addressed him; "How is it that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you. There come along a rich prince; he promised to give you a new coat, you look at your coat and say, 'I don't know, my coat pretty good, I believe it will do a little longer.' He then give me a new coat. I look on my old blanket; I say 'this good for nothing.' I fling it right away and take my new coat. Just so, brother, you try to make your old righteousness do for some time, you loth to give it up; but I poor Indian had none, therefore, I glad to receive at once the righteousness of the Lord Jesus Christ."

LOCUSTS.

Our crops are looking splendid, but this last week we have been annoyed by the appearance, in large swarms, of our terrible enemies, the locusts. Our only chance of saving anything is by making a great noise and waving flags. Imagine a beautiful day, the sun shining brilliantly, but the light frequently diminished by dense masses of locusts (they are about the size of very large prawns, with wings); four or five Hottentot women in the field, each with a child at her back, waving flags, shouting, and beating old bits of tin; four Fingoes, in their skins, or karosses (and nothing more), tied round their waists, so as to have their arms at liberty, similarly occupied; our English maid in one corner of the field, with two of the smallest children, with so little on them that they look like imps, lighting fires; and myself in the centre of the field with a large tin box, which I was beating with sticks, like a drum, and occasionally waving a flag. My husband was firing blank cartridge, and all the Hottentot men and boys, about eight in number, with waggon whips and guns, and a few cattle and sheep, to go round outside the field, rousing the locusts and preventing their settling; for had they once done that, all the corn would probably have been eaten before they could have been driven away. After three hours' incessant work, the whole swarm suddenly set off, and disappeared in a mass, going towards the sea. It is impossible to give you an idea of their extraordinary appearance: when we first saw them, they looked like a heavy thunder-cloud rising in the horizon; and the day being rather cool, they soon went to roost in the bushes, which were literally red with them; there they remained all night, and the next morning, about ten o'clock, when the sun became more powerful, they rose, as I have told you, and came towards the corn. The bushes and grass where they had bivouacked for the night are entirely stripped of verdure, and as brown as in last year's severe drought.—*Extract of a Letter from the Cape of Good Hope.*

TRUTH AND LOGIC.

While the Established Church has provided for the population of Plymouth, Devonport, and Stonehouse, 17,250 sittings, of which not above half are occupied, the Dissenting places of worship contain 20,900 sittings, of which from two-thirds to three-fourths are occupied, most of them having good congregations. This is another grievance. "The poor have the gospel preached to them," and they will go where the gospel is preached, even though there are pews, but neither high altar nor organ! And yet, Dr. Phillpotts, scorning alike the Episcopal proprietary chapels and the other places of Protestant worship, roundly asserted that "nothing had been done during the last forty years to provide church accommodation for the increased population. *Absolutely nothing.*" Can anything save his lordship from the charge of being what Andrew Marvell calls "an improver of verity?"—*Patriot.*

WONDERS OF LOVE.

It is a mark of genuine affection, that it suffers anything for a beloved object. A father will, year after year, toil for his family; and a mother, to educate her son. Even among comparative savages this is seen. In the year 1840, a vessel was wrecked containing several Sandwich Islanders, and among them a man named Manae, and his wife, who were thrown nto the sea. They tied some of their garments around them and began to swim. Her husband, after being hours in the water, became too weak to proceed. They stopped. He held to the hair of her head, and so she dragged him. But soon his hand slipped, and she tried in vain to rouse him even to such an effort. She told him he must pray; he commenced, but could only utter a sentence or two. She then put his arms round her neck, held them with one hand, and made for the shore. When near it, after swimming thirty-eight hours, she found he was entirely dead, and, leaving him, she reached the shore herself. This was a *labour of love.* The Redeemer of the world came to his own, and they received him not. They hated him without a cause,—insulted, scoffed, reproached him as an associate with publicans,—they called him a glutton, a wine-bibber, a raiser of sedition, and sabbath-breaker,—a profaner of the temple, a madman, a devil in communion with Beelzebub,—blindfolded, buffeted, scourged, crowned Him with thorns, clothed Him with a robe of mockery,—yet he said on the cross, "Father, forgive them; they know not what they do." His was a labour of love.—*Scottish Congregational Mag.*

SATAN'S MASTERPIECE.

The Papacy,—that deepest conception, and mightiest achievement of Satan; into which he hath admitted the whole canon of truth, and yet contrived that it should teach only error; into which he hath admitted the whole revelation of light, and yet contrived that it should breed only foul and pestilent darkness. Oh! it is an ample net for catching men, a delusion and bondage made for the world! No partial error, like that of the Gnostics, framed out of mystic imaginations,—or that of the Arians, framed out of the proud arguments of reason,—or that of the Munster Anabaptists, framed out of the licentiousness of the will; but a stupendous deception, and universal counterfeit of truth, which hath a chamber for every natural faculty of the soul, and an occupation for every energy of the natural spirit. Pagan Rome is Satan's work, constructed with his own materials of ambition, arms, policy, and knowledge; but Papal Rome is Satan's work, constructed with the materials of God revealed in his holy word.—*Monk of Cimies.*

Obituary.

Sarah Bullock, who had been a member of the church assembling in Bridge-street, Walsall, for more than thirty years, and an efficient Sunday-school teacher and tract distributor for more than twenty years, departed to her reward in November last.

Her death was improved from the words, "Behold an Israelite indeed, in whom is no guile," words which all present felt to be remarkably applicable to the departed saint, for her character was singularly marked by sincerity and simplicity. This was shown, as in the case of Nathaniel, by an impartial and anxious inquiry after the Saviour. She exercised the right of private judgment in deciding on what ministrations she should attend to receive spiritual instruction, and on the minister of her choice she was a humble, enlightened, and constant attendant. Novelty had no charms for her. She never heaped to herself teachers, having itching ears, because she could not endure sound doctrine; she never turned away her ears from the truth. Her seat was never empty when it was practicable for her to be there. Whenever she was absent, her minister was not discouraged by it, had no painful misgivings respecting the cause of it. Often was she in the house of God when many other Christians would have felt themselves justified in remaining at home. So eagerly did she thirst for the instructions of the sanctuary, that nothing but dire necessity could keep her from their enjoyment.

As "an Israelite indeed," there was a complete harmony between the sentiments of her heart and the words and actions of her life. There was a lovely transparency in the whole of her character. There was, indeed, a morbid dread of appearing to be what she was not, or of professing more than she felt. Having confessed the name of Christ, she was scrupulously exact to adorn her profession. No display of unhallowed temper, no frowning or forbidding look, no unkind expression or cutting insinuation, from her ever inflicted a single pang on the heart of her minister. Her whole deportment proved that she esteemed him highly in

love for his work's sake, while she did what in her lay to help him in that work. Towards all her fellow members she cherished and displayed that "charity which suffereth long," &c. In love she esteemed others better than herself, and endeavoured to live peaceably with all. She was of a meek and quiet spirit. Her humility was sincere and without guile; it was beautifully exhibited in her countenance and evinced in all her conduct. She was indeed clothed with it; there was no ostentatious display of it, yet it was manifest to all. Such were her lowly views that she felt herself to be less than the least of all saints.

Her domestic character was an ornament to her profession. She lived for others, and not for herself. Her fear of giving trouble to those around her was indulged almost to a fault, while her gratitude for any attention shown was most remarkable. All connected with her loved her, and felt it to be a privilege and a pleasure to minister to her wants.

As a Sunday-school teacher her deportment was very exemplary. Punctuality, diligence, fidelity, and kindness greatly distinguished her conduct both to her class and to her fellow-teachers, by all of whom she was much beloved. She gave herself to the work under the influence of right principles, and she never grew weary in well-doing. As long as her strength continued, she was regularly seen in her place in the school; and then, when its duties terminated, she began her walk of mercy from house to house in the distribution of religious tracts.

Her state of mind during her last sickness, which was long and severe, was just what might have been expected from such a career. Her end was peace. It was a privilege of no common order to visit her, and listen to her humble, calm, yet diffident expressions of confidence in her Saviour, and of unfeigned gratitude for all he had done for her, and promised to her. Pre-eminently consistent as her life had been, there was no dependence on that; that she ascribed entirely to grace, and frequently expressed her thankfulness for that grace which had kept her from bringing reproach on the name of Jesus, whose finished work was her sole dependence. The writer had the happiness to see her a few hours before she went to glory, and though suffering much she was perfectly resigned. After addressing to her a few words of consolation, he commended her to God in prayer. On leaving, she bid him an affectionate farewell, and said, "I hope God will answer your prayers, and then I shall have all I need." She had all she needed, and during the same night slept in Jesus, leaving behind her a fragrant name, and numbers to mourn her loss, but "not to sorrow as those who have no hope."

Walsall. S. JACKSON.

Religious Intelligence.

OPHTHALMIC OPERATIONS IN CHINA.

HAVING just received from China the Report of the American Missionaries, we make the following extracts, which most strikingly demonstrate the wisdom of the course adopted by the Atlantic churches:

The idea of using the practice of medicine as a means of affording opportunities to introduce Christianity among this people, was first practically adopted by the American Board of Commissioners for Foreign Missions, and the Rev. Peter Parker, M.D., proceeded to China with that view. After spending some time in the acquisition of the language, he, in 1835, opened an ophthalmic hospital in Canton, and his labours were attended with a success that his most sanguine hopes could scarcely have anticipated.

In speaking of the exertions made at that time, Dr. P. says, "It was after long effort that a place was found for a hospital; and when at length a suitable building was rented, and previous notice had been given, the first day no patients ventured to come; the second day a solitary female, afflicted with glaucoma, came; the third day half a dozen; and soon they came in crowds. It is difficult to convey to a person who has not witnessed the scenes of the hospital a just idea of them. He needs to be present on a day for receiving new patients, and behold respectable women and children assembling at the door the preceding evening, and sitting all night in the streets, that they might be in time to obtain an early ticket for admission. He need behold in the morning the long line of sedans extending far in every direction; see the officers, with their attendant footmen, horsemen, and standard-bearers; observe the dense mass in the room below, parents lifting their children at arm's-length above the crowd, lest they should be suffocated or injured; stand by during the examination and giving out of tickets of admission to the hall above, where they are registered and prescribed for; urgent cases being admitted at once, while others are directed to come in five or ten days, according to the ability to attend to them. Upon that floor witness one or two hundreds, selected from the crowds below; officers of various ranks, from the district magistrate to the criminal judge of the province, sitting at the table of the physician, with scores of humbler fellow-citizens, seeking the same gratuity at the foreigner's hand."

From the 4th of November, 1835, till the same time of the following year, 2152 patients were relieved of their sufferings, every day exhibiting more and more the confidence that was placed in the physician. In allusion to this Dr. Parker remarks in his report of that year, "Had the object been to swell the catalogue of patients received, and were the strength of one individual sufficient for the task, the aggregate might have been thousands; the difficulty has been in avoiding applications rather than in obtaining patients. There have been applicants from other parts of the country as well as from this vicinity. Numbers from other provinces, from Nanking and Peking, who were resident in Canton, have called; several tea-merchants from the north and their friends have been healed.

Persons from the offices of the prefect of Kwang-chau and Hoppo have been among my patients. When obliged to close the door against new admissions, persons from a distance would avail themselves of the influence of some foreign gentlemen or hong-merchant to intercede for them. No opposition has been excited; but, on the contrary, I have been often assured that the hospital was known and approved by the officers of government. With rare exceptions, unqualified confidence has been manifested by the patients."

From the opening of the hospital in 1835 up to this time, upwards of 9000 individuals have been relieved of their sufferings; their gratitude and confidence rather increasing than diminishing. "Patients from all parts of the empire had availed themselves of the benefits of the hospital; while, during the first years of its establishment, they were chiefly confined to those of the lower and middle classes, persons of all ranks, military, naval, and civil, were now among the number; the Nanhae hien, or district magistrate, the custom-house officer, salt inspectors, provincial judges, provincial treasurer, a Tartar general, governors of provinces, Commissioner Lin, and a number of the imperial family, had sought relief at the hands of the foreign physician." In speaking of the increased eagerness shown for admission, Dr. Parker remarks, "It has often been painful to go or to return from the hospital, in consequence of the number of the unfortunate applicants in the streets, who often fall on their knees or seize the arm, pleading poverty, and that they have come a long distance, and watched many days, that they may have a time appointed for their admission." And on the day on which the institution was closed, in June, 1840, "about 200 patients and their friends were present; and when those who had come for the first time understood the hospital was to be closed for a time, they fell upon their faces, and, knocking their head upon the ground, with tears entreated that they might be healed."

"The most unequivocal expressions of gratitude have been manifested both in words and actions. A father, whose only child, a beautiful girl, had a tumour of seven pounds weight removed from her back, after she was discharged well, returned with a scroll with a poetical inscription to the physician to this effect: 'A grievous disease had entwined itself around my little daughter: I had gone in various directions seeking for physicians of distinction, and had expended much money upon them in vain: when I heard of the foreign physician in the provincial city, I took my daughter by the hand, and repaired to his residence with the speed of the courser. He received and treated my daughter, removing the flaw from the gem, and now she is a perfect pearl again.' An old Tartar general, who had a cataract removed from each eye, as he was leaving the hospital said, 'I am now eighty years old, my beard is very long; I have been an officer forty years, I have been in all the eighteen provinces of the empire; but never before have I known a man that does the things that you perform, and for which you receive no reward. Oh! what virtue; the great nation's arm; under heaven there is none like you!' And more in the same adulatory strain. The feelings of Ma sz'ye, a Chinese officer still living, and who sends yearly remembrances to the physician, were expressed in a poem published in the Penny Magazine of July, 1837, and, did our limits permit, many other expressions of gratitude, in their peculiar phraseology, could be quoted.

"It is a pleasure to go to the hospital, and witness the confidence and kind feeling uniformly manifested by the inmates. Those who have received some especial benefit often seem to want language to express their gratitude. In some instances, the blind of a distant village have united and chartered a passage-boat to come to Canton, and have waited four or five days for the hospital to be opened for the admission of new patients."

Surely the confidence drawing forth these expressions of gratitude, and gained by such disinterested and useful acts, can never be lost.

Original Poetry.

AFAREAITU.*

THE sunset light was flushing
  Afareaitu's isle;
A thousand rose hues linger'd
  On rock, and stream, and pile:—
Each mountain height was sparkling,
  As strewn with thousand gems,—
And ocean's proud waves glisten'd
  Beneath the gorgeous flames.

It was the hour of silence,
  The hour for pensive thought;—
Yet silence had no temple
  Within that leaf-hung spot:—
A thrill, a burst of gladness,
  Was borne upon the breeze,—
Anon, a shout of wonder,
  Burst through the quivering trees.

There rose a lonely dwelling
  Beside the pealing strand,
And thronging crowds were hasting
  With eager heart and hand:—
A multitude was pressing
  Around that cottage home,—
As from its palm-leaf shadows
  Some precious thing might come.

* For a most interesting account of the establishment of a printing press at Afareaitu, one of the South Sea Islands,—the eager anticipations of the people, and the printing of a portion of the Gospel, &c., &c., see Ellis's Polynesian Researches, vol. i. chap. 14.

The fountain murmur'd nigh them,—
The young leaves quiver'd round;—
The purple glow of even
Flash'd o'er each crag and mound:—
Mark'd they the golden glory
Around them and above?
Ah, no! they sought a treasure,
For this alone they strove.

Was it the gold of Ophir?
Rich pearls from Ocean's cave?
The gems of Eastern glory?
The treasures of the wave?
Sought they the costly odours
Of Araby's far land?
Myrrh, frankincense, and cassia,
From many a golden strand?

No, no! not these!—'twas brighter,
'Twas richer boon they sought!
A boon of love and mercy
With holy message fraught!
They sought the Gospel pages
To guide their wandering way;—
The Word that spake of mercy
To erring ones who stray!

O, was it not a moment
Of richest, holiest bliss,
To him whose lowly labour
Had won a meed like this?
Long days of toil and sorrow,—
The blight of weary years,—
Well, well were recompensed and crown'd,
By those glad grateful tears!

ADELINE.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION: OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE BRITISH MISSIONS CONNECTED WITH THE UNION.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—In our last Number the general principles of the Union, and the considerations in favour of such a confederation of the Independent churches, arising out of the peculiar and important aspects of the present remarkable times, were briefly and generally stated. The OBJECTS of the Union now claim attention. For what does it exist? What purposes is it intended to accomplish?

I. This Union is designed to promote the good of the churches associated in its fellowship—of the denomination at large to which those churches belong. If you would ruin churches, isolate them—separate them—wrap up each entirely within itself—let them not know each other's affairs—permit them not to commune and sympathize with each other; then will they be feeble and wither. The generous, expansive, enterprising spirit will die; and when that spirit has departed from detached, unconnected churches, they will as surely crumble away into extinction as the human frame from which the immortal mind has taken its flight. There is, indeed, another mode effectual enough to destroy the true spirit and character of Christian churches, which is, to unite them into a hierarchy—to rule them after the manner of the kingdoms of this world—to sustain them by taxation, to coerce them by the civil power, and to subject them to ecclesiastical domination—to make their ministers priests, and to constitute those priests lords. The page of church history is stained with the record of the crimes perpetrated by this latter scheme for destroying the religion of Christ, and is rendered a scroll of lamentations by the miseries, the wrongs, and the desolations it has produced. From both these extremes, from either of these disasters, Independent churches are secure—they cannot be isolated, they will not be enslaved. Man does not more instinctively seek his associate, than a true and a free church inquires for its fellow-church. Religion is as social as nature. The individual church is as much designed to be one of a community of churches, as the individual man to be a member of human society. The Congregational Union is not the only, it was not the first, medium of fellowship among the churches of which it is formed. Certainly not. They were before associated in their respective districts. They always practised intercommunion of their members, and interchange of the services of their pastors. They informed each other of their affairs by periodical journals. They united together in great enterprises for the advancement of the kingdom of their common Lord. They knew their substantial agreement in faith, worship, and discipline, by the informing and uniting influences of their ordination solemnities. All these opportunities for fellowship remain unimpaired by the formation and proceedings of the General Union. It is an addition to them, an advance on them. These did much for harmony, strength, purity, and joy among the churches: more was needful to be done—is still needful. The general union of the churches is designed to add its powerful action to all preceding social influences among the churches for their good.

What good is sought for the churches by this Union? Stedfastness in sound doctrine—prosperity in vital religion—a due appreciation of their distinctive principles, and a firm adherence to them—constancy in their testimony to truth in these times, when it involves obloquy and difficulty—zeal for their testimony amidst movements, prospects, and dangers which appear to render the truth for which they witness more than ever needful—in a word, the healthful, pure, and vigorous state of each several church internally; of all the churches in their fellowship among themselves; of the entire denomi-

nation in its influence on other Christian communities, and in its efforts to spread the common salvation in its greatest purity and its greatest simplicity. By this Union it is sought to advance the Congregational body in whatever can promote its strength and its efficiency.

Why should the good and welfare of the Congregational churches in these most important respects be sought by this Union? Were they in danger or in decay? Were they forsaking true doctrine, and growing feeble in their testimony for Christ? By no means. This has never been affirmed or insinuated by the advocates of the Union. So far otherwise, that they very well know, and delight to acknowledge, that by churches in such a state of declension and unfaithfulness, a union to preserve and advance their true spiritual prosperity would never have been formed. Times of degeneracy do not produce schemes and combinations for onward movements. In such periods the faithful few are heard lamenting the evils that prevail, foretelling the consequences that must ensue, and proposing remedies and efforts to stay the mischief. But the truth of their statements, the accuracy of their views, is proved by the coldness and apathy with which they are received. In morals, disinclination for the remedy proves the strength of the evil: no less does zeal for improvement indicate spiritual soundness and health. The readiness, therefore, with which great numbers of churches and pastors from the first entered into the proposal for union, that by union there might be advance, and the constant accession of other churches and pastors to sustain the movement growing annually more numerous and important to this time, have proved that the Congregational churches loved one another, loved their common principles, stood prepared for whatever might confirm mutual affection and advance the spread and the power of cherished truths. The origin, progress, and proceedings of the Congregational Union may be appealed to as proof that the churches of that faith and order were previously united in "faith, charity, purpose." Then is it not equally proved that the Union was needless, superfluous? Not at all. There was much good, much union; but more was wanted. In Christ's kingdom, the moment that progress ceases, decay commences. That there is already real union is no reason why there should not be visible union, but the strongest of all reasons why there should. That union of heart exists can be no reason why there should not also be union of hand; for without the former the latter cannot be, and without the latter the former, rare and precious as it is, fails of its power and its fruit. No body of Christians is more united than the Independents in doctrine, spirit, mutual confidence, and common objects. The oneness of the churches and of their pastors in all parts of England, in all parts of the world, is remarkable. It excites hardly less surprise than joy in those best acquainted with it. What then? Is it enough to know this, to be satisfied with it, and to rejoice in it? Surely not. The true inference is, that a body of Christians so united in sentiment and affection ought to be of all communities the one most distinguished for united action and energetic movement. Its invaluable unity ought neither to be concealed nor useless. With such preparation, materials, and resources for moving on the church and the world with the happiest effect, there should have been great purposes, combined action, noble enterprise. Have there been such things? Not to the degree in which they ought to have been. The warmest advocate of the certain Scriptural truth and vital importance of Congregational principle must own, in part with regret, in part with perplexity, that they have not extended and prevailed as their own intrinsic importance, and their peculiar adaptation to the changes, the sentiments, and the institutions of these latter days both promised and required. Such principles deserved an extension—certainly they deserved a zeal for their extension—such as they have never had. Nor less must those who most zealously assert the unity and love of the Congregational churches and pastors, acknowledge that they have been defective in joint action. They have not put together their strength for common objects. Without much concert they have become one in doctrine, but without concert they cannot become one in action. In fact, they have been afraid of combination. They have dreaded union on any large scale, lest it should end in bondage: a salutary apprehension, if not pushed too far But indeed this centrifugal force has been too active and powerful among them hitherto. It was not needful to preserve their liberty, and it has deprived them of one great element of prosperity, of one great force for usefulness—united action. Moreover, while the soundness of our churches and pastors in the faith is acknowledged with joy, it should be guarded with equal vigilance and jealousy. Never was their sound orthodoxy more needed than now No service have they ever rendered to truth and salvation greater than that they will now perform if they abide stedfast in this day of trial. Nor will it be enough that they should maintain within themselves their evangelical creed unchanged. They need to have their sense of its value carried to a degree of unwonted strength and depth. The times require that our pastors and churches should *now*, far beyond what was needed a few years ago, give themselves to a full, strong tone of evangelical sentiment; nor less that they should, by every legitimate means, give publicity and extension to their testimony for the faith once delivered to the saints. It cannot, therefore, be any superfluous, intrusive, busy meddling which seeks by this union of the churches to preserve and to advance their holy constancy and zeal for truth, purity, and liberty —all the sacred interests for which they are what they are—communities separated unto the reproach, the jealousy, and the opposition of every worldly interest and party connected with the visible church.

And by what means does the Union seek to advance the true prosperity of the united churches? Principally by its meetings. These are not of Divine appointment, but they are analogous to those which are of direct Divine appointment. What is the principal Divine institute for preserving and edifying the several churches of Christ? That the members thereof should not "forsake the assembling themselves together." For this, the sabbath secures them sacred leisure from other cares and labours. For this, the sanctuary rears its dedicated walls, and opens its inviting door. For this, the preaching of the Word, and the songs and prayers of the faithful are ordained. What will edify a church will edify a denomination. Bring together some hundreds of

pastors, and delegated brethren; let them meet in love and peace; let them assemble as brothers by force of cherished unity in the same faith, discipline, and liberty; let them feel that they are together for the great purpose of sustaining each other on sentiments and purposes common to them all; let the thought be added, "we are here in the name of our beloved churches who sent us with affection and prayer, that we might return to them with augmented love, constancy, and zeal;" let an assembly so constituted proceed with prayer, counsel, mutual information; let the gathered brethren see each other's countenances, have each other's sentiments, feel the presence of the Common Master,—shall it not be a holy convocation before the Lord for the good of the whole body represented in their persons, and interested in their proceedings? Is it among such scenes that our liberties are in peril? Are such assemblies a waste of time, energy, and money? Shall it be asked why nothing practical is done? What is more practical than to warm men's hearts? to elevate their minds? to deepen their convictions? to confirm their unity? Is not all this feeding the springs of effort? Will it not either produce or advance that state of mind out of which alone can come missions, money, sacrifices—all the power of means—all the blessing of God? Will not such an assembly be the sabbath of the denomination? An ordinance for many pastors, and many churches? Such have been already thirteen annual assemblies, and five autumnal meetings of the Congregational Union of England and Wales. The whole denomination has been the better for them. It is said, as without boast so without doubt, that they have cherished the wisdom, the honour, the power of the body, for whose good they have been convened. Many a pastor and many a brother has gone from those meetings, thankful to feel himself a Congregationalist. He has felt himself one of a great community of agreeing minds and hearts. He has witnessed a practical exhibition of his principles that has confirmed his conviction of their truth and excellence. He has heard sentiments that have thrilled through his heart. He has heard them uttered by men whose characters have secured his reverence as well as his affection. He has gone to his own several church or ministry with no sentiment changed, but with his whole soul strengthened and animated. Every friend of the Union should, by his attendance or his prayers, labour for the continued, the growing efficiency of its annual assemblies and autumnal meetings. They are the life and strength of the Union. Other objects and results of the Union will claim future attention.

Particular attention is requested to the following ANNOUNCEMENTS respecting two branches of the operations of the Union:—

1. The ANNUAL COLLECTIONS in support of the societies for BRITISH MISSIONS, have not equalled the expectations of the conductors of those important institutions, much less have they supplied the resources necessary to extend, or even to sustain their operations. As all the churches that concur in this effort are not able to make their collections at the same time, namely, the last Lord's-day in each October, many intended as part of the combined annual effort have yet to be made. The success of the appeal for the current year of the societies cannot be exactly, but it may be nearly estimated. There is hope that the amount will not fall below that for the preceding year, but no hope that it will rise materially above it. This is discouraging. That not more than two hundred and fifty, if so many, of the churches, should concur in an effort so easy, for a work so important, and which, if unanimously concurred in, would be so efficient. Meanwhile, thus inadequately sustained, all the three societies are embarrassed in their finances, impeded in their work, and rendered to their conductors a heavy and perplexing anxiety. Will the brethren and churches, who give to British Missions, either no support at all, or an irregular, insufficient support, candidly "suffer the word of exhortation?" Brethren, this work is great, good, necessary. It is your country's work. It is your work. As much *yours* as that of your brethren who exert themselves to sustain it. Their other burdens, their efforts to sustain other good works, are not fewer or less onerous than your own. The law of Christian benevolence is one of equity. "Not that you be burdened, and other men eased"—"but that there may be equality." Such is the just and manly sentiment of the apostle. Let it be acted on in the support of British Missions, and all will be well. Let all the churches do one thing. Let all do their equitable part, and British Missions can be sustained—can be extended—can be carried to high efficiency without serious pressure on any.

2. THE CENTRAL COMMITTEE ON GENERAL EDUCATION.—This very important movement is vigorously advancing. The Central Committee hopes to secure the invaluable services of the Rev. Dr. A. Reed, in the department of secretary; and is anxiously pursuing inquiries for some gentleman to act as colleague to Dr. Reed, by whom the general business and correspondence of the committee might be for the most part conducted. Some of the principal churches in the metropolis and the provinces have held meetings, in favour of both local and general efforts in this great work. Among these are York, Bath, Sheffield, Manchester, Craven Chapel, Southwark, Islington, and Hackney. The donations promised at the meeting in Craven Chapel, added to previous contributions by the friends there, carried the whole amount above £2000. The entire amount at Mosely-street, Manchester, now exceeds £4000, and at Grosvenor-street, Manchester, £3000. At the Hackney meeting, more than £1000 was promised in addition to previous donations. At Bath this most important object drew the venerable Mr. Jay on to ground little frequented, or sought by that beloved patriarch of our body,—the platform, where he bore testimony in its favour, marked with the beauty and wisdom of sentiment peculiar to the speaker. More than £1,500 was contributed. Of course a large proportion of these sums will be devoted to local purposes. But the movement is nobly sustained. The entire amount of contributions must now exceed £30,000. The Central Committee very earnestly appeals to friends in town and country, that no time may be lost in convening meetings to follow up these excellent beginnings, and particularly requests that information of all local efforts and contributions may be communicated to its acting secretary, *pro tem.*, the Rev. T. James, at the Congregational Library, Blomfield-street, Finsbury.

HOME MISSIONARY SOCIETY.

THE extracts which are given this month from the journals of the missionaries, will not only show the necessity that exists for Home Missionary operations, but also the adaptation of such means to accomplish the objects contemplated—the removal of ignorance, the conversion of sinners, the moral elevation of the degraded, and the spread of a healthy religious feeling in the rural districts of our country. We prefer a statement of facts to any remarks and opinions of our own. To these facts we call the earnest attention of the friends of Home Missions.

I. CASES OF IGNORANCE ARISING FROM NEGLECT, AND FROM ERRONEOUS TEACHING.

The following extracts furnish specimens of the ignorance that exists among the rural population. They likewise show the nature of the difficulties which the missionaries have to contend with in consequence of unscriptural teaching.

The more extensively I become acquainted with the spiritual condition of this people, the more deeply I am convinced of the necessity of such an institution as the Home Missionary Society, and that it seems the most adapted to meet the claims especially of the agricultural districts of our land. Your agents, in passing from house to house, become practically acquainted with that deadness of feeling in religious matters which characterises the many. I can assure you that frequently it is neither easy nor pleasant (however desirable) to prevail upon residents to converse with you about their souls; and when they do—oh! how justly might one weep over the heartless and freezing expressions that escape their lips, in the shape of answers to inquiries both moving and important. The other day I called at the cottage of an aged and dying man, and put the following question to him, which I conceived his circumstances required. "Do you feel yourself a guilty creature before God?" The only reply I could get was, "I am mending myself as well as I can." The answer, so full of ignorance and self-righteousness, seemed to issue from his lips as though it had scarcely life enough to reach you. I discharged a solemn duty that devolved upon me, in telling him that if that were his only dependence for final acceptance before God, he would assuredly be lost. I attempted to show him the fruitlessness of his effort, and after dwelling upon his sinful condition, I pointed him to Christ who alone can save. Before I left him he gave me to understand that he could see that he was building upon a sandy foundation, and that he would think upon what I said. He has since entered an eternal world. Three more sick individuals I visited at the same time, who seemed much concerned about their eternal welfare. May their impressions prove to be permanent and beneficial. Your agents may be as useful in the cottage as in the chapel. May it please the Almighty to supply us with the spirit of wisdom, perseverance, and faith, that our Society may long prove a blessing to the perishing sons and daughters of Britain.—(*Norfolk.*)

A few weeks ago, the clergyman at L— visited an old man on his death-bed. The first question that he put was, "Have you been to meeting?" The answer was, "Yes." "I am very sorry for that; you must not go, for Mr. B. tells the people that they must be converted. Now this is very awful, because it is a doctrine of the devil!!" I have been watching the movements of this individual for some time. I find he is doing all he can to spread the vilest errors of Puseyism through his own parish, and through several others where he has considerable influence. There is, however, one circumstance in connexion with him which lessens the evil. Many of the people do not regard him as their friend. They believe his motives to be any thing rather than proper. Often in conversation he is obliged to deny his own statements. He does not seem to be qualified to carry on a system of delusion, without making the commonest understanding admit that his object must be improper. Notwithstanding all opposition, our congregations are good. Several are seeking the Lord with full purpose of heart. Others are about to be proposed as members of the church at W—. —(*Somerset.*)

In consequence of eight services, and other engagements last week, in connexion with two special services yesterday, I was unable to prepare my journal for the day appointed. I embrace the first opportunity in meeting the wishes of the Directors. A reference to special services may require some explanation. Two individuals have recently been in this neighbourhood, selling books, and giving papers from house to house, stating that Daniel's two thousand three hundred days for the cleansing of the sanctuary will expire this year; consequently, that Christ is about to descend from heaven surrounded by myriads of happy spirits for the purpose of taking vengeance on the ungodly, and reigning in all his glory with the elect upon the earth. I need not say that one result of such prognostications is the wide circulation of the most senseless reports, leading some into the path of error, the darkness of which will soon be dispelled by the light of 1844. The men alluded to, in their open air services, (which have been many,) have tried to convince their congregations that their "teachers" have been leading them into error in telling them that more glorious days await the church of God before the second advent of Christ. I have, therefore, in connexion with my brethren in the neighbourhood, called the attention of my people to two subjects. First—Fulfilled prophecy. Second—Unfulfilled prophecy. I have had very large and attentive congregations, and believe that the impression is induced that the church of Christ is yet to realize an immense accession—that it is to include all nations, in an extraordinary state of knowledge, holiness, and happiness. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee," Psalm xxii. 27. While I have endeavoured to show that some prophecies remain to be fulfilled, I have studiously avoided every remark that may be construed into an encouragement for the ungodly to hesitate in seeking their own personal salvation. I have reminded them, that when they die this world will be at an end with them; therefore, as this event may happen to-day, hence the necessity of seeking that salvation by which alone they can be rescued from misery and rendered happy in eternity. May the Almighty Spirit give effect to the services. During the past month my heart has been more encouraged in pursuing my labours than for many preceding months. We have had a most interesting tea-meeting at

S. C—. About 150 sat down to tea. Afterwards upwards of 300 were most impressively and suitably addressed by three of my neighbouring brethren, who cheerfully co-operate with me in my efforts for the benefit of the station. I have every reason to believe that the meeting has been productive of the most beneficial results. Two individuals at least appear to have received deep religious impressions, and I trust are now inquiring the way to heaven with their faces thitherward. I suspend further remarks about them, till increasing evidence of conversion justifies me in presenting you with further particulars. My congregation yesterday, at S. C—, in the afternoon, was nearly 300. At W— the congregation has of late a little increased. At G. S— it continues exceedingly good. Last Friday I got upwards of seventy crowded together in a farmer's kitchen. May the Divine Spirit water the station with his fruitful influence, that the wilderness may become a fruitful field, and the desert as the garden of the Lord.—(*Norfolk.*)

Nothing would be more gratifying to your agent than to be able to forward to you every month a journal full of interesting facts relative to success, prosperity, &c., on this station. It is true that during four years' labour he has not been to such pleasure an utter stranger; but his grief is, that it has not been and is not more frequent. We carry light, and we look for light, but behold darkness! The light we have makes manifest the true character and condition of those who are hidden in the obscurity and darkness of sin. Every month adds to the revelations of gross ignorance which have been already made. The darkness, gross and awful, is not yet explored, nor will it be till time and circumstances shall enable us to bring the light of the gospel in contact with it in every corner.

Opposition at the present time reminds us of Ezekiel, who, after he was shown the image of jealousy, was requested to turn again that he might see the greater abominations of the chambers of imagery. Each step in the prophet's progress revealed greater abominations to his eye than had previously met it. So we find it in our missionary career in this place, as the following facts can testify.

In one of the almshouses there lives a poor woman who is unable to read: my wife, in the course of her tract-visitation, called upon her and read to her the tract, entitled "The Sabbath-stroller Reclaimed." At the conclusion the following dialogue ensued: Visitor—"Do you think that this 'stroller' confessed any sin of which you have been guilty?" Woman—"No, none." Visitor—"Have you never broken the Sabbath?" Woman—"Never, in my life." Visitor—"Astonishing! Surely you do not mean to say you have not sinned against God?" (Here the spirituality of the law was explained and enforced.) Woman—"Yes, I do." Visitor—"Are you not a sinner?" Woman—"No; I do not think I am." Visitor—"Then you do not need a Saviour?" Woman—"Of course I do not." Visitor—"How then do you expect to be saved? The Scripture saith, 'No flesh can be justified by deeds of the law.' And they that are under the law are under the curse. For myself, I should shudder to say that I had not broken the law." Woman—"Indeed, ma'am! Well, I can say it—and am not afraid to say it. Nor do I fear but all will be well, for the clergyman visits me and reads the prayers!" Is not this darkness? and is not the recital enough to appal the stoutest heart? Be it remembered, too, that the clergyman who visits her is the reputed evangelical. It is not too much to say, that sinners are hardened in their ignorance and guilt by the very services of the clergy.

Some time back I preached in the open air: during the service I was interrupted by an old man who lay at my feet partly drunk, ridiculing and sneering at the words which proceeded from my lips.

The other day the zealous young clergyman called upon him. After some little conversation he invited him to church, and urged him to take the sacrament. The poor hardened man went—ate the bread and drank the wine—and the next day made his complaint to a friend of mine, that there was not enough wine in the cup; adding, "though what there was, was very good!" Comment on such facts is needless; they speak for themselves; they proclaim, "The people are destroyed for lack of knowledge."

II. Cases of Missionary Labour and Success.

The following statements from the most recent journals will show the aggressive nature of home missionary work. The first is from an agent who occupies a station in the midst of a scattered population. The district being extra-parochial, there was no resident minister, and no particular denomination claimed it as a field of labour. At the request of Sir C. E. Smith, Bart., (who defrays the chief part of the expense incurred,) the Directors sent a missionary to preach the gospel. The extract from his journal will be better understood by this introductory notice. The second is from the borough of Sir Robert Peel, where our Missionary has to contend with adverse influences of no common kind. In spite, however, of all opposition, he not only maintains his ground, but has made progress during the two years he has occupied the station, and has succeeded in introducing the gospel into the villages around Tamworth. The third statement is from a missionary labouring in Leicestershire, who has occupied a new station for a year and a half. His report is very encouraging.

First. I have found it very encouraging to compare the opening of the past with the commencement of the present year.

In January, 1843, our day-school numbered 19, now it numbers 43. Our Sunday-school then 64, now 78. In addition to these two bodies we have commenced a week evening-school, with an attendance of 30. By a comparison of facts, last year there could not be more than 60 children under instruction; now there are not fewer than 120 deriving benefit from our educational department. Again, at the time of my deepest sorrow, there were not more than 170 regular hearers at our various stations; now I think there may be 250, if not a larger number, who attend regularly on the preaching of the word of life. Then I could not conscientiously number on this station more than two or three individuals truly converted to God. Now, through our agency, I have reason to believe there may be more than a dozen. Then our tract distribution was not in a very healthy state. Now I have some very active distributors, who inform me that instances of awakening and conversion have come to their knowledge. Then we had

distributed only about a dozen or fourteen Bibles in the course of the year. Now I understand upwards of a hundred copies of the Scriptures have been, by our Society, put into the hands of those destitute of the word of God. True, in themselves these results are but small; but considering our locality and resources, as well as the opposition with which we have to contend, must be viewed, and I trust are viewed by us as matter of thanksgiving to Him whose tender mercies are over all his works. One consideration materially enhancing the value of this comparative progress of religion, is the fact that here, as well as on almost every new station, a new sentiment or element of public opinion requires to be *created;* a work of great labour, requiring unconquerable perseverance, and many years. And when we find the supreme authority of Christ acknowledged, and a willingness to test theories and truth, to try sentiments and systems, by the only infallible standard of rectitude, and to bring doctrine, and discipline, and deportment to the law and the testimony of God, we have reason to believe that the seed of divine truth has begun to vegetate, and he who giveth the early and the latter rain, will cause the fruit in due time to appear, filling the spiritual husbandman's heart with joy. It requires an acquaintance with this place only for two or three years just past, to find that such a sentiment is silently, slowly, but certainly leavening the public mind in this district; matter of gratitude to God and encouragement to continued and increasing labour. Dark, degraded, and neglected N—— has been this month adopted as a new station. Here Satan's seat has been located for centuries. May his throne be overturned, and may he fall as lightning from heaven. May such an auspicious commencement be a prelude to speedy and enlarged success, in the return of many a wandering sinner to Christ.

Second. I should feel glad had I more pleasing intelligence to communicate than I have at the present time. It is, however, gratifying to be able to forward a few instances of good being done, which are calculated to encourage the Society, by showing that the Lord has given us proof that the labour bestowed, and the money expended on this station, have not been in vain. Though we have to contend against various kinds of error and superstition, such as high church notions, Puseyism, and Popery, as well as the indifference and ignorance existing among the inhabitants; yet, by the grace of God, we continue to unfurl the banners of the cross, and beseech men, in Christ's stead, to be reconciled to God. We rejoice that some have been reconciled to him, who were formerly his enemies by wicked works. It gives me pleasure to state that, since my last journal, three persons have been received into the church. These make the number twenty who have been brought from darkness to light, and joined the church, since the Directors appointed me to this station. They are all consistent members, and adorn the doctrine of God their Saviour in all things. During the period I have occupied this important and extensive field of labour, I have endeavoured, by every possible means, to raise a good Sabbath-school. This is in a great measure realized. Both in respect to children and teachers our numbers are encouraging. Taking into consideration the opposition we have had to encounter, we have succeeded better than we expected, so far as numbers are concerned. But we wish to see something more than numbers; we want to see the children, as they grow up in life, become decided for the Lord, as well as the conversion of every teacher. To accomplish this object, so far as human agency and instrumentality are concerned, we have formed Bible classes, and inquirers' classes. These classes have not been in vain, as two out of three recently joined to the church were in them, and had derived much benefit; and one out of the three is a senior boy in the Sabbath-school, with whose Christian experience we are much pleased. Others, attending these classes, are very encouraging, and we hope at no distant period some will be deemed proper to join the church. I anticipate the time when evangelical Dissenters will be numerous in this district, when pure and undefiled religion will prevail, instead of that formal, self-righteous, delusive system, which has been dominant here for so many years. But this will not, I fear, be witnessed, until the rising generation grow up to men and women. The adult inhabitants, as far as I can judge, are too deeply inoculated with the Pharisaism of the national church, and the superstitions of Rome, to become enlightened Christians.

Although we have powerful antagonists to oppose us, yet we continue to keep our ground; and were it not for the depressed state of trade, on which account many of our people have been compelled to leave, and reside in other towns, we should have considerably increased. As it is, we have cause to thank God, and take courage. May God's work still revive and prosper. "Drop down ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together."

IRISH EVANGELICAL SOCIETY.

THE journals recently received from the agents illustrate the nature of the difficulties which beset all attempts to spread the gospel of the grace of God in the sister isle; show the steady perseverance of the brethren in fulfilling their ministry; and prove that, amidst many discouragements, they are not labouring in vain. The Rev. P. Finan, of Newtown, Limavady, thus writes, early in the present year:—

"I feel much gratification in being able to state that the work of the Lord appears to be prospering in our hands at this station. Another year has passed away, and we have reason to be grateful to Him who has our times in his hands for having been permitted to see its close without any obstructions in the way of opportunity for proclaiming the riches of redeeming love to perishing sinners.

"We have, indeed, had only two members added to the church during the year, but the members of the congregation who statedly worship with us have been steady in their attendance; and, in addition to some who occasionally wait upon our ministry, one large and respectable family in the middle rank of life has become statedly connected with us as hearers of the word, and are regular attendants at our week evening prayer-meeting. A pious and respectable lady from England, a member of the Establishment, who has been resident here for several months, has preferred attending the ministry with us

during her stay, and, having requested permission to enjoy the privilege of communion at the Lord's Supper with the church, has been admitted to that ordinance. Although our acquisitions in Newtown have been comparatively few, yet I have reason to rejoice in the fact that a considerable advancement in spiritual knowledge, understanding, and piety, is perceptible in the church members generally.

"On Tuesday evening last I performed the ceremony of marriage of one of our members to a young man who is about to commence business in Coleraine. She will, therefore, be removed from us, but will be connected with the church in that town under the pastoral care of the Rev. Mr. Heathcote. I may here remark, having mentioned the name of Mr. Heathcote, that he and I have been planning a missionary tour together to a number of towns situated on the line of road between Coleraine and Dungannon from seven to ten miles apart from each other, which in all probability have never yet been visited in that way by any Independent minister, at least in late years. The idea was suggested to me while going to and returning from Armagh, and I think it very likely it may prove useful. The present season is not favourable for a commencement, but, if spared until March or April, I think we shall try it.

"The country stations in general are still in a most prosperous state. At Ballinarig we have, every evening of service, an overflowing congregation; the people *packed* as usual, and even the seat provided for me always occupied. On last sabbath fortnight I preached from Isa. xxxviii. 1, 'Set thine house in order, for thou shalt die, and not live;' and I have been encouraged to hope that it was the means of doing much good. The subject was forced upon my mind by several striking instances of the uncertainty of life in the sudden death of persons with whom I stood intimately connected, and it appears to have produced a powerful impression. Messages have been sent to me by several of the people to 'preach that sermon all round the country.'

"At Loughside there seems to be a growing interest in the services, affording a hope that much good will be done at that place. The congregation has been increasing, and on sabbath week we had the school-house filled with a very respectable country audience. This fact will appear the more encouraging from the circumstance that for a long period many of the inhabitants of that district have been remarkable for their neglect of spiritual ordinances, and consequently for laxity of conduct. One reason may have been that there has not been any place of worship of any denomination within four miles, and only recently one within three or three and a half, with which, I believe, none of them are connected. It is usually very difficult to induce persons of this character to attend on the preaching of the gospel; their coming out in such numbers, therefore, is very gratifying.

"I have recently made arrangements for resuming our services at Gort-na-gam, which, as noticed in former reports, have been suspended for a considerable time in consequence of the family at whose house they were held having emigrated to America, and my not having been able to procure another suitable place.

"At Largy the congregation is still considerable, but it has suffered some diminution owing to the removal to the county of Down of seven or eight families, many of whose members were very regular in their attendance at the services, from a manufacturing establishment of linen which was given up at November last, the business having been transferred to Lisburn. In general, however, the stations are doing well, which induces me to hope that I am not labouring altogether in vain.

"Our united monthly prayer-meeting continues to prosper. The large room in which it is held was, on the last occasion, filled by a congregation including many of the most respectable persons in town. This is an exceedingly pleasing result of the employment of very simple means, and a striking illustration of the truth that the hearts of all men are at the disposal of the Most High, who, when we perhaps little expect it, turns them to his own purposes 'as the rivers in the south.' I trust He will bless those means to His own glory and the good of souls. It is, I believe, *unique* in its character in this country at the present moment."

The Rev. C. Gibson, of Mallow, under date of Jan. 2, 1844, says:—

"We all feel here that, as a church, we have cause for great gratitude to God for his dealings towards us through another year. We have had three additions to the church through the year; and the attendance of late has been any thing but discouraging. Though we have had some removals to a distance from the town, still we have more than made up our number. Two of the additions to the church have been of the most pleasing character; one a young lad, to whom my ministry has been blessed indeed, and the other a gentleman of great intelligence and a graduate of Trinity College, Dublin, neither of whom were connected with Dissent previously. Our day-school, conducted by Mrs. Gibson, is but small; but our sabbath-schools are improving, resulting perhaps, in some measure, from my lately taking a class myself.

"The readers give me perfect satisfaction. Mr. Roper not only discharges conscientiously and daily his duties as a reader, but renders most important service to our schools. The journals of James Dolmage speak for themselves, for God appears to be opening a wide and effectual door for his truth in the neighbourhoods of Milford and Charleville. On the whole, we have much occasion to bless God and take courage."

In a recent communication from the Rev. James Bain, of Straid, several instances of his usefulness to the souls of his hearers are mentioned, and one in particular of great interest, in which a young man of Socinian sentiments was brought, through his instrumentality, to rely on the atoning blood of the Saviour, and who died rejoicing in the love of Christ. Of his labours generally he says:—

"In the church we are progressing steadily under the Divine blessing. We have recently lost one of our old friends, one of the first members of the church here. He had reached the age of ninety-four, forty-four of which he had been a consistent member of a Christian church. His end was peace, and he died giving glory to God. We have had one added to our fellowship, and there are three others seeking connexion with us. We have a delightful series of prayer-meetings connected with the church, which is doing great good. These meetings are effecting an interest around us, and many of the young

members of the church are full of the spirit of prayer and of zeal for the salvation of souls. Fever has been amongst us, sifting us, and I trust sanctifying us, and has led not a few to seek to know more of the common salvation. One of the members who has just recovered from fever, a recent convert from Unitarianism, seems to have gained confidence, and is likely to do much good among his relatives and neighbours, the majority of whom are living under the influence of that soul-deceiving system. Our congregation is still good, and the attendance steady; the people value the means of grace. May the Lord the Spirit enable us to be more zealous, more prayerful, and more devoted to his service during the season he may spare us to labour in his vineyard. Amen.

"My out-stations continue to be encouraging; the attendance good, and the people anxious to hear the gospel. Indeed, the simple preaching of the cross is evidently distilling as the dew; its silent and effective influence is noticed on many who have been hearers of the word. Circumstances, many of them interesting and cheering, have come under my own observation, several of which I have recorded; but in these cases there are many things in which we cannot see all their silent working, and which will require eternity to unfold. I have been visiting during the quarter all the families I could know in attendance at my different places of preaching, and have found it profitable to myself and to the people. It has created an interest amongst the people, which will advance the influence of these out-posts of Zion. In these visits I have distributed a large number of tracts, and several copies of the word of life in destitute cases, where I thought the gift would be valued and become a blessing. Indeed I often regret I have so few copies to give in this way. In this case I feel we come far short in our bestowal of the waters of life to the demand. Thus, with the word of God in my hand, I have by his grace followed and sought out the needy and the poor, the careless and the impenitent, giving to each a word in season; and while thus travelling from house to house I can say I have been cordially received by all, and I have been delighted with the gratitude evinced for such visits, and the anxiety manifested for a repetition of them."

Such are samples of reports made by the brethren engaged under the auspices of this Society; and if they do not reveal any large amount of success, yet, considering all the circumstances of Ireland, they must be regarded as demanding gratitude to God, and as fitted to increase the confidence of Christians in this country in the zeal and devotedness of our brethren in the sister isle.

COLONIAL MISSIONARY SOCIETY,

INSTITUTED 1836.

CANADA will be an empire—a great and influential empire—and that, speaking of time in relation to the progress of nations, at a period not remote. It will be the realm of a powerful community, acting a conspicuous part in the future extension and defence of freedom, intelligence, and liberty. To plant there pure Christianity and Scriptural churches, is one of the first duties of English Christians. To accomplish that work wisely, effectually, and timely, one of the first requisites is a thorough understanding of the religious state and wants of the people in those wide regions. With a view to diffuse information on this subject, our last Number contained an account of the toils, difficulties, and privations of our brethren labouring in the country districts, furnished by themselves. The following letter on the same subject, fully confirming their representations, from the pen of the Rev. Henry Wilkes, A. M., of Montreal, the agent of the Colonial Society in Canada East, is now also given with the same design. Meantime, the pecuniary difficulties of the Society grow more serious. Their British Missions are most inadequately sustained by the Congregational Churches. This is unwise. It is bad policy as much as it is defective benevolence. If our Churches value their principles—if they have an enlightened, consistent zeal for their advance—they will labour to establish Missions, Churches, Schools in England, Ireland, and the Colonies. They will be anxious to spread their publications among their fellow-subjects. They will toil, and give, and pray to establish their cause in their own Empire.

"*Montreal, 11th November*, 1843.

"My much-loved brother,—I cannot perhaps do better, in reciprocating your kind 'talk' across the Atlantic, of the 25th of August, than to take up the points of remark *seriatim*. I *am* well satisfied with 'our success and advance hitherto,' more than satisfied; I thank God and take courage. Fewer mistakes have been made than might have been reasonably anticipated in a new and untried work, while our course has not been in any instance retrograde. Through the Divine blessing, we have hitherto held the ground we have obtained, and at the same time have made continued progress.

"Your estimate of our position with relation to our country churches is perfectly correct. We were all mistaken on this subject at the outset. Mr. Parker, who entered upon the Missionary labour in 1829, in the Eastern Townships, and who still occupies the post he then did, distinctly and feelingly declared in the presence of the assembled brethren at our Union Meeting, that he should never cease to regret the mistake into which he had fallen at the outset, and which mistake had been published far and wide. He had said, 'Give me one hundred dollars per annum from some Missionary Society, and I will cast myself on the people for the remainder of my support.' Though, for reasons to be noted presently, things are less favourable than they were then, Mr. P. is satisfied that *that* estimate was far too low. Let me now tell you the obstacles in the way of self-support.

"1. The poverty of our agricultural population. The prices of produce have been very low for several years—there have been partial failures of crops almost annually, and most of the farmers in this part of the Province enter upon their lands without means. They thus have to struggle first to pay the instalments due on their lands, and next to support and clothe their families. They see very little money; indeed, they form habits of extreme penuriousness in relation to money, or any thing which will bring money; and thus after they arise above all their difficulties, they have gone through a process very adverse to enlarged and liberal feelings. In such a place as Durham, the people

could not pay much if they would—the settlement is comparatively new; probably in twenty years they might be *able*, but they will have passed through this indurating process, which we know the power of the gospel is sufficient to overcome, but, which at the same time must be deemed a disadvantage even to the Christian; for unless his piety is in lively exercise, his natural character will cramp his movements.

"2. The unwillingness, in a large majority of instances, of our country people to pay for the instruction they receive. No people more cheerfully and readily turn out to hear the word of life, or in fact, any word, whether of life or of death; none are more ready to press on the preacher their entreaties that he will return, and this, it must be admitted, more especially, if he be an earnest and godly preacher of Christ's holy gospel; but, alas! the moment 'support,' 'money,' 'carnal things in relation to the sower of spiritual things,' are talked of, it is amazing how it seems to damp their zeal, and interfere with their edification! But it may be, they promise to pay so many dollars a year; and a list is made up! The *day of payment*, however, is always amongst the most uncertain things; in some cases it never arrives; in others, when it does, produce is given at nearly double its cash price. Of course, there are happy exceptions, and in cases where a country merchant is in the congregation who subscribes, he often cheerfully pays; but I am writing of our farming population. This unwillingness is affected by other considerations which I proceed to enumerate:—

"3. The wide diversity of sentiment and of predilection (more of the latter than the former) amongst the people. The Episcopalian, Presbyterian, Baptist, Methodist, is found willing to attend one of our ministers, provided there is no one of his own favourite denomination preaching at the station; but if asked to subscribe he more than hesitates, not only from the causes already mentioned, but on the ground that he cannot identify himself with any Congregation other than one of his own, and he always anticipates that in due time a minister of that denomination will settle in the place. Nor are these predilections allowed to die a natural death; for all the denominations *intend* to supply every township in the province; hence they are occasionally visited, and that with especial attention and earnestness, if any other denomination has actually sent some labourer to live upon the field. Thus the hopes of every party are kept alive, and cordial union of a population numerous enough to employ the time and labours, and able enough, if united, to support one minister of the gospel, is prevented. This is in truth our greatest difficulty, as I have heretofore informed you. Let me take a destitute township, in which the word of truth is never preached, and has not been for years; and let me send a labourer into that field; immediately other denominations take the alarm; there is no time to be lost, and at almost any sacrifice, they send their representative, thus creating a superabundance of preaching, where formerly there was famine. So accustomed am I to this, that I always anticipate it, and tell the brother, when he enters, what he may expect. There is another evil arising from this source. 'Preaching in variety is *pressed* upon the people. They learn to deem it almost a compliment paid to the preacher, a giving their countenance to him when they attend to hear him. And yet this kind selection is not very decided, for they will hear the next comer, however diverse or wild his sentiments may be.

"4. The plan adopted by the Episcopal Church in relation to ministerial support. You will understand distinctly, that neither the *assumption*, nor the *forms* of this Church, are naturally regarded with a favourable eye by our country population; their predilections are against them; yet the *money* question acts powerfully in its favour. 1st. The temptation of *permanence* is presented. 'Wherever the bishop plants a clergyman,' say the people, 'we know that he or some one will remain. This thing is stable, permanent, can be depended upon.' 2nd. The temptation to *covetousness* is presented. 'These ministers do not need any thing from us. The bishop gets money somewhere to support them. They tell us, from the first, that they are not like the sectaries or the adventurers, they do not want our *money*. Besides, they have actually money to spend! Their families are a good cash market for our produce. These are the ministers for us. We do not exactly like their forms, nor are we in love with their assuming bearing; but money, money will cover a multitude of such sins.' In England, these men are the most expensive of all ministers, you cannot manage to keep their hands out of your pockets, who do not seek their ministry; but in our rural districts a man may be a very good Churchman, and yet, beyond contributing a little towards the building, he need not be ashamed if he gives nothing else. Nor is this done by government aid. Their share of the Clergy revenue, or their other public allowances, are small. 'The Venerable Society for the Propagation of the Gospel in Foreign Parts,' is the source whence come their salaries. It is true, the bishop manages to pick up any chaplaincy to the forces that may offer, which in one or two instances helps out the salary of the rural clergyman. To this particular may be added the less serious difficulty arising from the Methodist plan of supporting their ministers independently of the people, and their raising in the circuits all they can for Missionary purposes. To the principle of this plan I must recur.

With these formidable difficulties in the way, I concur with you in the opinion that our country churches will not, for an indefinite period, arrive at self-support. Indeed, at the present rate of expenditure, I see not any prospect of their doing so at all. At this conclusion I have arrived for a considerable time, and hence, you must have perceived, have not brought under your notice any new fields. There are many of them to be cultivated, but I have ceased to awaken in them those hopes which it appears to me we are not at present capable at present of realising. At the same time we must beware of retiring from those we have. Any idea of vacillation would excessively damage our reputation in the land, a reputation which, unless I much mistake, is becoming high. (You will also be pleased to bear in mind, that the difficulties Nos. 3 & 4, have much augmented during the last seven years; this may partially account for the failure of some of our early expectations.) Moreover, in some instances, Presbyterians have been induced to come out from their favourite body, and unite with ours on the supposition that our course was

to be stable, and decidedly the opposite of retrogression. They have put faith in our intention, to *stand* on the ground we have entered.

"You have strongly and beautifully expressed the need for our testimony as a body, the eternal and ineffable importance of those principles for which it is our honour and privilege to contend—you have well said that they are needed everywhere. In all this, with all its strength of thought and expression, I heartily concur; I feel its truth; and Dear Sir, if thus needful in old countries undergoing social changes, oh how much more needful, or rather, perhaps, how much more likely to bear abundant fruit, in a land where they may be used in moulding the national mind, and imparting their impress to the National Institutions. Here we are forming the plastic materials. Every thing is new. Here, therefore, we may meddle with the *foundation*. How important that this should be well and thoroughly done.

"What then shall we do? Proceed slowly, cautiously, but firmly. Our young men trained in the country, will occupy our country stations at much less expense than our imported brethren can. The people may not raise more for them; but beginning early, and understanding the country, they can live on less. Let brethren from home come out for our chief points; these will prove ultimately self-supporting stations. Let us be encouraged by the fact, that our political affairs are settling down peacefully, and moreover in a shape favourable to liberty, self-government, and, in relation to religion, perfect civil equality. The Hon. Mr. Baldwin's Bill, for reconstructing the University of Toronto, is an advance in the right direction of our legislation; nothing could be more fitted to place the extinguisher on those inflated hopes of the High Church Party, of which sometimes we heard the mutterings. Nothing seems less tolerable to our legislature than the idea of a dominant church, and I am rejoiced to say that our controversy about our Colleges has helped along the popular mind in the right direction. It must be mortifying to 'the exclusives' to perceive that public sentiment is with us; and, though they sometimes snarl and show their teeth, they feel that they are beaten. At the same time they are a subtle and powerful party, requiring, on the part of the friends of liberty, constant watchfulness.

"I think it will be necessary for the Committee in London, to express distinctly and encouragingly to the brethren, that the Society has no intention to desert either them or their fields of labour. You will at once perceive the importance of this. They said at the meeting, 'To us it is of little moment personally what is the decision on these questions; we sustain self-denial, and much labour on these fields, and, should the providence of God so order it, we are willing to leave them; but we wish to clear our consciences, and to say to the British churches that Canada is as much a Missionary field as Caffraria or Polynesia; it has claims still weightier than those parts of the world, and if, while they provide £100,000 per annum for the heathen, they cannot provide even £5,000, much less £10,000 for this field, the fault is not ours; let them tell us so distinctly, and then casting the responsibility on the British churches, we will depart whithersoever the Lord will lead us."

"It admits of serious consideration, moreover, whether our present fiscal plan is the best. I see possible evils in that course which our brethren obviously prefer, and which they think would be most productive. It is this: make the ground Missionary. Give your Missionaries a fixed salary; and then create machinery and bring to bear on the population a Missionary movement for funds. The advantages of this plan are thus stated. The minister could press this onward, and could lay himself out to raise funds for the Society; he cannot without indelicacy do so for his own support. Again, there are members of other denominations who might be successfully applied to for subscriptions in aid of the Society, but who, because of local ties, could not consistently subscribe towards the minister's support, and thus identify themselves with the congregation. Finally, it would enable each congregation to hold its annual Missionary meeting; which if well-conducted is attractive and exciting to the country people, and also useful. It is worthy of serious consideration, if it would not be well to try this plan in the rural districts.

"So much for Canada; in regard to England I notice and feel the force of your highly interesting observations. At the same time, though I may be wrong, yet, as you ask my candid views, I may be allowed to say that I doubt if you have yet tested the churches on the subject of Colonial Missions. The use of that excellent Magazine, the *Congregational*, as the organ of your communications to the public, however appropriate and admirable in character, cannot I conceive be effective. How few comparatively read that work! If you will permit the remark then, I think *a very* much greater use should be made of the press in advocating the cause of Colonial Missions. Then, again, it strikes me their advocacy should proceed on two main grounds, the Missionary one, the details and appeals of which at once suggest themselves; and the *denominational one*. Understand me. I do not mean, 'these are OUR Missions, help them,' but I mean a thorough bringing out of our principles in their breadth, comprehensiveness, and importance to all countries, especially new ones, in a popular shape, so as to place this view distinctly before the churches. This would do scarcely less good to the churches at home, in calling attention to what is too much neglected, than to the colonies, by inducing augmented exertions in the department of Colonial Missions. The matter requires to be done with reiteration, because the popular mind seldom lays hold of such views at once; and if it is to be done with effect, several periodicals must be used, and the widest possible circulation aimed at.

"But really I am not competent to instruct you or 'the fathers' in London, and I shall but weary you. We have opened a new place of worship at Sorel; the field is promising, but I am trying to supply it, as I am endeavouring to supply St. Andrew's; the ministers respectively making up their support by teaching. In certain cases, such as these, the plan is not objectionable. With my cordial salutations to the Committee,

"I remain, as ever,

"Yours most affectionately,

"HENRY WILKES."

To the Rev. Algernon Wells, London.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

APRIL, 1844.

Theology and Biblical Illustration.

ON EATING AND DRINKING DAMNATION.

"Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." These words have been a source of terror to millions. But many of those whom they have most alarmed were persons the least likely to fall into the sin of which they specify the punishment. Paul is not there speaking, unless by implication, of character or personal piety at all. Throughout the whole passage he is treating only of one thing, namely, the very improper and sinful manner in which the Corinthians observed the Lord's Supper. They ate and drank in parties; they distinguished between the rich and the poor; and they converted the ordinance into a convivial entertainment. Thus the religious character of the ordinance was quite destroyed, and its grand object, as commemorative of the death of Christ, and symbolical of the spiritual union of his people, was utterly defeated. To observe the ordinance in this manner, was to eat and drink "unworthily," that is, irreverently, irreligiously, in an improper manner. He who did so, was therefore, "guilty of the body and blood of the Lord;" that is, he virtually, though not intentionally, offered an affront or insult to the body and blood of the Lord, as represented in the established symbols of this ordinance. The apostle is wholly treating of sins against the institution of the Supper, of violations against the decency and propriety with which all the services of the church of Christ should be observed. He denies that *such* a method of observance was a celebration of the Supper at all. He says, "this is *not* to eat the Lord's Supper;" it was, in fact, to substitute a carnal feast in its stead, which displayed a scene of division, selfishness, and sensuality! They brought their own provisions with them, and ate separately, according to their class or faction; so that a self-

indulgent, if not an intemperate meal succeeded; and while the poor members were despised and neglected, the rich ate and drank, plentifully, if not to excess! Such people, therefore, did "not discern the Lord's body;" they quite forgot the object of their assembling, and their carnal appetites predominated over their spiritual perceptions. The bread they brake, did not conduct their minds to the body of Christ upon the cross, nor the wine they drank, to the blood of the covenant. Such are the facts of the case, which clearly show the import of the expression to "eat and drink unworthily, not discerning the Lord's body." Shocking as such conduct must appear, it is accounted for by the circumstances of a heathen people, lately converted and imperfectly instructed; led away, too, in the absence of Paul, by teachers, who sought to corrupt the gospel, and overthrow the authority of the apostle, and who not only themselves joined in the idolatrous feasts of their neighbours, but introduced their customs into the church, and perverted the ordinance of the Supper. Now, surely, the sincere and well-instructed worshipper of the present day is in no great danger of falling into such a class of errors as those just recorded. Surely, you are in no danger of *thus* "eating and drinking unworthily."

The most appalling part of the passage is yet to be considered. He who eats and drinks thus "unworthily," "eateth and drinketh damnation to himself." This is certainly very terrible, when the term is taken in the ordinary acceptation; but the word here used, means no such thing as exclusion from the Divine favour, or perdition! The Greek word signifies *judgment;* judgment as implying punishment in the pesent life, and, in this case, inflicted by Providence. Such is its precise import in this passage. It is so far from meaning eternal destruction, that it is *contrasted* with it, and actually inflicted to prevent it. "When we are judged, we are chastened of the Lord, that we should *not be condemned* with the world!" This is so clear from the words of the apostle, that it is matter of astonishment how mankind could so generally have misunderstood the passage; but, appalled by the word *damnation*, they have too often stopped short, and made no further inquiry, not even examining the context. It must be acknowledged, however, that it is most unfortunate that our translators should have used so strong a term in this connexion, where it is very evident the apostle is not referring to *future* punishment at all. The ordinary word *punishment*, or chastisement, would have expressed fully all that Paul had in view. Indeed, the apostle immediately explains the nature of the punishment meant by the word translated "damnation;" "for this cause," says he, "many are *weak*, and *sickly* among you, and many *sleep*," that is, are dead. Such was their punishment. It was a thing confined to this life; it regarded the body; not the soul: it had no reference to perdition, to final damnation! None; no reference whatever. To prevent all mistake, Paul assigns the reason of this punishment, and shows it to be fatherly correction, to prevent future and infinitely greater evil, so that even the parties who "ate and drank unworthily," and thereby, "ate and drank" what is here termed "*damnation*" to themselves, did not perish; no, not even those who were cut off from the present life, for their improprieties at the Lord's table. They went straight to glory.

Paul remedies the evil by setting forth the origin and object of the institution; by charging them to tarry one for another, till the whole church assemble, that they might eat together, not in companies formed by pride, spite, or faction; and by using their "houses to eat and drink in," and restricting the Lord's Supper to simple bread and wine, as a spiritual ordinance. Such improprieties in the outward observance, showed that there was much amiss in their knowledge respecting this sacrament, and in the

state of their hearts and feelings both towards the Saviour and each other. For these reasons, Paul urges self-examination upon them, embracing of course such points as the depth of their repentance, the reality of their faith, the sincerity of their profession, the nature and measure of their love, their gospel obedience, and their views of the ordinance, with their spirit and motives in observing it. He does not insist that they shall *leave off* its celebration, but that they shall attend to it in a *scriptural manner*. Mark! The design of this passage, then, is, to prevent improprieties, not to encourage neglect.

It is really marvellous with what success the heart of man practises the arts of self-deception in this matter. Many professed believers on the Son of God *neglect* this ordinance, and *disobey* this great command, on the ground that they dread the thought of observing it "*unworthily;*" but they never seem to think of the *much more aggravated* and *certain guilt of not observing it at all!* If such was the Divine displeasure with the Corinthians for *wrong* observance, what must that displeasure have been for *non*-observance! Of two servants, one of whom performs a commanded duty very *imperfectly*, and the other entirely *neglects* it, under pretence of a fear of mistake, which would be the more obnoxious to an intelligent and spirited master? The answer is to be found in the parable of the talents, Matt. xxv. —an answer that may well make the ears of the hearer tingle! "*Fear*," too, was, forsooth, the self-complacent motive of him who hid the money! He says, "*I was afraid;*" he was afraid of miscarriage, should he attempt to trade with the money, so he concealed it; and he deemed it a very proper and praiseworthy defence of such conduct, that though the money was not increased, yet it was not wasted. Here was a high pretension to a righteous fear, and a scrupulous conscience! But idleness, selfishness, heartlessness, and indifference to the authority and interests of his Master, were at bottom. His master accosts him, "Thou wicked and slothful servant!" and then commands him to be cast into "outer darkness, amid weeping and gnashing of teeth." This came of making his own *fears of doing wrong* the rule of his conduct, instead of his master's command, "Occupy till I come."

Let the professed believer who, acting upon his own *fears*, sets aside the express command of the Son of God, by neglecting his ordinance, escape from this argument and its application, if he can! "Behold, to *obey* is better than sacrifice, and to *hearken*, than the fat of rams: because thou hast *rejected the word of the Lord*, he hath also rejected thee," 1 Sam. xv. 22, 23. O reader! ponder these words: "If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings," John xiv. 23, 24. Delude yourself as you please, it will come to this at last. In the day and hour of judgment, *obedience alone* will be held as the evidence of love. Assure yourself, too, that if any command be more sacred than another, it is this, to "*show forth the Lord's death!*"

CHRISTIAN EXPERIENCE.

A Letter to a Friend.

God's dealings with me have been wonderful, not only for the royal sovereignty of his richest grace, but also for the manner of his teaching, on which I cannot look back without adoring my meek and lowly Prophet. He would have all the honour (and he well deserves it) of working out and also of applying his glorious salvation. When I was in trouble and soul concern he would not let me learn of man. I went everywhere to hear, but nobody was

suffered to speak to my case. The reason of this I could not tell then, but I know it now. Many Christian professors flocked about me, and courted my acquaintance, which became a great snare unto me. By their means I was brought into a difficulty, which distressed me several years. "I was made to believe that part of my title to salvation was to be inherent—something called holiness in myself, which the grace of God was to help me to: and I was to get it by watchfulness, prayer, fasting, hearing, reading, sacraments, &c., so that after much and long attendance in those means, I might be able to look inwards, and be pleased with my own improvement, finding I was grown in grace, a great deal holier, and more deserving of heaven than I had been." I do not wonder now that I received this doctrine. It was sweet food to a proud heart. I feasted on it, and to work I went. It was hard labour and sad bondage; but the hopes of having something to glory in of my own, kept up my spirits. I went on, day after day, striving, agonizing (as they call it); but still I found myself not a bit better. I thought this was the fault, or that, which being amended, I should certainly succeed, and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence, and exert all my strength. Still I got no ground. This made me often wonder, and still more when I found at last that I was going backward. Methought I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was Divine teaching, and that God was delivering me from my mistake in this way: so that the discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in and show me something of the glory of Jesus: but it was a glimpse only, gone in a moment. As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of gospel grace; and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work: the old leaven of self-righteousness, new christened *holiness*, stuck close to me still, and made me a very dull scholar in the school of Christ. But I kept on, making a little progress; and as I was forced to give up one thing and another, on which I had some dependence, I was left at last stripped of all, and neither had, nor could see where I could have, aught to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the Spirit of his grace, by resisting and perverting the workings of his love, this thing humbled me. I became very vile in mine own eyes, I gave over striving; the pride of free-will, the boast of mine own works, were laid low. And as self was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me these truths, which are now the very joy and life of my soul: such as,

First, The plan of salvation, contrived by the wisdom of Jehovah Alehim, fulfilled in the Divine person and work of Jesus, and applied by the Spirit of Jesus. The whole was so ordered, from first to last, that all the glory of it might be secured to the persons in Jehovah. The devil fell by pride; he tempted and seduced man into pride; therefore the Lord, to hide pride from man, has so contrived his salvation that he who glorieth should have nothing to glory in but the Lord.

Secondly, The benefits of salvation are the free gifts of free grace, conferred

without any regard to what the receiver of them is, nothing being looked at by the Giver but his own sovereign glory. Therefore the receivers are the ungodly—the worst of them, the unworthy, the chief of sinners; such as are saved freely by *grace*, through faith, and that not of themselves; it (namely, salvation by faith,) is the gift of God, not of works, lest any man should boast.

Thirdly, When I considered these benefits one by one, it was the very death of self-righteousness and self-complacency; for when I looked at the empty hand which faith puts forth to receive them—whence was the hand emptied, whence came faith, whence the power to put forth the empty hand, and whence the benefits received upon putting it forth?—all is of God: he humbles us, that we may be willing to receive Christ; he keeps us humble, that we may be willing to live by faith upon Christ received; and as it is a great benefit to have this faith, so it is,

Fourthly, A great, inestimably great benefit to live by faith; for this is a life, in every act of it, dependent upon another. Self is renounced so far as Christ is lived upon. And faith is the most emptying, pulling down grace; most emptying, because it says, and proves it too, "In me, that is, in my flesh, dwelleth no good thing;" and therefore it will not let a man see aught in himself, but pulls down every high thought, and lays it low in subjection to Jesus.

When I wanted to do any thing commanded (what they call duties) I found,

Fifthly, A continual matter of humiliation. I was forced to be dependent for the will and for the power, and having done my best, I could not present it to God, but upon the golden altar that sanctifieth the gifts; not the worthiness, not the goodness of the gifts, but the sanctifying grace of the great High Priest alone can make them holy and acceptable. How low did this lay the pride of good works; since, after all, they were viler than dung, unless perfumed with the sweet incense of Jesus' blood and righteousness. Here I learnt to eye him in all my works and duties, the alpha and omega of them; the life and spirit of all my prayers, and sermons, and hearing, and reading, and ordinances; they are all dead works, unless done in and by faith of the Son of God. Against this blessed truth, of which I am as certain as that I am alive, I find my nature kick. To this hour a legal heart will be creeping into duties, to get between me and my dear Jesus, whom I go to meet in them. But he soon recovers me from the temptation, makes me loathe myself for it, and gets fresh glory to his sovereign grace; and as all the great and good things which were done in the world, were done by faith, so all the crosses which were endured with patience, were from the same cause, which is,

Sixthly, Another humbling lesson. I find to this moment so much unbelief and impatience in myself, that if God were to leave me to be tried with any thing that crossed my will, if it was but a feather, it would break my back. Nothing tends to keep me vile in my own eyes like this fretting, and murmuring, and heart-burning, when the will of God in the least thwarts my will. I read, "The trial of your faith worketh patience;" the trial of mine is the direct contrary. Instead of patient submission, I want to have mine own way, to take very little physic, and that very sweet; so the flesh lusteth. But the Physician knows better. He knows when and what to prescribe. May every potion purge out this impatient, proud, unbelieving temper, so that faith may render healthful to the soul what is painful to the flesh. And as no cross can be endured without the faith of the Son of God, so,

Seventhly and lastly, There is no comfortable view of leaving the world, but by the same faith; "These all," who had obtained a good report in every age, "died in faith." On their death-bed they did not look for present peace

and future glory, but to the Lamb of God. Their great works, their eminent services, their various sufferings, all were cast behind their backs, and they died as they lived, looking at nothing but Jesus. He was their antidote against the fear and against the power of death. They feared not the cold death-sweat: Jesus' bloody sweat was their dependence. The dart lost its force on Jesus' side. The sting was lost in his corpse. Death stung itself to death when it killed him. There is life in its highest exaltation and glory, in not breathing the air of this world. This life, through death, Jesus entered on, and we enter on it now by faith; and when our breath is stopped, we have this life, as he has it, pure, spiritual, and divine. Because he lives it, we shall live it also. Yes, my dear friend, we, and you, and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be more humbled, and Jesus exalted more, we shall fall asleep in Jesus; not die, but sleep; not see, not taste death, so he promises us; but in his dear arms go sweetly to rest in our weary bodies, when our souls shall be with the Lord. And then we shall be perfect in that lesson, which we learn so very slow in this present world, namely, that from him, and of him, and to him, are all things: to whom be all the glory, for ever and ever. Amen. W. R.

RULES FOR DOMESTIC HAPPINESS.

"*Heirs together of the grace of life.*"—1 Peter iii. 7.

Heads of Families,—Do you wish happiness? Then *be* happy. It is a Christian duty. To be unhappy is to be disobedient. Do you want directions? The following are offered you in love.

I. Every day let your eye be fixed on God through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from him, and that you may use them to his glory.

II. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and to your own soul.

III. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shown and received.

IV. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard may, perhaps, be still the same, and the blame only attaches to you.

V. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect what God has borne with in you.

VI. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you will both be unhappy.

VII. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

VIII. When you discover failings which you did not suspect, and this you may be sure will be the case, make it your prayer that your regard be not diminished. If you are heirs of the grace of life, your failings will shortly be over: you will hereafter both be perfect in the Divine image. Esteem and love each other now as you certainly will then. Forbearance is the trial and grace of this life only.

IX. Forget not that one of you must die first; one of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart.

X. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! he can, and often does suspend our sorrows. Never pass a day without praising him for all that is past, glorifying him for your mercies, and trusting him for all that is to come. B. W.

DEATH OF JEZEBEL ILLUSTRATED.

2 Kings ix. 36.

A recent traveller has published the following facts, which are the most striking illustration we have seen of the death of the infamous Jezebel. The case is thus stated:—

"In March last, as I was repairing to the native village of Bustom, to survey a bridge which was thrown across the road, on my route from the station of Jellasore, on crossing the Soubunreeka river, my attention was attracted to a number of human skeletons, which lay scattered in various directions upon the white sands adjacent to the course of the stream. Upon inquiry I learned that these unfortunate relics were the remains of pilgrims who were on their road to the great pagoda at Juggernaut, and had been drowned two evenings before by means of a ferry-boat sinking with them during a violent north-wester. On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched, were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the Second Book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the palms of her hands and the soles of her feet. The former narrative may afford a corroborative proof of the rooted antipathy that dogs have to prey upon the human hands and feet. Why such should be the case remains a mystery."

Essays, Extracts, and Correspondence.

MEMORIAL TO THOMAS CHALMERS, D.D. LL.D., PROFESSOR OF THEOLOGY IN THE COLLEGE OF THE FREE CHURCH OF SCOTLAND.

Dear and honoured Sir,—The Dissenters of England have looked with the deepest interest on the great struggle which, for several years, under your leadership, has been going on in Scotland. The bulk of them, to be sure, knew little of the merits of the case as between you and the government; but the more intelligent part of them, while they thought you were legally wrong, were yet satisfied that you were scripturally right. The fact that the leading portions of the metropolitan press, the British Parliament,

and the courts of law, united in pronouncing your condemnation, had little weight with them. They felt that in whatever inconsistencies, real or apparent, your position might involve you, the principle in question was one of immutable, eternal truth; and their generous hearts rejoiced in the heroic determination with which you adhered to it. They and the conductors of their periodical literature, accordingly, refused an ear to those who impeached your motives and predicted that the day of trial would record your infamy. They calmly said, We shall see. That serious day arrived, and the issue confounded your adversaries. The conduct of the Protesting ministers was worthy of their cause and of themselves. It did honour to our age and country. It added lustre to the Christianity of Scotland. From that day to the present the Dissenters of England, looking on from a distance, have, on the whole, seen much in your course to approve. They *desired* to see nothing else, and therefore threw the mantle of charity over certain declarations of your revered and honoured self, and others of your brethren, which were not to their liking. They also embraced the earliest opportunities to give expression to their emotions of Christian esteem, admiration, and sympathy. By your appeal to their liberality you have tested the truth of their professions, and the report of your deputations, to say the least, is favourable to their sincerity. The representatives of your church have been everywhere received with something more than cordiality—with intense delight; our pulpits, our dwellings, our hearts,—all have been opened with gladness. Now, however, that your deputations have covered England and completed their work, there are several matters of high moment to which, as a further act of friendship, we respectfully invite your attention. We have abstained from doing this at an earlier period, lest, by so doing, we might, in the smallest measure, interfere with the success of your appeal, an act which we should have deemed ungenerous and ungracious; while, wholly to omit it, we should consider unfaithful to you, and unjust to the great cause which is dear to the true servants of Christ in both nations.

I. Your present view of Ecclesiastical Establishments is, to us, most unsatisfactory. Sure it is that no such establishment has ever existed since the introduction of Christianity to our world; and we think none such ever will or can exist. The idea is original; no portion of Christian men, so far as we know, ever dreamed of it. As a devoted disciple of Lord Bacon, it is not a little remarkable that such a theory should ever have been either originated or adopted by you. You demand State support; you resist State control. You would be independent stipendiaries! But until governments are bereft of reason, such bliss will never be consummated. If churches will have independence, they must sacrifice bounty. If they will have stipends, steeples, and status, they must kneel with meekness and subscribe—SLAVE! But,

II. Your avowed pretensions are more than unsatisfactory; they are somewhat alarming. You consider yourselves something more than stipendiaries. One of your chief coadjutors, Dr. Candlish, referring to the *Regium donum*, is reported to have said, "I believe I speak the sentiments of a great majority of my brethren in Scotland, when I say that a *Regium donum* is a boon which we would not on any terms consent to accept. Why should we consent to become State stipendiaries, and take the wretched pittance of a precarious annual grant, when we say that if justice were done us, we are entitled to the *whole civil rights* of the Church of Scotland? and we will not take an atom less."

To the understandings of Englishmen this language is wholly unintelligible. Our moralists and jurists know nothing of rights apart from duties. The State is the creator of your Established Church, and has surely a right to rule its own creature, and to settle the terms on which it shall receive sustenance and protection. Your doctrine of "civil rights" is to us quite unintelligible. The position of your church is, to our apprehension, simply that of a discarded servant, whose rights and duties expire together. But,

III. Your avowed purposes are even worse than your pretensions. Assuming your right, you are resolved, it seems, at all hazards, to act upon it. This determination has been avowed in terms not to be misunderstood, and on an occasion which could not fail to secure for the avowal the attention both of the government and of the legislature. Another of your most eminent men, Dr. M'Farlane, in his published correspondence with the Duke of Sutherland, thus speaks as the representative and advocate of the Free Church: "Bold as the position may appear, *I take it upon me to say for the*

Free Church of Scotland, that our object is not the overthrow of the Establishment. *We hold the Establishment principle* as strongly as when we were ministers of the Establishment. We hold that the *Church of Scotland has been robbed of its liberties! We purpose to go annually to Parliament with the claim of rights in our hands, and demand their restitution.*"

This is certainly very "bold;" but boldness is not the only quality of which this extraordinary announcement partakes; its impudence is unparalleled. It is sheathed in triple *brass*. We have been daily looking for the appearance of your "claim of rights" in Westminster, but have been hitherto disappointed. We hope matters may remain as they are; but should such a claim be made, it will be a signal for action to the whole body of the Dissenters both of England and Scotland. As one man, we and they will march forth to oppose you! Your claim has no foundation in justice. It is equally abhorrent from reason and from Scripture.

But we are reluctant to *believe* Dr. M'Farlane. We shall, therefore, leave his testimony, simply setting over against it the declarations of other two of your great men, each of whom, in his own line, has even greater weight than Dr. M'Farlane. Hear Dr. Macdonald: "The Established Church of Scotland is a God-dishonouring, Christ-denying, and soul-destroying church." Can such a man return to it? Hear Dr. Candlish: "The Church of Scotland is *wilfully*, and the Church of England is *ignorantly Erastian;* and both are mountains that must be *levelled in order to make way for a free gospel.*" Again, hear one of your principal laymen, Mr. Campbell, of Monzie, late M.P., who said in the midst of your assembly, and of that assembly's loudest cheers, "My course, as a seceder, is one of determined opposition to the Established Church; an opposition which will not stop short of using every Christian and constitutional *means of sweeping it out of existence.*" This is language befitting the occasion; and most sincerely do we wish God speed to the holy enterprise!

IV. But while we have a little hope from such men as Dr. Candlish, we are not without our fears. Can it be otherwise, when we hear him uttering such language as the following? "The Church of Scotland *is not an individual, nor an ordinary corporation. She is a kingdom; a kingdom, it is true, not of this world, but still a kingdom which the governors of the State, out of a regard, as we are bound to presume, for the glory of Christ, whose kingdom she is, have been pleased to acknowledge, and on which they have conferred certain immunities.*" Here is a great mystery. The Church of Scotland is "a kingdom;" a kingdom prior to her acknowledgment and endowment by the "governors of the State;" and she is a kingdom still! Although "disestablished," we are told that the Free Church is still "The Church of Scotland."

Now to say that this is folly, is saying little; it is arrogance; it is presumption; it is little short of impiety. Nothing can constitute any community of Christians the church of a country but its acknowledgment and endowment by the government of that country. The Free Church, so called, is in no respect whatever superior to the Dissenting communities around it. Those communities are, in all points, on a perfect equality with it; in some of the higher points superior to it. Each of them is just as much "a kingdom of Christ," just as much "The Church of Scotland," as it. We are glad to meet you as brethren on equal terms; but we will grant you no precedence, no prerogative. Airs and assumptions will be fatal to love, union, and confidence. If merits must be canvassed, we shall have no difficulty in establishing the claims of the Scotch Dissenters, both Independent and Presbyterian, to high superiority. If great praise be due to you, Dr. Welsh, Dr. Candlish, and your brethren, for *coming out* of the Establishment, is not far greater praise due to Dr. Wardlaw, Dr. John Brown, and Dr. Struthers, for having *kept out* of it? To them, as well as to you, the door was open, and the same bribe presented; and by advancing, they would equally with you have found their account in relation to emolument, influence, rank, and fame. These are facts, and they can be explained only in one of two ways. They had either more intelligence or more integrity. For the latter none will contend, and we are therefore shut up to the former. They clearly saw what had escaped your observation—the evil, both in principle and practice, of the Scottish Establishment; and conscience bowed to the decision of judgment. But let there be no strife on this point between brethren; better occupation awaits you.

You have asserted a great principle; now do, we beseech you, carry it out! Your work is only begun. Do look again at the New Testament, and by its standard test your Free Church ministry, your

fellowship, and your ordinances, both as to the manner and the frequency of their celebration. You contend that your Head is spiritual. Here then is the basis. On this you have only to build. If you leave things as they were at the disruption, it will be a lame and an impotent conclusion of an event big with hopes of boundless and immortal good. Very much depends on you individually; if you march onward, the camp will follow. To you, therefore, the Dissenters of England, and enlightened men of all nations, are casting an anxious look, in the hope that you will prove worthy of your position, and complete the work to which God, in his wisdom and mercy, hath called you. Admiration and praise, however, are now giving place to inquiry and reflection. You cannot, in justice to yourself, your brethren, and the cause of Christ, stop where the disruption has left you. Having burst your chains, you must commit to the flames the charter of your bondage! You must *reject or amend the Confession of Faith!*

Dear and honoured Sir,—The truth must be told you, and you must hear it. Either renounce the Confession of Faith, or else renounce your claim to consistency. You hold that book, *entire, unmodified, and unchanged, as your standard.* Nay, you and your friends professed, throughout the whole of your conflict with the State, to have been contending simply for the doctrines of the Confession of Faith. But if there is meaning in language, that book is utterly fatal to your claim of spiritual independence. Chapter xxiii., which speaks of the civil magistrate, in its third section, runs thus: "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath *authority*, and it is his duty, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

This is the law; and according to the plain common sense of Englishmen, it is a chain which binds the Scottish Church, hand and foot, to the pillar of the State! The officers of the army and navy are not more at the mercy of the crown than the Scottish clergy. Their courts ecclesiastical, and all their movements, are entirely under the control of the civil magistrate, the king or queen of England. Pretensions to perfect independence on their part, therefore, are not merely preposterous; they are scarcely compatible with right reason.

Here, then, is a work worthy of your character and position, to induce your brethren either to renounce this human standard, or to reform it. You, and you alone, have sufficient weight of character to encounter the prejudice which stands in the way of such an enterprise. Only bring to this undertaking the principles on which you constructed your work on "The Evidences of Christianity," and it will be a step towards the joint triumph of truth, honour, and consistency among Free Churchmen.

Again, we would urge on you and your brethren the necessity of special care with respect to the trust-deeds of your chapels. We would strongly dissuade you from the plan of a central body of trustees, which would be attended with serious evils. Let them everywhere be local. This will greatly conduce to render your institution vital and popular. Self-government suits the genius of Britons. But, above all things, we beseech you, as wise and honest men, so to settle the trusts, that *edifices built with your own money, and that of the English public, shall never fall into the hands of the Established Church!*

Lastly, no longer confine the election of ministers to male communicants. If the franchise is to be limited to one sex, then by all means let the high trust be committed exclusively to the female communicants. Taken as a whole, they have a far larger measure of the spiritual and moral qualifications necessary to its right discharge than their husbands, sons, and brothers. But we counsel you to admit them both, and to admit only them—only communicants. "Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

MEMORIAL TO THE ENGLISH INDEPENDENTS.

Brethren and Fathers,—Your labour of love in behalf of the Free Church of Scotland is now nearly completed; and

to that labour, all of you who have had the honour and privilege of sharing in it, look back with grateful satisfaction. Ye have done well in thus encouraging the hearts of men who have reflected such honour on their country, and whose glory, if they *carry out their principle*, will survive through many ages. There is, however, another class of Scottish Christians who have the strongest claim on your consideration—the Independents. The importance attaching to that community is far greater than most of us are aware of. The services they have rendered, during the last half century, to the Christianity of their native land, have never been duly appreciated amongst us, because they are most imperfectly known. It is difficult to appreciate them; it is hardly possible to over-estimate them. He who should describe the state of Scotland, at the close of the last century, and its state at the present time, and determine the extent to which the wondrous change has been owing to their rise, example, testimony, and labours, would establish for them a claim to the praise and admiration of every enlightened Christian patriot in England. There was a time when they with their Baptist Brethren, *alone* understood, held, and professed true principles, relative to the kingdom of Christ. The Presbyterian bodies, of all classes, held more or less by the Establishment principle. Their objections lay not against the existence, but against the abuses of a State Church; and on condition of what they deemed necessary reformation, most of them, probably, would have returned to it. When the Independents arose, the gospel was not preached by a great majority of the ministers of the Established Church. The mass of her clergy were mere worldly men, many of them wanting even in the decencies of a moral exterior. As were the shepherds so were the flock,—a mixed multitude, principally composed of ungodly men, for almost all who had any pretensions to piety had come out from among them, and entered the ranks of Presbyterian Dissent. It need hardly be said, that with respect to such men, the salvation of the world was no part of their concern. With here and there a feeble exception, the bulk of the youth of their parishes were utterly neglected. Of Missions, whether Home or Foreign, most of them had scarcely even heard, or heard only to ridicule them and their promoters. The various bodies of Evangelical Dissenters had likewise become the subjects of spiritual torpor. Truth demands this statement. Many, very many, both ministers and people, had little more than the form of godliness; its power was generally disregarded, and its practical working but feebly manifested. Everywhere the general exercises of religion were wholly confined to the Lord's day. Wesley described the case with too much truth in regard to many when he said, "The Scotch love the Gospel dearly on the *Lord's* day, but they must not be troubled with it on their own." Gospel ordinances were as a matter of course, in the Establishment, every where utterly prostituted; there being but little distinction between the "clean and the unclean," between those who "feared God and those who feared him not." The table of the Lord was generally accessible to all who chose to approach it, and Baptism was generally dispensed without the slightest regard to character. As a rule the Lord's Supper was observed only *once a year;* and in a portion of the Northern parishes, only once in two or three years. In the bulk even of the Dissenting Churches, the fellowship was of a very mixed character, and the observance of the Lord's Supper only annual.

Such was the state of religion in Scotland when Independency arose; and you can form but a very inadequate idea of the difficulties against which it had everywhere to contend. Armed with truth, however, and animated by a burning zeal for the glory of Christ by the salvation of men, they went forth everywhere preaching the word, the Lord working with them, and turning multitudes from darkness to light. On the highways, in the market places, throughout the Lowlands, over the Highlands, and among the Isles of the Northern sea, at all times and all seasons, they preached the unsearchable riches of Christ, forming churches, on New Testament principles, in many parts of the country. They also gave themselves to the work of Sabbath-school instruction; they diffused the spirit of Home and Foreign Missions; they insisted on the necessity of conversion for the Gospel ministry; on the necessity of conversion for Christian fellowship; on the duty of confining the dispensation of Christian ordinances to Christian men; on the perfect independence of each church, of all foreign control; and on the entirely spiritual nature of the kingdom of Christ. Through evil report and good report they held, and in all possible ways, propagated these great doctrines.

The opposition was great; it frequently arose to persecution. Churchmen and Dissenters, in many cases, poured upon them, their principles, and their proceedings, equal scorn. They were a "sect everywhere spoken against." But still "integrity and truth preserved" them. They held on their way, undismayed, till at length, by patient continuance in well-doing, they very generally put to silence the clamours of ignorance, prejudice, and party. Their principles, illustrated by their example, and sustained by their character, commanded attention, and compelled respect. A portion of their principles began to leaven the surrounding communities; inquiry was succeeded by reflection; conviction followed, and action completed the process. The whole of the leading sects have been more or less profited by their presence and labours. Their effect is not to be measured by the number of their churches, or of their members; neither by the numbers of superior men they have from time to time sent to England, to the Colonies, and to the field of Foreign Missions. No; of these things they are not without grounds of triumph in Christ, but they have other, if not higher things than these to glory in. They can cast their eyes over the nation, and look at the progress of the several Christian bodies in light, truth, and love, and with confidence say, Our debtors ye are. Yes; and while they look upon that mighty event on which the eyes of Europe and the world are now fixed, the disruption of the Scottish Church—they can boldly, truly say, this is the effect of a great principle, which, in Scotland, we were the first to embrace and propound, to propagate and defend. For many a year they were the *sole and only* Scottish witnesses for this principle. At length it was embraced, cordially and intelligently embraced, by the great Presbyterian bodies. These and the Independents on the one hand, and the Evangelical Church party on the other, began the memorable voluntary controversy. The conflict waxed hotter and hotter. The several voluntary bodies sent forth champions every way worthy of their cause, who so grappled with the understandings, and so pressed the consciences, of their Church antagonists, as to compel them at length to the avowal of principles which had made no part of their previous creed. The Voluntaries hemmed them in on every side, and forced them on to a position from which there was no escape unless by a path which men of truth, honour, and piety will rather perish than enter. While, therefore, the Free Church glories in her emancipation, she ought to inscribe first on the roll of her liberators—THE SCOTTISH INDEPENDENTS.

Men and brethren, these are facts of history; and we respectfully submit that with you they ought to become principles of action. Amid the fervour of your affection for your *new* friends, you ought not to forget your own brethren. Talk of the sufferings and sacrifices of the Free Church ministers in *effecting* the disruption! Such are only as the dust in the balance compared with the sufferings and sacrifices endured through nearly a whole generation, of a large majority of the Congregational ministers in *preparing* them for that disruption. In point of comfort, and status, Churchmen have simply descended from an elevation which they ought never to have climbed, and come down to a level with their highly respectable Presbyterian brethren; but the bulk of the Independent pastors were contented to live, labour, and die, far below it.

But the healing dispensation, the special calling of the Scottish Independents is not yet at an end. Their presence is now more than ever necessary. Let it not be forgotten that only *one* of their principles has triumphed. They have still much, very much to do, nay, they have still, in many ways, much, very much to suffer; and be assured that in some respects, and in many places, their difficulties are much increased by the late disruption. You are not to forget that in all its elements, principles, and operations, the Free Church *is* exactly what the Bond Church *was;* there is no general improvement, no spiritual change. Her fellowship is still as mixed and impure; her ordinances are still as indiscriminately dispensed, as generally and recklessly prostituted; there is still the same neglect of all provision for securing a converted ministry. It follows, therefore, that the spread of the Free Church is simply, as to spiritual purposes, the spread of the Bond Church, and inasmuch as a floating is capable of more mischief than a fixed battery, so the Free Church, in some respects, presents a more awful front to the churches planted on New Testament principles than the Bond Church. This is not theory; facts are being poured in upon us from all parts of Scotland in support of these very important views. A letter

received at this moment, thus speaks: "The Free Church, as a Body, are far more intolerant and persecuting to us Dissenters, than ever the Old Erastian Establishment has been. There is not one of them that will join with the Dissenters in all this locality, in any object, however good, although they have been solicited again and again. They do not, however, stop here; whenever they have the means of persecution in their hands, they use them as liberally as ever. Their communion in the fellowship of the church is as corrupt, even more so than the Old Establishment. The evidence of a credible profession is never thought of, far less required, for admission into their fellowship. The consequence of this is, that there are whole congregations who do not at all, even in one instance, give real evidence of conversion; the very idea they regard as ridiculous. While a few of their ministers preach the gospel in simplicity, and godly sincerity, many, many of them preach quite another gospel than the gospel of the New Testament. Are *facts* required to support these assertions? The Independent Church here, of which I am a deacon, while obeying the laws of Christ, have had occasion, during the last year, to exclude three members from their communion, who had previously given evidence of a total want of discipleship to the Saviour; all these three applied to the Free Church congregation here, and were immediately received into their communion, without the requirement of any evidence. While I saw it to be my duty to expose their inconsistency in this and other matters, I was threatened," &c. Now this is the general conduct and character of the Free Church in all country districts; and since it is so, I trust you will not feel offended when I say that you should be better acquainted with the real state of matters before you admit such as the quotation above, (referring to our last Number,) into your valuable Periodical; far less to encourage such a corrupt institution as the Free Church by contributions which the Nonconforming brethren in the Metropolis are so liberally doing at present. We consider that the Nonconformists of England should pause before they give their support so liberally to the Free Church as they have been doing; and ask themselves if there are not channels in which to make their liberality flow with more advantage to the cause of the Redeemer. The Free Churchmen are bearing down upon the Dissenters, more particularly the Independents, by every means in their power, and trying to weaken their hands. Now the Independents of England are just assisting all they can to support a church, which still holds the unscriptural principle of Establishments, and giving them all the countenance and support in their power, in order that they may crush and oppress the Independents of Scotland."

Now this, our last communication, is in perfect harmony with all the rest of our Scottish intelligence upon the point. We have hitherto abstained from communicating such facts as these lest they should mar the attempts making to raise funds for the erection of the New Chapels. We think our brethren deserve the aid they have received; but we cannot part from them without this explicit statement of our opinions. The abstract principle of an Establishment held by our Free Church friends, apart from its concrete practice, would be a comparatively harmless affair; but that practice is a matter of the most alarming character as it relates to the true kingdom of Christ and the salvation of men. They have yet much to learn and much to unlearn, on this subject. This is certain with respect to the vast majority of them. Of their noble-minded leaders, in many respects, we can hardly speak in terms too high; their characters we consider a sufficient guarantee for their steady pursuit of whatsoever things are "honest, just, pure, lovely, and of good report;" for in them, we sincerely believe, there is the love of "virtue," and the desire of "praise." But leaders, of course, are few; and for the great body of their clerical followers we cannot say much. One thing, however, is sure; upon the leaders will mainly depend the measure and the rapidity of their improvement; and it must henceforth become the business of the Dissenters to keep these leaders up to the mark. It is needless to carry on any farther contest with the Free Churchmen on the subject of the Establishment Principle. The elder men may safely be allowed to enjoy that barren vision; and we doubt not the younger men will one day become out and out voluntaries, and the amicable contest must, therefore, now turn upon the Establishment practice as opposed to Scripture practice. This will decide the question whether the late disruption is to prove an incalculable blessing, or a wide-spread curse to the country. The Free Church surely cannot rest where she is; she must

go on in the path of self-improvement and purification. But still we insist that even this will greatly depend upon the Independent and Presbyterian Dissenters; and in them we have grounds for confidence. They will not betray the cause they have so zealously and so ably served. It is then both our wisdom and our duty to draw nearer and nearer to them in Christian love. The United Secession Church is an enlightened and powerful body, and will prove one of our chief bulwarks. The Relief Presbytery, although less ancient and less numerous, is yet, perhaps, in proportion to its numbers, even more powerful than the United Secession for the defence of the truth, and for keeping the Free Church in check. Its admirable Periodical, the *Christian Journal*, has rendered, and is still rendering, most efficient service to the common cause. Its articles on the subject in the Numbers for the present year, are of great value. Its excellent contemporary, the *Scottish Congregational Magazine*, with equal ability, though, perhaps, with somewhat less zeal, is working vigorously on to the same end. Its "Calm Review," last Autumn, discusses the question with much force, depth, and comprehension; and sets a lesson the Free Church would do well carefully to ponder.

In conclusion, we think it right to say that we take the representations of our Scottish Voluntary brethren with some small abatement. They are, perhaps, too recently emerged from the dust and smoke of the late conflict, too near the movement itself, and too intimately connected with its real or its apprehended consequences, to see distinctly its moral grandeur; while we, on the contrary, are too far away distinctly to perceive its imperfections or deformities, which are neither few nor small; and in danger of losing ourselves amidst indiscriminate admiration. But with all the evils and defects that may attach to the disruption, it is still a glorious event. The good of it will live; its evils, we trust, will pass away. They have asserted the greatest of all great principles—that Jesus Christ is the sole Head of the church. In this a point of the utmost possible magnitude is gained; for this principle, duly carried out, will rectify every thing. As is the Head, so should be the members of the body. Granting, therefore, whatever can be alleged against the Free Church, we would give worlds to see all the Establishments of Europe in the same condition. Upon the whole, we sincerely rejoice in the aid that the Dissenters of England have given to her; and while with all frankness we have pointed out her faults in order to their correction, we have done it with the best feelings, and with the strongest desires for her welfare. So far as she is right, we bid her God speed! We shall certainly keep an observant, although a friendly eye on all her home movements. In order to this, from men of standing and character among our Voluntary brethren in Scotland, we invite accurate and full communications from time to time respecting her proceedings, both in town and country. But everything must be fully authenticated; for in this case, as in all that affects character, nothing anonymous will receive the slightest attention.

LIMITATIONS OF VOLUNTARYISM AND INDEPENDENCY.

At a time when the Voluntary principle is being brought into more prominent notice than formerly, and when the structure of society in this country seems strongly to favour Independency, it is pre-eminently desirable that correct information should be disseminated on these subjects. It does, however, appear to me that, on many points connected with them, much misconception still prevails, which it shall be my endeavour, therefore, in the following observations, to correct.

From the great tendency which has been so frequently observed in mankind to push things to extremes, many a valuable institution has severely suffered. It was not, therefore, to be expected that Voluntaryism and Independency should wholly escape the deteriorating influence of this unhappy feature of the human mind. Accordingly we find many persons, both amongst the friends and enemies of these principles, who are disposed to regard the terms which are used to designate them in their most extensive meaning, without allowing of the slightest limitation. This, however, is to commit a serious error; and when, as is very frequently the case, this error is permitted to influence the practice of Christians or Christian churches, many evils greatly to be lamented arise from it. Having recently heard of circumstances which have occurred in some churches of our order, and which must be deeply deplored by every one who is, from conviction, attached to our principles; and feeling thoroughly convinced, also, that they are not the

legitimate offspring of these principles; it has occurred to me that a few observations on the limitations of Voluntaryism and Independency might tend to correct the evils to which I refer. I shall direct the few remarks I have to make to three topics of inquiry. The first is,

How far the support of the gospel is voluntary? In entering on the examination of this question, let it be distinctly understood that we are not about to advocate any interference of the civil government for the support of religion. This we entirely repudiate. But there are many persons who can discover no medium between the endowment of religion by the State, and a mode of support which entirely exonerates them from all responsibility as to the amount of their contributions to this object, or even renders it quite optional to them whether they contribute at all. Far be it from us to give countenance to the system of doling out a paltry sum for the support of the gospel ministry amongst us, and calling it *charity*. What some frequently call charity, that we look upon as only an instalment of that which was due. But the supreme authority on all such subjects is the New Testament; let us then inquire what principles are there given for our direction in this matter. The support afforded to the ministers of the gospel is not *there* spoken of as a gratuity, but as "hire." "The labourer," says our Saviour, Luke x. 7, (speaking of those he sent to preach his doctrine,) "is worthy of his *hire*." And the apostle Paul speaks of ministers as having a right to support, and as being able to claim it from their people by the authority of God. He says, 1 Cor. ix. 6, 11, 14, "Have not we *power* to forbear working?" &c. . . . "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? . . . Even so hath the *Lord ordained* that they which preach the gospel should live of the gospel." So also Gal. vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." So far, then, from a minister's support being regarded in the New Testament as a gratuity, it is plain that those who do not contribute, if they are able, to the maintenance of their minister, are guilty of an evident violation of the law of God. But should any be disposed to object that the apostle supported himself by the labour of his own hands, let them again attentively read 1 Cor. ix. 6—14. They will then see that whilst the apostle chose, for reasons peculiarly relating to some of the first churches, "not to be chargeable" to them, he protests strongly against his practice in this respect being construed into a precedent; for, says he, 2 Thess. iii. 9, it was "not because we have not *power*" (to be "chargeable," ver. 8.) The Scriptures, then, speak of a minister's support as his "*hire*;" and show that for this he has a claim on his people, which is given him of God; yet how few ministers are comfortably provided for, and much fewer are they who receive any thing like an adequate remuneration for their services. Since it is plain, then, that the people are responsible to God to raise their minister a suitable support, (and I think that it will be made to appear presently that poverty is not generally the cause of inadequate provision,) the question naturally arises, How is the measure of responsibility which attaches to each individual to be ascertained? We shall not attempt to prove, though we think it appears evident from Scripture, that every Christian is bound to give to the cause of God to the full amount of his ability, according "as God has prospered him." But it would be evidently undesirable, in the majority of cases, for persons to contribute the whole of what they can afford to this single object. Some mode of apportioning to each his share of the responsibility seems therefore to be required. And I think, though it may be open to some objections, yet on the whole a more equitable plan could scarcely be adopted than the ordinary method of seat-rents. By this means every person pays according to the advantages he enjoys.

But this system has been adopted, and yet there is a large deficiency of revenue as the result. Doubtless there are some places where a sufficient amount could not be raised at all; and others where the greater portion must be contributed by a few individuals. But this last should never be the case where it can be avoided. Probably, however, in the majority of cases, much more might be done by the bulk of the people than is done; and I think that, in most instances, the deficiency arises, not from any fault in the system of pew-rents, but from the very defective manner in which it is carried out. There are many places, especially in the north of England, where the seat-rents are not properly collected, or where they are disgracefully low, and the deficiency of a miserably small salary is made up by subscription, when a much

ampler sum might easily be raised by the pew-rents alone, if properly managed. It is shameful and painful to hear of a congregation of two hundred people paying only about twenty-five pounds a year for pew-rents, and eking out a miserable stipend of seventy pounds to offer to their minister for his faithful and self-denying solicitude on their behalf—a sum which is much greater than many a minister receives, but such as many a respectable mechanic would reject as an insult if offered as an equivalent for his labour.

But now let us inquire what might be done, and what would be done, if affairs were properly conducted. The lowest average which ought to be paid for single sittings, except in very poor neighbourhoods, where the seat-holders are mostly agricultural labourers, is ten shillings a year, which is half-a-crown a quarter, or a fraction more than twopence-farthing a week—a trifle! less than many a labouring man puffs away in tobacco, or than the children of a poor family spend in sweetmeats. An average of half-a-crown a quarter would allow the sittings in any place of worship to range from three shillings and sixpence down to eighteenpence. Few are so poor but they might pay this lowest sum, of less than three halfpence a week. The case would usually stand thus:—a respectable mechanic would take two sittings for himself and his wife, for which he would pay a pound a year; his children would be in the Sunday-school till they could pay for themselves; persons in better circumstances would be able to pay for sittings for themselves and their families, at a higher price per sitting. The result of this would be, that in a chapel where there were two hundred sittings let at an average of half-a-crown a quarter, a salary of a hundred pounds would be raised without trouble for the minister. In comparatively few places, however, has any thing like this been done; *how, then, is it to be accomplished?* Let the deacons call a meeting of the congregation, and propose the plan to them, and read to them so much of this article as refers to this subject, and I think, in nine cases out of ten, the plan will be fully carried out, and a proportionate sum realized. But if the deacons are not men of spirit, is there no one in the congregation who can be prompted by a generous indignation on account of the poverty-stricken endurance of his affectionate and zealous pastor, to overcome any scruples he may feel against moving in the matter, and who will determine not to rest till, through his exertions, the disgrace has been wiped from the congregation? Let this be done, and the complaint of such disgracefully inadequate support of ministers will, in a great measure, cease. Above all, let it be understood that the Voluntaryism of the New Testament is not such as to exonerate persons from the duty of supporting the ministry of God's word amongst them; but it is such as renders them responsible to God for so doing, and not to the Civil Power. But whilst the duty of Christians to support their own minister is greater than their obligation to send the gospel to those who are destitute, yet *this* is not a matter of *irresponsible* Voluntaryism; for whilst the New Testament speaks of the "power" of a minister to be "chargeable" to his own people, its language is highly commendatory in reference to those who contribute to missionary objects and to the relief of the Christian poor. John says, in his third Epistle, verse 6, "Whom (the missionaries, verse 7,) if thou bring forward on their journey after a godly sort, thou shalt do well." And Phil. iv. 16—18, Paul speaks of the assistance afforded him from this church whilst preaching at Thessalonica, and whilst he was a prisoner at Rome, as "fruit that may abound to your account, . . an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." C. W. H.

MISTAKES CORRECTED; OR ENGLAND NOT THE SOIL FOR PRESBYTERY.

To the Rev. John Roxburgh, Dundee.

Sir,—Before us lies the *Dundee Warder*, containing a letter under your hand, addressed to the editor of that Journal, dated February the 17th, 1844, and purporting to be a report of the proceedings in England of the Free Church deputation, of which you formed a part. That deputation, it seems, "addressed public meetings, and preached the gospel in almost every town, of any importance, within the counties of Gloucester, Wilts, Somerset, and Dorset." In these counties it "held nearly thirty public meetings, and preached in about fifty pulpits." In that long and interesting document, which, upon the whole, does great credit to your feelings as a Scotchman, and your spirit as a minister, there are statements which have been read by Congregationalists, both in Scotland and in England, with surprise and regret. Among the

statements to which we refer are the following.

"I may observe that among many of the Independents, and also among not a few Baptists, both ministers and laymen, I *found prevailing a strong conviction*, not only of the necessity of a Central Fund, to enable them to carry the gospel into the poorer districts of the country, but also of the necessity of a REPRESENTATIVE ECCLESIASTICAL AUTHORITY, TO CONCENTRATE AND DIRECT THE EXERTIONS OF THEIR RESPECTIVE COMMUNIONS, AND TO MAINTAIN AN EFFECTUAL SUPERINTENDENCE OVER MINISTERS AND CONGREGATIONS. At Cheltenham, after a short account of the constitution of our Church, and the *powers and procedure of our several Courts*, I ventured the observation, that some of our friends in the South might with advantage adopt some of our ECCLESIASTICAL ARRANGEMENTS, and I was agreeably surprised to find the remark received with cheers by the audience, and also by the ministers on the platform. The same thing occurred at Gloucester."

Now, Sir, that your belief was the foundation of your testimony is indubitable; but we suspect appearances have deceived you. It is neither on the public platforms, nor in the parlour of polite hospitality, that you are to look for our real opinions. You say, "the public meetings were in every case enthusiastic —sometimes we could not describe them otherwise than as rapturous." Ears attuned to the sobriety of Scottish Presbyterianism were very likely to be carried away by Saxon acclamation. Our cheering, however, frequently proves nothing but our folly. The noise is, for the most part, in proportion to the nonsense. Nor can it be otherwise; this department of public business is chiefly managed by classes whose qualifications entitle them to their pre-eminence. They are very useful in their way; and so long as they are confined to their proper province—sound, not sense—the wisdom of the community need not interfere with them. Among ourselves they are quite harmless; but, as your letter shows, they may work mischief with respect to strangers. The parties who long for a "Central Fund to carry the gospel into poorer districts," seem ignorant of our excellent county associations, and of our great Home Missionary Society, an instrument adapted to cover and enlighten the whole nation, and to whose utility there is no other limit than its means.

The idea of a "Representative Ecclesiastical Authority to maintain an effectual superintendence over ministers and congregations," is, perhaps, one of the most alarming, and one of the most revolting that could be presented to the minds of the great body of the Nonconformists of England, both Baptists and Pædo-Baptists —and that alarm and that revolt both intense in proportion to the culture, intelligence, and piety of the parties. Individuals, indeed, pastors as well as laymen, may be found among us, who very imperfectly understand our principles, and who, consequently, hold them with a very slack hand; and with many such you have met; but you err egregiously when you take these as expressing our average opinion. We beg to refer you to the recorded statements of our Faith and Order; by these we abide, but we disavow all wayside declarations respecting either. We much admire the struggle your church has made for a great principle; but let not our admiration of that principle be confounded with admiration of Presbytery. We press this upon you the more urgently because of the somewhat ominous hint you give us, in the following sentence, when you say, "It is of infinite importance that the work, so auspiciously begun, should be followed out, —that, for a time, at least, there should be *annual deputations to England*, TO UNFOLD THE PRINCIPLES OF PRESBYTERY, *to plead the cause of our Missions*, to draw closer the bonds of union between the Nonconformists in the South and the Free Church in the North, and to invite annual deputations from them to our General Assembly, that we may observe the workings of our respective systems of ecclesiastical polity, borrowing what is good from each other."

Are not the terms of intercourse, here proposed, rather unequal? Assuming *our* wealth and ignorance, your own poverty and knowledge, *you* are at once to beg of *us* and to teach *us;* but you allow us to do neither. The extent of our privilege is, leave to travel, at our own cost, to Edinburgh, to be spectators of your proceedings, and to return the way we came. Hard measure this! We think it will be our wisdom, to save our money, and remain in our ignorance, till we can have it dissipated on more equitable terms. It is doubtful, indeed, whether one in a thousand of our people would receive the lesson gratuitously. England has already had enough of Presbytery. The Independents and Baptists

are quite satisfied with the plan laid down by the Apostles, which they find abundantly sufficient for all the purposes of life and godliness; and their desire is, not to improve upon the laws of Christ, but to observe them.

The real state of the case is now before you; you could not, therefore, have adopted a surer method of defeating the object you have in view—the promotion of union between your Church and us—than the publication of such views as those contained in your letter. They are unjust to ourselves, and they are grievous to our Scottish Brethren, of the same Faith and Order. Moreover they are not a necessary part of your cause. Our prayers are offered in your behalf, and our substance presented for your aid; not as Presbyterians, but as Christians. We have no wish to obtrude our principles upon *you*, and, as the staunch advocates of Non-intrusion, we trust you will observe a little forbearance, while with our whole hearts we say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

CHURCH PRINCIPLES.

No. I.

On every hand in these times we hear much of church principles. Certain assuming men glory aloud in the revival and spread of what they call church principles. These they recommend as the true remedy for all the evils and crimes of modern degeneracy; the licentiousness of liberty; the profane sectarianism of Dissent; the eager pursuit of wealth incident to extensive and active commerce; and the unbridled license of opinion generated by a free press, and an inquiring age. All these, and multitudes of similar and related evils, have sprung, according to these men, from the decay and neglect of church principles; and by the restored ascendancy of church principles alone can they be mastered and suppressed. On inquiring what these potent and sacred church principles, which are to work such happy results, may be, it is soon perceived that they are essentially the Papal pretensions and dogmas of the middle ages; and that the state of society they would restore, had they scope and power to work out their proper results, is the gorgeous, but, for the multitude, enslaved and degraded feudalism of those same much-extolled Middle Ages. In accordance with these principles, the church is a hierarchy; its ministers are priests; its ceremonies are efficacious unto grace and salvation; the civil powers are its instruments to enforce its claims and censures; its traditions authenticate, supplement, and interpret Holy Scripture, which, apart from these traditions, can neither be known to be Scripture, nor be understood by the people; it has all its prerogatives by virtue of an unbroken succession from the Apostles, in which no other body of persons can participate, and it is therefore the only true church; with it alone is the authority, presence, and grace of Christ; its ministers are alone his servants, and none but its members are the sheep of his fold. These claims are put forth with "much fair speech." Immense pains are taken to gild them over, and make them glitter before the eyes of the people. The utmost "art of the apothecary" is taxed to disguise the harsh and bitter taste of a potion poisonous to liberty and truth. But it will not do. By their fruits we know them. They were planted all over Europe for about twelve hundred years. They had time and space to produce plentifully their mature fruit. The nations gathered the disastrous harvest. They recorded their dismal experience for the instruction and warning of posterity; and all history must be falsified or forgotten, ere the world can cease to know that church principles first reared an enormous system of superstition, idolatry, and immorality, and then in defence of that system against reform or change added persecution to their elder progeny, and exhausted the utmost resources of violence and cruelty. Such church principles are frightful principles. They are the seed and sources of the great apostacy. They brought forth Antichrist; and now that he is old and decrepit, by them it is sought to "renew his youth." If this attempt is not to be dreaded, certainly it must be neither despised nor neglected. It may be defeated by the strenuous exhibition of a more excellent way, but supineness and unfaithfulness on the part of the friends of truth, may allow it a progress and success not easy to be afterwards checked.

Doubtless there are some true church principles. All just and right institutions have their root in some preceding truths. Out of these they grow. By these they are nourished. From these they derive their stability, their beneficial tendencies, and their harmony with the nature, circumstances, and interests of men. All governments and laws really

adapted to promote the civil rights and welfare of nations in this way, rest on equity, reason, and benevolence. These are their principles. Religious institutions, also, if they are truly divine, have deep root in eternal truths and mercies—they too must grow out of the great scheme of grace to man, and harmonize with its design and working. Now the chief truths on which church institutions rest, and the chief rules by which they are regulated, we call church principles. To search out these, to practise them, to witness and contend for them, is a department in the great modern effort to reform the Church of Christ specially chosen by Congregationalists. They share equally with other denominations in the struggle for doctrinal truth; but if they do not misunderstand their own position and testimony, it is their special vocation to labour and contend for church purity. This course they have found by long experience to be one of great difficulty to themselves, and of great offence to others. To pursue it with fidelity and yet with meekness—wisely to give this topic due and yet not excessive prominence—to make their church practice and spirit agree with their church theory—to pursue spiritually a course which by no fault of theirs unavoidably works its way into the regions of law and politics—to alarm and offend many good men who are their associates in testimony for sound doctrine, but who do not share in their desire for church reform—all this is felt by right-minded Congregationalists as a sore trial and great difficulty. Yet does it not at all move them from their course. This they believe to be as honourable as it is arduous, as necessary as it is difficult. In their view, a purified church is the only safe depository of sound doctrine. They hope that many who blame their testimony, nevertheless profit by it. They think they can perceive the influence of their principles far beyond the pale of their own churches. In the present aspect of the times, they seem to discern strong reasons for redoubled constancy, plainness and fidelity in their exhibition of truths, which are so much the more necessary in the degree in which they are unacceptable.

All the great church principles held by Congregationalists, are by no means peculiar to them. Several of the primary and most important of these truths they hold in common with other reformed and evangelical churches, but even of these they aim at a more thorough and consistent application in practice, and some others necessary to a complete system of scriptural church government they think peculiar to themselves. Let a brief exposition of some of these great principles be now humbly attempted.

The first great church principle held by Independents in common with many other evangelical churches, is, that Jesus Christ is the only Lawgiver to the church universal, and to the several branches thereof. This is fundamental. Here we commence. All other church principles grow out of this, are built on this. The universal body of the redeemed—the multitude already in glory—the militant body at any time scattered and mingled among men on earth—the countless additions, yet unborn, of the saints of future ages to the end of time, given ere it began to Jesus—of this church, truly catholic, Jesus is the Redeemer, Possessor, Lord. It is his. It is sacred to him, his purchase, his reward, his body. Of the several organized communities of this great host, formed among men for carrying on the kingdom of Christ, he is the exclusive and only King and Lawgiver, for they are not of this world, they have their origin from Him. The churches of Christ are not natural parts or institutions of human society in its fallen state. They did not spring, and take their origin from our first parentage in Eden, as did marriage, families, peoples, governments—the whole structure of natural human society, for which man's instincts, wants, and reason might be his sufficient guides, and for which his social compacts sanctioned by Providence might be his sufficient authority. On the contrary, Christian churches are supernatural institutions brought in by an after appointment of God, and having their very existence and origin in the person and mission of the Saviour Jesus. It may be that religious institutions of some kind, distinct from such as were only civil, would have been necessary in human society had it been propagated in innocence. It is certain that such have ever been found necessary in human society, as it has been actually propagated—fallen, yet recoverable—in that mixed state in which the conflicting elements of light and darkness, good and evil, have ever been blended. But this want, this necessity, be it what it may, gives no light, no warrant by which the peculiar institutions, Christian churches, could ever have been formed. Before the coming of Jesus there were religious societies in the world,

and some of Divine appointment; but they were not churches such as are ordained under the Christian economy. Even these were what God appointed, not what man contrived. Moses, in establishing the institutions of Judaism, was faithful as a servant, in ordering all things according to the pattern and instructions given him in the Mount; and in setting up the gospel church, Jesus, as a Son, over his own house was sole Lawgiver. It is certain that he asserted this principle and acted upon it. Before Pilate he testified, "My kingdom is not of this world;" it does not derive its origin, nature, resources, or laws, from man—from any human discoveries, powers, or authority. When, also, he sent his apostles to set up his churches in the world, he most distinctly asserted and acted on this principle. Their only warrant and rule for the establishment of churches was, "teaching their disciples to observe all things whatsoever *He* had commanded them." Their only hope of success, their only resources for their arduous work, were to be found in his presence and power. "Lo! I am with you always, even unto the end of the world." It is to be observed that the apostles were sent to set up Christian churches in nations wherein there were already not only civil governments, but religious institutions; yet they were to ask no man's leave, no man's help, for doing this,—a striking view of their mission, and a striking proof that the Christian economy, in its entire administration among men, properly rests on no authority, on no power, but that of its Divine Head. The first missionaries of this kingdom went boldly, under an immediate warrant from Christ, into the dominions of human monarchs, to establish these societies, unknown to them, and unauthorized by them. This the apostles did equally in their native land and in the Pagan nations where they were strangers, and could not but be regarded as intruders. What answer could they give, what vindication could they offer, when called to account for their proceedings, but only this, that they were fulfilling a Divine commission, and obeying a Divine Master? The whole transaction was from God. The churches, the societies they were establishing, formed the flock of Christ. Peaceful, pure, submissive in all lawful things, human governments need have no fear or jealousy of them. But, on the other hand, obeying a Divine revelation, acting under conscience to God, what they were doing, that they must do, would do, under whatever consequences, at whatever risk. In their churches they owned and obeyed a Master higher than the kings of the earth. What he appointed for them to do there, that they would do. Human powers could not enter there to alter or add to his ordinances. Were kings wise, they would perceive that Christian churches could only prove the strength and the blessing of their kingdoms. But should they be so foolish and so wicked as to persecute and destroy these churches, then, indeed, Christians would be the victims, but Christ would be the avenger. The whole originated with him; the whole is referred to him. No authority is regarded, no judgment or power is appealed to in the whole affair, but his only. All this bespeaks a kingdom properly Divine. The facts of the origin of churches prove that they had no lawgiver but Jesus. His authority, without that of kings, against that of kings, established churches in the earth. As it was in the beginning, so it is now. There has been subsequently no change in this. There has been no door opened by the Saviour for another power to come in and give law to his churches. Not by an immediate warrant, as the apostles, but by an intermediate warrant received through the writings of the apostles, do the servants of Christ still act in establishing churches in Pagan lands, or in reforming churches that have grown corrupt by admitting human authority in lands called Christian, or in withdrawing from corrupted churches that will not be reformed, and in establishing others more pure by them and among them. For such proceedings no principle adequate to justify them can be pleaded but this, "Christ is the only Lawgiver of the church; we are fulfilling his commands." Whether the principle is rightly pleaded and sincerely acted on are questions for his final decision. He is Judge as well as Lawgiver. On the controversies among his professed servants as to what is really his will, he at last will decide. Meanwhile the principle is unalterable—no original and supreme authority is to be regarded in the church but that of Jesus Christ—no subordinate authority that cannot produce express delegation from him.

Now, as the authority of Jesus Christ is sole and supreme for the setting up in this world of a spiritual kingdom, and for ordering the several societies by which the interests of that kingdom are to be promoted, as institutions quite distinct

from the commonwealths of mankind, so his power has always been found adequate to sustain and vindicate that supremacy. While necessary, it was so sustained and vindicated by miracles; it always was, and still is, so sustained and vindicated by Divine truths, gracious influences, providential interpositions, and human instrumentalities. This power has always been exerted in the degree in which this authority has been regarded, for the former is employed only to sustain the latter. In future ages this authority will receive a homage, this power an exertion as yet unknown. Meanwhile, whoever would engage the power of Christ in illustrious displays on behalf of his church, should aim to exalt his authority and his laws in the church to their rightful supremacy.

Fatal and presumptuous indeed have been the invasions of this sacred authority of Christ in his church, and of them all no others so presumptuous and fatal as those committed in his own name, and by pretended warrant from him. What dominations, titles, and powers have been assumed! What doctrines have been asserted! What rites and ceremonies enjoined! What exactions enforced! What weapons of violence and cruelty employed! How, in every possible way, has the kingdom not of this world been made to exhibit, in even an aggravated form, the worst evils of worldly kingdoms! By these awful consequences of usurping the throne of Christ, the truth of this primary church principle is established, painfully indeed, but firmly. Man is no more qualified than he is authorized, to make laws for the church of Christ. Human learning, wisdom, and power are here disqualifications, rather than the reverse. They generate maxims, passions, influences, all unsuited to the holy, peaceful kingdom of Jesus. The very attempt to make and enforce laws by human authority, which shall bind conscience, which shall interpose between Christ and his subjects, manifests a total want of perception as to the holy, awful nature of the Saviour's divine sovereignty, or a still more guilty and profane disregard of his majesty; while, on the part of Christ's servants, submission to such usurped authority is disloyalty to his, which ought to be sole and sacred in their eyes, even unto death. "We have no king but Jesus," is the motto and watchword of all his spiritual, faithful subjects.

A. W.

Biography.

GEORGE LAMB.

By the Rev. Thomas Hayward.

George Lamb was born in the village of Hollesley, on the 21st of March, 1777. His early days were spent in his native village, and there appears nothing at that time to have distinguished him from other boys by whom he was surrounded. At the age of sixteen or seventeen he came into the town of Woodbridge, where his mind underwent that change which stamped his character for the future.

In the year 1800 he became connected as a member with the Quay Meeting, Woodbridge; but almost immediately after, circumstances arose which led him to remove to Bungay. In this place he resided but a short time, yet sufficiently long to connect his name with the future history of the Dissenting interest in that town. When he went, no Sabbath-school had been established there. He had heard of their operations, though he had never seen them, nor enjoyed their benefit. The sight of some children running rudely about on the Sabbath excited his compassion, and he requested permission of his employer to gather them together, that he might communicate to them the elements of knowledge, in connexion with the word of life. The answer of his master (the late Mr. Prentice) was approving and emphatic. "Lad, if it is in thine heart, do it." He did it, and laid the foundation of the present flourishing Sunday-school in that place. He, however, was not destined to remain long there; Divine Providence directed his steps to Ipswich. Here he dwelt in the family of the late Mr. Conder, till an opening presented itself for entering into business on his own account. With the assistance of friends, he built a house, and commenced business in the immediate vicinity of the barracks, then building on the Woodbridge Road. At this place his energies and perseverance appeared very conspicuous. He prospered in his

efforts, and soon freed himself from all incumbrances.

His retirement from Ipswich was connected with a circumstance which was calculated to test his principles, and which, at the same time, strikingly manifested the watchful care of Divine Providence. Seldom, even in this world, does God permit his servants to lose by sacrifices which they are called upon to make in obedience to his command. It was so in the case of Mr. Lamb. To the general business which he carried on, he had, for the accommodation of the soldiers, added a bake office. In accordance with the usual custom, he, for some time, baked their dinners on the Sabbath day. In this he had always felt that he was depriving himself of a high privilege, and violating a positive command of God. For a time he suffered considerable anxiety before he could summon determination to act according to the convictions of his conscience. This was of course increased by his apparent condition. In that place he was prospering, but if there his prospects were blighted, so far as he could see, ruin would be inevitable. At length, however, the importance of his spiritual interests, and the authority of God, led him to form his resolution. He immediately issued a notice, and in proper time acted upon it. His apprehensions were soon realized. The master of the garrison called upon him, and stated that it was absolutely necessary he should attend to the men's dinners on the Sunday, adding, "that if he did not do it, none of the men should deal with him on the days of the week." This was a threat not to be despised; he knew that the officer had sufficient authority to carry it into effect. Still he was not to be moved. It had cost him much to form the resolution, but once formed, neither promises nor threats could shake his determination. It happened as he had feared, and a few weeks saw a prosperous business so reduced, that his situation became painful and embarrassing in the extreme. But now the kindness of his heavenly Father interposed, and an opportunity presented itself of returning to Woodbridge. The premises of the late Mr. J. Beaumont, situated on the Market-hill, were offered for sale. These he purchased, and established the business in which he afterwards became so well known. This, as far as can be ascertained, took place about the year 1810.

With the people of his adopted town he soon formed those connexions which were congenial to his frank and generous nature. His business greatly flourished, and he took his station as a respectable tradesman. In this position he might have continued, esteemed by those whose privilege it might be to have enjoyed his acquaintance, still comparatively unknown beyond his own circle. But in the same year circumstances occurred which brought him into notice, not with the county only, but with the whole country, and identified his name with the great cause of civil and religious liberty.

The late Rev. John Thompson, Baptist minister of Grundisburgh, had felt, with others, a desire to preach the gospel of life in the open air at Wickham Market, or in a house registered for that purpose. This desire he attempted to carry into effect. His doing so excited the persecuting spirit of some who were determined that things should remain as they were. The multitude were stirred up; a combination was formed to put him down; and the person whose house was first engaged felt obliged to retire through terror. This came to the knowledge of Mr. Lamb. He immediately felt that the cause of truth and liberty was in danger, and though belonging to a different denomination, with a noble resolution, which showed how much he was in advance of the times, he joined that excellent and useful man. His countenance and assistance did not consist in a mere cold approval, but he threw himself into the conflict heart and soul. At first there was an endeavour to draw him off by persuasion; then to affright him, by having recourse to the meanness of exclusive dealing, and his shop was accordingly put under the ban. But they had misjudged his character. He was neither to be frowned into wrong, nor driven from duty. Being convinced that his course was right, he persevered, leaving the consequences with Him with whose cause he was now identified. Not only did he attend with Mr. Thompson on the days of the week, but as that good man was engaged in his pastoral duties on the Sabbath, he, together with his friend and fellow-labourer, Mr. J. Jarrold, then of Dallingho, but now of Norwich, engaged preachers for that day, and accompanied them to the scene of interest. After much difficulty a house was purchased, and being rendered as convenient as possible, regular service was established. Often were the windows and doors broken, and sometimes the attendants were injured. But as was the case in the early

history of the church, the more they were opposed, the more the word of God grew, until the truth became firmly rooted in the place. But this was effected amidst the direst and most lengthened opposition probably known in England in modern times. The number of rioters varied from 2000 to sometimes more than 5000 persons. Excited by a most virulent hostility, their shouts, aided by an Indian gong, cows' horns, old kettles, &c., assumed a most terrific character. Means were employed to annoy the assembled worshippers which it would pollute these pages to mention; and females, for no other offence than wishing to worship God, were subjected to the most brutal insults. More than once the subject of this notice was in the midst of this fiendish rabble, with no other to protect him than the invisible hand of God. That this protection was effectual was to him a matter of gratitude; for though many blows were aimed at him with heavy sticks, and many stones and brickbats thrown, he never received the slightest personal injury. On several occasions his clothes were torn or spoiled, but this was not worthy to be mentioned in a cause so noble and important. He felt much more for some of the poor who assembled with them, and whose injuries could not be so easily repaired.

From the first there was too much reason to suspect that the rioters were incited by others, who had not courage to come boldly into the contest. At length, however, the matter became clear; for to encourage the multitude to deeds of violence, loaves of bread were given to them from wagons, and money furnished to provide that drink by which the passions became still more infuriated. Many times were rioters brought before magistrates, who refused to act. By this they were not only set at large, but felt themselves encouraged in their iniquitous proceedings; and the sword of justice was borne, not as a terror to evil-doers, or a praise of them that do well, but to protect the lawless, and to oppress the right. In the course of these hearings an incident occurred which showed the generous nature of Mr. Lamb, as well as the enlarged, and which are now universally deemed, correct views which he possessed. The magistrates endeavoured to reason with him, and stated that they had no feelings of hostility towards the Independents, who were respectable, and who occupied a standing in the town; but the Baptists, who were uneducated, and very intrusive, they were determined to put down. If then *he* would withdraw, every mark of respect should be paid to him and to the body with which he was connected: then the Baptists would soon be obliged to retire, and quiet re-established. The answer he returned ought never to be forgotten: "Gentlemen, I appear here, not for persons, but for principles. These are now trampled upon, and religion, associated as it is with right and truth, is endangered. I WILL NEVER RETIRE FROM THE CONTEST TILL THESE ARE REGARDED, AND LIBERTY TO PREACH AND TO WORSHIP SHALL BE ENJOYED BY ALL." Sentiments like these should be dear to every Christian's heart. For who *now* would dare to say he was wrong in the answer he thus magnanimously gave? Who will not rejoice that he did not retire, but that he continued, and obtained a glorious victory? A victory, not for himself, but for truth and for his country. It was not, however, easily obtained. Legal proceedings were prolonged, by tedious processes, through a series of years; numbers combining to tire out or ruin one. He yet, with a spirit worthy of his cause, adhered closely to them, and in every case obtained the triumph. It is proper here to note that his own solicitor's bill of £834, which, throughout the proceedings, he had no expectations but that he should have had to pay, was generously discharged by the Committee of the Society for the Protection of Civil and Religious Liberty, and the damages of the defeated defendants, which were laid at £200, were handed over to the British and Foreign Bible Society.

It now became evident that increased space was required, and it was further important that the successes which had been obtained, and the cause which had been established, should be rendered permanent. To effect this two-fold object, the present substantial chapel was built, and was opened on the 26th of December, 1826. This was of course a high day to Mr. Lamb. It was a triumph more glorious than ever was enjoyed by Roman general passing to the capitol amid the shouts of his fellow-citizens, crowned with laurel, and preceded by the treasures he had won and the captives he had made.

At an early period of his residence in Woodbridge, subscriptions were set on foot for the establishment of a school for the poor. It was to be a school for all, and no restrictions were to be imposed. No scheme could have been more con-

genial to his mind. For although he himself possessed but few of the advantages of education, he rose altogether above those jealousies which are often cherished by little minds. The very want which he felt stimulated him in his efforts to supply such defects in others. The proposal, then, to unite all classes in a work at once so noble and benevolent, engaged the warmest approval of his heart, and he, with many others, subscribed on these conditions towards the erection of a building for the purpose. For some time things went on satisfactorily. Some of known liberal sentiments took part in the management of the schools, and the children of Dissenters, as well as others, attended and enjoyed their benefit. But in the year 1818 measures were taken by parties then having the management of the institution to enforce the learning of the Church Catechism, and to compel the attendance of all the children at the church. Thus the very condition on which the school was founded was violated, and that which was designed to confer a universal benefit was made the instrument of High Church intolerance. Only a short time was given to the parents for consideration, and those who refused to yield were deprived of the benefits of the school. By this measure about fifty children were expelled, and would unquestionably have been left to run about in idleness, destitute of the means of instruction, and injurious to the whole community; but Mr. Lamb, with his characteristic energy, in conjunction with a few friends, first distributed them among some private schools in the town, and then proceeded to call a meeting of the inhabitants. This was held in the Town Hall, on the 26th of October, 1818; Mr. George Ely in the chair. A great excitement prevailed, and a large number of the friends of education, irrespective of sect or party, came forward. The meeting resulted in the establishment of the Lancasterian Schools, which were opened on the 28th of June, 1819.

In the year 1840 circumstances arose which induced the Committee to consider the propriety of erecting a building for themselves on freehold ground. This project arose chiefly from Mr. Lamb, and he forwarded it as one which would relieve them from the burden of an annual rental; but especially because it would give permanency to the institution. The present building was therefore erected, and it is pleasant to record that the last public act of his life was to meet some gentlemen of the Committee, of like liberality with himself, and by the handsome donation of £50 each, to pay off a debt of more than £300 which had burdened and retarded the operations of the school.

From what we have said, of the liberal and enlarged principles of Mr. Lamb, it must not be inferred, that he was indifferent to those doctrinal views of religion which he had adopted. He was a firm and enlightened believer in what are generally termed "evangelical sentiments." To these he strictly adhered, as to what he regarded the essential instructions of sacred Scripture. In them, and in a believing connection with the objects they revealed, he felt to be involved the present and future happiness of himself and fellowmen. As religion with him was not only a matter of duty, but of enjoyment too, his benevolent heart prompted him to do all he could to extend the benefit to others. Hence it was, that in every way in which conscience and liberty were not infringed, he was active in the diffusion of the gospel. Missionary Societies—both for home and foreign operations—found in him a liberal and zealous supporter. To the Bible Society he was ardently attached, and was very effective in the establishment of the branch society of this town. Of the Woodbridge Loan Tract Society, he was the founder. Long had the conviction pressed on his mind, that the religious destitution of his neighbourhood required an aggressive movement for its removal. Many would not attend the house of God, and it was exceedingly difficult to get opportunities of addressing to them the message of salvation. By small publications, left at their houses, they might be induced to read those momentous truths which they refused to hear. The publications of the London Religious Tract Society appeared to him admirably adapted to this purpose. For many years he was the secretary, and had the depository on his own premises: gratuitously giving to it much time and labour, as well as being one of its most efficient visitors. In the course of his visits for subscriptions, he called on a gentleman of high standing in the neighbourhood. He at first refused, as he thought the object of the society was proselytism. But Mr. Lamb, with his accustomed kindness and perseverance, pressed it on his attention, especially urging him to read a few of the tracts, which he had with him. This request was

so reasonable, that it could not be declined. Among those left, was one, on the work of the Holy Spirit, by the late Rev. Robert Hall. On the next visit of our friend, he was invited into the study; and after the usual salutations, the gentleman produced this tract, which he had marked very considerably in the margin, and manifesting deep feeling he said, with great emphasis, "Mr. Lamb, if this tract be true, then I have been all my life wrong. It is a subject which I have never understood, and therefore have never felt. As I suppose that you know something about what you have brought, I am anxious for a little conversation on the matter." They had conversation with each other then, and it was often after renewed. He was directed to the Sacred Writings, and the result was his conversion to God, and his open avowal of evangelical sentiments. But the benefit did not rest here; for several years after, Mr. Lamb had the high satisfaction of hearing from a son, who is now a Clergyman of the Church of England, that to that tract, in a great measure, both he and his sister, under the leadings of the Spirit, of which it spoke so lucidly, traced the views they held of Divine truth, and the hopes they cherished in relation to the future.

Few men understood more thoroughly the true principles on which Scripture fellowship is based; and none carried them out more fully. He tried them by the relation they bore to renewed man. And that they were adapted to his circumstances during his temporary abode on earth, and fitted in every way to promote his comfort, his holiness, and his usefulness, was his established conviction. In this he never faltered, but with increasing years came the increasing conviction that these principles came from God, and were destined ultimately to bless the world. Hence in the church of which he was a member, he was from the beginning of his career most active: fulfilling the description of the apostle, "Ready to every good work." That he was highly valued by his fellow-members, will be manifest by the fact, that he held the office of Deacon in the church for more than twenty-six years. During this time many changes occurred, but he continued to enjoy their confidence—"purchasing to himself a good degree, and great boldness in the faith, which is in Christ Jesus." By the poor members, and especially by the aged of the flock, he is remembered with the deepest feelings of affectionate gratitude. Never was a Deacon more loved, and more confided in by this part of the family of Christ, than was Mr. Lamb. No trouble or difficulty befel them, but they immediately sought his advice, and in no case in vain. Many are the instances in which both his money and time were devoted to console them in their trials, or guide them through their perplexities. In him, pure and undefiled religion received a living exemplification. "He visited the widow and fatherless, in their affliction, as well as kept himself unspotted from the world."

Towards the ministers, he ever cherished the most kindly feelings. No one more rejoiced in their success,—none sympathized more deeply in their trials. His heart and his house were always open to them, and they could not help feeling, that in him they had a friend, in whom they could thoroughly confide. Of the manner in which he rendered aid to them in their important duties, we have been furnished with an instance, as affecting as it is appropriate. On a very solemn visitation, by the death of one in a family, which statedly worshipped in the Meeting, he called at the house one evening, and addressing himself to both parents and the children, he urged the propriety of stated family worship. As the father did not possess decided piety, it was not to be expected that *he* would lead in prayer with his family, but our friend advised him to read a portion of Scripture, on such occasions, and to let his pious sons take their turn, in leading the devotions of the rest:—and, said our friend, "I will engage to-night, and having made a beginning, will depend on your continuing the practice." He did so; and it gives us pleasure to know, that the habit was persevered in, until the death of two of the sons, then of the father; and ultimately the marriage of the remaining son, broke up the domestic circle.

We now approach the closing scene of Mr. Lamb's useful career. He had lived his day, and had truly served his own generation,—and now, his Master was about to confer upon him his reward. As far back as the autumn of 1841, his health began to fail. About the month of October, he was attacked with slight paralysis, and from this he only partially recovered; being often the subject of numbness, and general debility in the system. There were times when he felt that these were premonitions, that his work was almost done, and his departure

was at hand. But at other periods the elasticity of his spirit was seen; he thought his strength would rally, and he then would frame his plans of usefulness for the future. His friends could see, that though his mind was as active as ever, he was frequently unable to do as he had been accustomed. No immediate fears, however, were entertained, but the hope was cherished that, with care, his continuance amongst them might be prolonged to a distant day. But He who has determined the times of men, ordained it otherwise. About the middle of September in last year, he was seized with a violent cold, accompanied with some symptoms of paralysis. These speedily subsided, and there was ground to hope that the attack would pass off as others had done; but the complaint assumed the characteristics of fever. Immediate danger was apprehended, and the sufferer himself expressed the conviction that the time of his departure was come. During the progress of the disease, he had not much opportunity of expressing the feelings of his mind, but what he did express was in the highest degree satisfactory, and consolatory to his friends. At one time, while the issue of the affliction appeared doubtful, his pastor affectionately reminded him, that his brethren had met together in special prayer on his behalf; he revived for a moment, and in a manner which indicated both his excessive weakness and the depth of his feeling, said, "I thank you—I cannot now speak much—I cannot think—I cannot pray—*but all is well.*" This sentiment he afterwards more than once repeated. His exhaustion was so great, and his disease of that description, that the mind was evidently affected by the weakness of the body. He could not rise to the possession of rapturous feeling, or to the expression of triumphant language; still there was a holy calm,—a confidential repose of spirit, which showed that he knew what he said, in the few words we have just cited. It was this which gave a melancholy pleasure to the few friends who watched his dying bed, and made them feel that

"The chamber where the good man meets his fate
Is privileged beyond the common walks of life,
Quite on the verge of heaven."

It was pre-eminently so in this case. For a long period he had had his conversation in heaven, and was ripe for glory. And all felt that he was going thither. Memory loves to dwell upon the scene, and though nature forces us to drop the tear, yet faith says, "Weep not for him; he is with his Lord, more active than he could have been here, and enjoying higher felicity than earth could give."

Such were evidently his anticipations, as the hour drew nigh. On the Wednesday night, as his assiduously affectionate niece and another attendant were sitting near to his bed, he appeared to awake as from a pleasing dream, and two or three times said, "It is a mercy,—It is a mercy,—Jesus is my friend." Placing an emphasis on the word *my*. On the Thursday he was evidently declining, but lay in a stupor nearly the whole day. On the Friday, the friends were summoned together, as there could be no doubt that his end was very near. The same stupor continued, but with more frequent intervals of consciousness. It was in one of these that took place the painful, and never to be forgotten scene, the separation between him and his beloved and deeply afflicted wife. We will not attempt its description, we leave it rather to be imagined. He felt it, and was for a short time excited. As far as he knew, he was about to leave a widow in a state of the most painful helplessness. But at length his faith rallied, and he resigned her to his God; and the issue showed at once the kindness and fidelity of that Friend.

In the course of the day, while the nurse on one side was wiping the perspiration from his brow, a tear stood upon his eye, and his pastor standing by, wiped it off, at the same time stooping, and gently speaking in his ear, "That he would soon be with God, who will wipe away tears from off all faces." Immediately he indicated his joyful recognition of the truth, by the nodding of the head, accompanied with a smile most characteristic of himself. Shortly afterwards he was asked if he was happy, and the affirmation was given in a similar manner. But about eight o'clock in the evening the nurse, seeing him revived, said affectionately, "My dear sir, how do you feel now?" He made an effort, and said with considerable distinctness, "I am happy, happy." These were the last words he spoke. But how important, how full of comfort to surviving friends! how instructive to all! "I am happy!" and this just in the very face of death, —the time which the worldling most greatly dreads, and the enemy of all others he has most reason to fear. It was not so with him. He was entering the dark valley, but the light of divine

truth was in his mind. "The rod and staff" of his God comforted and supported his heart.

"Like some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Such it was with our departed brother; gently, and in peace, he descended to the grave. He appeared to endure no pain, and at six o'clock on Saturday morning October the 7th, 1843, in the sixty-seventh year of his age, his happy spirit took its flight into the regions of blessedness.

The grief of Mrs. Lamb was so great that it brought on apoplexy, and next morning at seven o'clock she expired.

Church and State.

CHRISTIAN UNION CONSIDERED IN RELATION TO ECCLESIASTICAL ESTABLISHMENTS; AN EXAMINATION OF THE RECENT PUBLICATIONS OF MESSRS. OVERBURY, BICKERSTETH, AND DR. LEIFCHILD.

At the outset we must tender a word of friendly counsel to Mr. Overbury concerning the literary character of his pamphlet; and this somewhat ungracious task we are constrained to perform the rather because, on this point, all the notices which have passed under our eye are silent. We scarcely know whether he or his printer is deserving of the greater censure. Seldom, if ever, have we met so many typographical errors within the same limits; some of these are of the most egregious, as well as important character, and such as imply great negligence, or reckless indifference, where there ought to have been most scrupulous, most conscientious attention. Take an example: an extract from the fourth resolution of the Christian Union Society, adopted at Exeter Hall, is thus printed:—"At the same time it *declaims* the least compromise, of what is *consecutively* regarded as truth or duty, on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings;"—"declaims" for "disclaims," "consecutively" for "conscientiously," and a comma after "compromise" instead of "time," thus perfecting the nonsense; and the evil is aggravated by printing "*declaims*" in italics. These are blunders, or they are intentional acts. Of the latter Mr. Overbury is, of course, incapable; he is therefore entitled to the benefit of the former; but such carelessness in a matter of so grave importance, deserves the severest reprehension. It is an act of gross injustice to the body of educated and reputable men by whom, with incredible pains and labour, these resolutions were prepared. But such an amount of error in so short a sentence can hardly be explained on the principle of mere carelessness, without calling in the aid of superlative incompetence, or else an heroic determination to subvert the laws both of language and of logic. Of this we have frequent symptoms in the pamphlet. The following may be taken as specimens of sentences in illustration. "Of course we thoroughly concur in the duty and practicability of rendering the oneness of all true Christians in this view."—Page 9. "And we are of opinion, moreover, of the special 'duty' of rendering visible our union to Christ and his people in this way at this special time."—Page 10. "There are, in what we term religious circles, so many things to divert the eye of the mind from that self-recollection and self-examination which are so necessary to the existence and maintenance of personal religion."—Page 10. The very first of his six propositions, in the construction of which the utmost accuracy, both of thought and expression, might have been expected, is thus expressed: "The proposed union neither does not, and, in the nature of things, cannot render visible that real and essential unity which subsists among all the children of God." But we forbear; enough, we trust, has been said to show Mr. Overbury the necessity of more attention when he ventures upon his next public appearance. This alone is needful; for he is not wanting in talents and intelligence.

Dr. Leifchild opens with a clear and comprehensive statement of the subject, showing what he does not mean, and also what he does. It is *not* proposed to bring about an amalgamation of sects, to break up the partitions into which the church is divided, to interfere with the predilections or preferences of Christians for their own modes of discipline, forms of worship, and external rites. But by the meetings of members of different evangelical churches, in their several

localities, with their pastors and deacons, or those who sustain kindred offices, for worship and for addresses on points in which there is an avowed agreement, it is maintained that they may exhibit to themselves and others "their oneness in the faith and gospel of Christ." Dr. Leifchild holds that, "*in the first instance*," such a union might be pursued for its own sake, and that it will not be effected at present in any other way; but that, "when once thus effected, it will be readily made subservient to many valuable ends; and even for its *own sake only*, it will be found a blessed thing, and will amply repay our utmost efforts for its attainment."

After a good deal of able reasoning in support of this view, Dr. Leifchild sets forth the means to be used for effecting such a union, which are thus indicated:—Let it be the subject of earnest, *enlightened*, and universal prayer; let Christians *talk* about this union—with the *ministers* it will chiefly rest to carry it out; a candid and liberal attention to each other's literature; frequent interchange of ministerial services; the joint observance of the Lord's Supper by different communities and denominations; the schooling of the heart in devotion in order to its purification, and the excitement of the graces of the Spirit.

Such is the substance of the tract before us; and we think the object thus avowed must surely meet the approbation of every Christian heart. Then as to the means, whatever may be thought of their adaptation to this special end, they are, to say the least, harmless. Is it wrong to *pray* for that which formed the prayer of the High Priest of our profession? Is it wrong to *talk* of that for which it is right to pray? Is it reprehensible in *pastors* to promote the increase of brotherly love? Will it narrow the views or sour the spirit of one community to *commune* with the most exalted and purified minds of another? Will the inter-occupancy of *watch-towers* among the shepherds tend to work a spirit of discord among their respective flocks? Can evil possibly result from the celebration of the *dying love* of Christ? Can wreck to the church or woe to the world possibly proceed from Christians cultivating the spirit of devotion? To these questions the mass of the wise and good of every communion will make but one reply.

Dr. Leifchild has put the question in this pamphlet with much of his accustomed force, but we think that force might have been much augmented. The piece, as a whole, is wanting in depth and expansion; it makes little or no provision for objections, and it slurs over the grand difficulty —the Established Church. In the order of means, it places that first which ought to have been last, and that which ought to have been first—the profound, prayerful study of the Bible—occupies no place at all in this series, although we find under the sixth head the following noble passage, which comprises the whole philosophy of the subject. "It is the word of God that must bring us to unity. As fire is the test of all metals, and refines them from their dross, so all false opinions brought to the test of Scripture, whatever weight human authority had given to them, or gloss had been put upon them by human eloquence, yet being found wanting when brought to that test, consume and melt away, or take the lower place of mere human notions. The Reformation in Germany turned entirely upon this principle: 'The fathers must be tried by the Scriptures, and not the Scriptures by the fathers.' Then when Luther, aided by Melancthon, had made the Bible common by his translation, and announced the clearness and certainty of its truths, without the aid of commentators, then it was that the errors of Popery, one by one, lost their hold upon the minds of the people, and a oneness of sentiment and faith was given to the whole body of Reformers and their disciples everywhere, that vibrated at all points of Christendom, and put a newness of face on the kingdom of Christ. We, even in these days, have in some measure degenerated from the sacred oracles. We have had recourse to waters collected from the living fountain only in the receptacles in which human authors have deposited them, and where they are impregnated with the qualities of the fallible and fallen minds that have distributed them. We must drink these waters in greater purity, by retracing our steps to their source. We must make the new-coined ideas pass through the Divine mint again, to have the confused and broken lines replaced or corrected by the die that gave the original impression. This turning of all to the one system of truth, the one orb of light as it shines in the firmament of inspiration, instead of turning to it in its different and multiplied reflections from human mirrors, will have a tendency to harmonize our minds; even as a uniformity of motion in all the dials of a town can only be effected by setting them, not by the favourite standard that each might select, but all by the sun,

Let us apply ourselves everywhere to enforce the cardinal principle of the Reformation—*the intelligibleness and infallibility of holy writ.* This is the necessary duty that follows upon the one which has concentrated the energies of so many minds in the discharge of it during our age; namely, that of diffusing the Scriptures in all the idioms of human tongues throughout the globe. We must turn all eyes, with simple but supreme confidence, to the Bible, as we put it into all hands. It is thus that not only will the truth enlighten our minds and rectify our judgments, it will purge out of them much of their acerbity, and render them sweetly and affectionately disposed to each other. The Scripture will give birth to faith, and faith will send us back to try all by the Scripture again. These two principles, or rather one and the same in different forms, will inspire the life of the gospel into the soul, and this life will manifest its affinity to all who are similarly quickened by it. It will be to our religion what the social principle is to our common nature. The bond that unites to Christ will be felt to be all in all, and far stronger than that which unites us to any particular church or system of opinions. At least it will contain all that is essentially vital and important in that bond which unites us to our chosen fraternity. If we love them, and are united to them because they are Christians, then we must love and be united to others for the same reason. The additional attraction exercised upon us by our own party is not Christian if it nullifies the attraction of the whole body of Christ."

This one paragraph is a treatise in itself; it comprehends the whole subject. The study of this inspired volume is the primary means, under the guidance of the Spirit of God, of effecting union among his people; all other means, however important, are but secondary. Those specified by Dr. Leifchild are all good, and undoubtedly adapted, in their several measures, to promote the end. More closely examined the end itself, indeed, is only the last link in the chain of means towards the advancement of an external union. All that he proposes is not only most highly desirable, but, we think, easily attainable among all the true churches of Jesus Christ, and its pursuit is deserving of all possible energy of effort. We therefore consider Mr. James, Mr. Sherman, Mr. Hamilton, Mr. Noel, and Dr. Leifchild, entitled to the special thanks of the churches for what they have done. It is impossible to read in a right spirit such tracts as this of Dr. Leifchild, Mr. Hamilton's "Dew of Hermon," Mr. Noel's "Unity of the Church," and the addresses delivered at Exeter Hall, without incalculable benefit.

We frankly avow that we do not lay much stress on such demonstrations as that which took place at Exeter Hall, and which Dr. Leifchild for the present deems the *end;* but we think it hardly possible to over-estimate what he sets forth as the means. Such demonstrations cannot be frequent; continued repetition would be ultimate annihilation. Concourses upon every point are often doubtful data from which to argue. In the unparalleled rush which took place last summer, the rage for novelty had, perhaps, as much to do as the desire of union. Even flagellation itself, especially when self-inflicted, is not without its pleasures. It was a new thing in Exeter Hall for Christians of all sects to meet for the express purpose of self-reprehension. Still the vocation was not only harmless but profitable; but by no possibility can such exercises be either rendered general, or long-continued. The churches at large will never be brought to labour for union as a *process,* it must come down upon them as a *result.* The great error in this matter was the assumption that established churches could be comprised in this union. It was, however, asserted a dozen times over at the preliminary meeting held at the Centenary Hall, that no Union Demonstration would be at all effective, which did not comprehend the Church of England. This was declared, iterated, and re-iterated by men of piety and worth, of age and station; and it appeared to most, that such a comprehension was not more necessary than practicable. No doubt was entertained that when the day of meeting arrived, the platform would exhibit a full proportion of the Established clergy. These benevolent seers thought only of the men, and forgot the system—that system which gags every mouth, and fetters every foot, and fixes a gulf almost as wide as that of perdition, between its ministers and all the other servants of God in these realms. There were, indeed, not wanting some who saw the folly and prophesied the failure; their cool caution was met by gentle derision; but their prediction was realized in the event. When the hour—the testing hour—came, *he* only (with an attendant cipher) was there, who is in every place where man is to be served and God is to be glorified—

he whom no authority can silence, no chain can bind—*he* whose politics embrace the real good of all parties in the State, and whose charity comprehends the entire family of God—BAPTIST NOEL WAS THERE!

Well, the trial was made, and the experiment has failed; but the lesson taught by it remains—That the clergy never can be brought into harmony with the Dissenters. Dr. Leifchild, with a useless delicacy which spares names, and converts the singular into the plural, as if to aid the Church of England to escape in the crowd, asks—"But how are ecclesiastical bodies, whose constitutions are supposed to be unfriendly to union, to be moulded into a better form, except by the prevalence of a better feeling? Is it not confessed, that the right state of the heart has the best influence on the judgment and understanding? Does it not remove prejudice, promote candour, and set truth in its own clear light? Nor can men ever be brought to act rightly till they *feel* aright. Even right thinking is greatly assisted by right feeling. And as to the continuance of controversy, *in the present state*, or the bringing out truth fully on all points, what hope is there of this, till we are placed in better positions for understanding each other? Controversy itself would be more successful in the cause of truth, if a better feeling existed on all sides."

"Better feeling!"—What does the Doctor mean? Is not this bad "feeling" the fruit of these very "constitutions?" How can we improve the feelings of men who are *excluded* from us by these very "constitutions?" "*Better* positions for understanding each other!" The Establishment renders all change of "positions" impossible. We "understand each other" perfectly well. The strife on our side is the fruit of knowledge, not of ignorance. Whatever adds to the knowledge only increases the intensity of the conflict. But, in our own sense, we ask, with Dr. Leifchild, "What hope is there"—of harmony—"till we are placed in better positions for understanding each other?" Let Churchmen be brought down, or rather up to the apostolic level of Protestant Dissenters, and, by this single act, more will be done to produce a true feeling of Christian brotherhood than could be effected by as many Union Meetings as there are parishes in England!

But it is now time to hear Mr. Overbury, who sees nothing but folly, error, and mischief in the Union movement. He has framed his objections into six propositions, the first of which is thus expressed—"*The proposed Union neither does not and, in the nature of things, cannot render visible that real and essential unity, which subsists among all the children of God.*"

Under this head Mr. Overbury contends for much which none of the Unionists will deny. When were any of them heard say that they meant to substitute such demonstrations for the fruits of the Spirit? He tells them, however, that "The only way to demonstrate before the church and the world our oneness with Christ, and consequently with one another, is, to manifest it in our character and lives, by our holiness, heavenly-mindedness, strict integrity, Christian graces and virtues, and by entire consecration to him whose we are, and whom we serve."

Is this a discovery? Did the author of "Christian Charity," and the father of the movement, require this information? The American States were one in view and feeling, demand and determination, before the first Congress; but will any man deny that the Congress itself, and the celebrated resolutions passed by it, were a concentrated, a solemn, and a speaking public manifestation of things that were wide-spread, latent, and in some degree doubtful? The multitudes of the first believers at Jerusalem "were of one heart and of one soul;" but while they lived apart during the memorable period specified in the Acts, was not that union invisible? But when "all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all as every man had need; and continued daily with one accord in the temple"—will any man contend that their previous union did not acquire visibility, and, trumpet-tongued, proclaim that unity to all around? Was it not such visibility of expression which extorted the heathen exclamation, "Behold these Christians, how they love one another?"

The second proposition runs thus:—

"*The proposed Union does not tend to terminate, but only to keep in abeyance those differences of opinion and practice among Christians, which are a hindrance to the progress of the Redeemer's cause.*"

Has Mr. Overbury yet to learn how much the heart has to do with the understanding? Is nothing gained by lowering or even levelling the walls of prejudice? Is nothing gained by the inspiration of candour? When the mind of man is

brought into a state which greatly augments its capacity of understanding evidence, and of duly weighing it, is nothing done which "tends to terminate differences of opinion and practice?" Is there no more probability of a peace in the silence of a truce than amid the thunders, the darkness, the horrors, and the havoc of a cannonade? Then war for ever, such as wars have ever been,

> Despoiling, destroying, since discord began,
> God's works, and God's mercies, man's labours and man!

By the third proposition it is declared that,

"*The proposed Union presents a new and unscriptural test of discipleship, and favours defective exhibitions of divine truth.*"

The answer to this is, that the resolutions of the Union proposed no test of discipleship at all. The assembly it convened was composed of persons already tested according to the usage of their several churches. It was not the object of the Union to make, but to marshal disciples. Mr. Overbury is a Strict Communion Baptist, and seems to have found out a secret, which would often have been of great service to the apostles; but which eluded their sagacity. He calmly tells the Union that, "it must propose a test that will *admit* none but what are true Christians, and *exclude* none that are. Does the resolution referred to answer this end? No such thing. It affords no guarantee to the admission of *none* but true Christians, for an individual may assent to all the articles of belief laid down, and yet have that faith which is dead, being alone." A man who can thus reason, is not easily dealt with. Mr. Overbury himself, we presume, is the only man living who has devised such a test; *he* only, therefore, could have secured, in a great conventional assemblage, that, which even the apostles themselves could not realize in churches planted with their own hands. Besides, simplicity itself must see, that the object of the meeting was, not to test Christian character, but to combine credible professors of Christianity.

The fourth proposition asserts that,

"*The proposed Union sanctions unscriptural terms of Church Membership.*"

Now, this is really grievous. When will Mr. Overbury know, that the Union expressly deprecates all interference with the terms of church membership? He flings scornfully to the winds, the nobly catholic axiom of Dr. Leifchild, that "we should find no impediment to union in the church, which is not an impediment to salvation," telling us that, "we must not dispense with one ordinance of Christ, and maintain another. We must not reject transubstantiation and the wickedness and folly of the Mass, and cling to the *Popish rite of infant sprinkling.* We must not keep the Lord's Supper, and throw *Baptism* overboard."

Mr. Overbury, however, is sometimes right. He hits very hard at Established Churches, and so far renders good service; but he deals with their corruptions, rather than with their principles and persecuting spirit, which, apart from their corruptions, render Christian Union between them and Dissenters an impossibility.

The fifth proposition states that,

"*The proposed Union sets up a false standard of brotherly love.*"

The answer to this is brief. It sets up no standard at all; it only calls for the social exercise and public manifestation of the pre-existing and varying measures of love in the breasts of brethren. Here, however, Mr. Overbury, with a manly decision which does him much credit, gives utterance to sentiments which deserve the serious attention of Mr. Sherman and his Union brethren. Referring to the best class of the clergy, Mr. Overbury says, "We confess that we do not see how those good men are in a position to require their Christian brethren to hold fellowship with them, whilst they retain their *status* in a church, whose garments are dyed in the blood of the saints; whose communion is essentially corrupt and antichristian, and whilst they themselves maintain that the church to which they belong has a right to employ the strong arm of the law to compel their Christian brethren to pay for the support of a form of doctrine and worship from which they conscientiously dissent, and to punish them if they do not. 'National Establishments of Christianity,' says Mr. Mirams, in the lecture already alluded to, 'are inimical to union, because they place the disciples of Christ in unnatural and hostile positions to one another.' * * 'The compulsory support of the dominant sect, places fellow-disciples of Christ in the relation of oppressor and oppressed.' Should such an individual take upon him to recommend Christian Union, and he require me to manifest towards him all the tokens of Christian affection that I am prepared to reciprocate with my weak and unoffending Christian brother, I

should smile at him and say: 'Ah! it is very well for you, with the emoluments of a State Church on the one hand, and the sword in the other, to demand that I shall retract my humble testimony against your errors, by partaking with you of the symbols, or joining with you in the professions of Christian fellowship: but be so good first as to disconnect yourself from those enormous errors and wrongs with which you are identified; come and occupy the ground upon which Christ requires his disciples to meet: *one is your Master who is in heaven, and all ye are brethren;* surrender those too dearly acquired emoluments, throw away that sword, and present yourself to me, as I present myself to you, a poor sinner trusting for salvation alone in the Cross, and manifesting the sincerity of my faith by obedience to my Redeemer's will; come thus, and I shall feel it an honour and a privilege to commune with you. Till then it is a mockery, and insult, not so much to me individually as to the religion of the meek and lowly Jesus, which is wronged by you, to talk about Christian Union.'" This is a highly redeeming passage, and has done a good deal to restore our equanimity.

The sixth, last, and most awful charge, is, that,—

"*The proposed Union tends to subvert the independent government of our churches, and to establish a kind of ecclesiastical power unknown in the New Testament.*"

This is Mr. Overbury's climax. "The force of nature," as Dryden has it, "can no further go." We are at length confounded. For this charge we have no answer. The genius that discovered this, need despair of nothing. The philosopher's stone, and the perpetual motion may not be beyond its reach!

The "Serious Inquiry" is, as a whole, a piece of perverse ingenuity, not a little adapted to work mischief among simple-minded people. It has about it a cool keenness, a seeming caution, an apparent penetration, an air of high principle, and profound veneration for the authority of Scripture, calculated to carry away the undiscerning reader. On persons of sense, however, it can exert no influence. It, nevertheless, indicates abilities which, but for the blinding, confounding, freezing influence of strict communion notions, might be turned, with no mean effect, to the account of the Sovereign Ruler.

While Mr. Overbury views the subject through the refracting medium of water and the anti-christian principle of Strict Communion, Mr. Bickersteth views it through the medium of the Establishment; and the result, though different, is equally fatal to the interests of truth and of real Christian union. The second part of his volume considers the evils of disunion—the subjects of union—the sources of union—the blessed measure of this union—the growth of union among Christians—and the perfection of union yet to come. On these heads we have a great deal of excellent and edifying matter; but he never even approaches the main difficulties of the question. Referring to the Resolutions of the Union Meeting, held on June 1, 1843, he says, "The difficulty that I felt in such efforts is this—our practice should, if possible, rise to our profession, and our conduct be uniformly consistent. If Christians cannot, when pleading for their more distinctive peculiarities, feel for those who differ from them, such a real love and union as will keep them from speaking harshly even against their supposed defects, the union is not the full union of love, and does not rise to the direction, *let us not love in word, neither in tongue, but in deed and in truth.* While we are magnifying the excellences of our own system, and depreciating one to which we are hostile, setting in bright colours all our own fancied superiority, and in dark shades the defects in another, it is *utterly vain to make any call to union.*"

This witness is true. Mr. Bickersteth knows who *are* the doers of these things; we know who are *not.* This lecture would be very good were it confined to Dissenting communities; but it is utterly preposterous as applied to a carnal, corrupt, and persecuting Established Church. The "difference" betwixt her and us is not simply one of opinion, but of plunder! It is not merely a thing of discussion, but of incarceration! While Mr. Bickersteth's church displaces the Gospels by an Act of Parliament, which she enforces against us by the gleaming sword of the State,—breaking forcibly into our houses, seizing our goods, exposing them for sale in the market-place, dragging ourselves from our own fire-sides, and leaving us to rot in dungeons,—presenting the Apostolic Epistles, she commands us to love her "in deed and in truth!" For those who are the doers of such things to call on the oppressed for Christian union with them, were a cruel mockery! For those who are the victims of such wrongs to invite their oppressors to join in a public demonstration of mutual Christian love

and union, were the perfection of folly, or stupidity, or imbecility, or hypocrisy,—or all united!

Mr. Bickersteth, in the same page, adds, "There are, indeed, mighty impediments to this union; but the means which God has in store for removing them all are yet more mighty. Thus with regard to all the enemies of Israel, he says, 'Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains and beat them small, and thou shalt make the hills as chaff.'" He has not told us *who*, in this case, is going to thresh, nor who are the mountains that are to be beaten. According to the orthodox exposition, the former means the Church, and the latter the Dissenters. Now we must say we have had quite enough of threshing already. But if we must have more, let it be with the *old* instrument, not the "new sharp threshing instrument having teeth." No, not that! Not the Factory Education Bill, the loss of which Mr. Bickersteth so deeply deplores, and ascribes to Popery and "democracy!" According to Mr. Bickersteth, but for Dissent, which, throughout this book, he describes as "lawlessness," and associates it with Popery and Infidelity, things would go gloriously on. "The divisions of Christians," says he, "*multiply the difficulties of our national councils in providing for the Christian instruction and the religious education of the masses of our people, and almost wholly prevent vigorous, effective, and general efforts for accomplishing so great and all-important an object.*"

Let English Nonconformists ponder these words. Why does not the Rector of Watton call things by their right names? "Divisions of Christians" means Christian bodies dissenting from the Establishment. Let the "mountains" of Nonconformity and of Methodism be "beaten small," and the "councils of the nation" will convey the clergy, at rail-road speed, from Mount Pisgah to the Promised Land! Let the Dissenters of England, then, beware of all "new instruments," and especially of those with "teeth!" "Christian Instruction," "Religious Education," these are in the mouths of Churchmen not simply watchwords, they are a desperate, a deadly war-cry raised against Christian Dissent and British Freedom!

The conclusion, then, of the whole matter is, that all union such as that desired and specified by Dr. Leifchild, between Dissenters and Churchmen, is utterly impracticable, and that the pursuit of it is utterly preposterous; that the said union *is* practicable among all the great Dissenting bodies; and that the means specified by Dr. Leifchild, and all other means, ought to be most sedulously employed for its promotion. Nothing should be left untried to unite all that fear God among the Dissenters in one holy league and covenant against this colossal system of error, evil, distraction, division, and persecution,—a system which is arraying one half of mankind against the other! As a matter of civil policy, this is the *first* duty of every British patriot; as a matter of Christian piety, it is the *first* duty of every enlightened subject of the kingdom of Christ. The peace and welfare of the British empire demand it; nor is it less demanded in order to the spread of truth and righteousness among all nations.

Review and Criticism.

Letters on Protestantism and Nonconformity. By Sir John Bickerton Williams, Knt., LL.D., F.S.A. 12mo, pp. 174. London: Jackson and Walford.

The title of this book gives but a very imperfect idea of its true character, and hence, both for its own sake and that of the public, we wish it had been different. "Table Talk at Wem Hall" would have done very well. It is worthy to stand beside that of Johnson, Selden, and Luther. It is altogether a very remarkable performance; it is the most complete, compact, and conclusive defence of Nonconformity, and the best key to the character and history of the Puritans, any where to be found. Its matter is biographical, critical, historical, and polemic; its style natural, vivacious, vigorous, and varied. It displays an extraordinary amount of reading and observation in the department of Puritanical literature—an eye which nothing escapes, and a memory by which nothing is lost. It is a skilful

guide to the choice of books on this great subject, and a sage director to the right use of them. Had it come to our hands thirty years ago, it would have been of singular service to us; for it would have saved much wearisome, and not seldom fruitless toil. From the copious and masterly Preface we are gratified to learn that the Author intends to prosecute the subject in another form,—"to furnish an exhibition of Puritanism and Nonconformity in proof of the *goodness* which is allied to those principles." It is well when gentlemen of talent, learning, and rank devote themselves to such pursuits.

Infant Salvation; or, An Attempt to prove that all who die in infancy are saved. By David Russell, D.D. Royal 18mo, pp. 214. Glasgow: Maclehose.

Dr. Russell has been honoured of God to effect great things in Scotland for gospel truth and Scriptural Nonconformity. His "Old and New Covenants," his "Compendious View of the Original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ," and his "Letters, Practical and Consolatory," now in their fifth edition, have won for him golden opinions from all sorts of men. The work before us, which strongly partakes of the family likeness, consists of two parts—Arguments in support of the Salvation of Infants, and Answers to Objections. It is superfluous to say that the former are set forth with great ability, and that the latter are obviated as fully, perhaps, as it is possible to obviate them with our present lights—lights, however, which are sufficient to lead the minds of sorrowing parents to the most entire satisfaction. When it is remembered that a very large proportion of our race die in infancy, it will be seen that the piety of such an undertaking as this is not greater than its humanity.

Thoughts upon Thought. For Young Men. Royal 18mo, pp. 144. London: Snow.

"Thoughts upon Thought," a dry morsel, some will say. Not so dry as might be supposed. The faculty of creation can work wonders. The Dean of St. Patrick wrote a devout meditation on a broomstick. What wonders then may be looked for in that deepest of human mysteries—Thought! The work before us comprises three parts. The Responsibility of Man in relation to his Thoughts—The Government of the Thoughts—The Influence of Thought in the formation of Character. These heads are worked out with considerable felicity and originality in numerous sections. The book abounds in sound principles and useful observations, and well deserves to be made a manual by that most important class of society for whom it has been prepared—Young Men.

Sacred Biography: illustrative of Man's Threefold State: present, intermediate and future. By J. Smith, M.A. Royal 18mo, pp. 400. Glasgow: Gallie.

This volume consists of twenty-two lectures on the following subjects: Adam and Eve—Cain and Abel—Enoch—Noah—Job—Abraham—Jacob—Joseph—Balaam—Deborah—Ruth—Hannah—Esther—Family of Bethany—Timothy—Onesiphorus—Intermediate State of the Soul—Resurrection of the Body—Sameness of Character in Time and Eternity. From this it will appear that the outline is ample, and it is pretty well filled up. It is not stated upon what principle the choice of subjects is made; it appears, indeed, to have been quite arbitrary. Jacob, for example, is taken, and his father left. The selection, on the whole, is not happy. Of Onesiphorus nothing is known beyond Paul's casual reference to him, which supplies a good text, but, without the spider's aid, cannot possibly be formed into a biography. The book is very readable, and to a large class it will be both instructive and edifying. It is a pity Mr. Smith did not rest contented to use his mother tongue. "Panoramic," "Circumambient," "Mesmeric," and all such words, are unintelligible to the mass of those for whom this book is suited. It is, however, well written, and deserves a place in the Family Library.

Piety and Intellect relatively estimated. By Henry Edwards, Ph. D., D.D. Second edition, 8vo. pp. 476. London: Simpkin and Marshall.

This work has strong claims on public attention. Such productions are peculiarly seasonable in our day, when there is such a tendency to prize intellectual, to the disparagement of moral attainments.

The volume before us sets great store by secular knowledge, placing the pleasures which flow from it above everything earthly. But it compares this with religious knowledge, and shows the superiority of the latter in the comparative happiness it yields, and its influence on man's condition in the present life. It carries the comparison into eternity, where all comparison is quickly lost. It shows that the measure of heavenly bliss will turn, not upon the state of the intellect, but of the heart, as tested by its labours. It descants on the imperfections and limitations of human knowledge, and points to heaven as the sphere of its consummation. In the discussion of these high questions, a multitude of important collateral subjects are appropriately introduced, and more or less elucidated. The volume is interspersed with clear and powerful statements of the gospel, entirely free from all cant and enthusiasm. It is well adapted to all, but deserves the especial notice of young men addicted to intellectual pursuits.

The Hall of Vision: a View of Principles. A Poem, in three Books. By William Leask. Second Edition. London: Nisbet and Co.

Mr. Leask deserves to be better known. He is entitled to a high place among our juvenile poets. We greatly doubt whether Henry Kirke White is his superior. The quantity of their respective productions is much the same; each, too, has a principal piece, with minor poems. White's fame owes much to his hard lot, his early death, the patronage of Southey, and his being a Churchman. The views of Leask are more enlarged, and his feelings, while less intense, are more elevated. The third book of "The Hall of Vision," which is a superior performance, both as to its matter and its verse, has the following passage relative to the power of the magistrate, which shows the Author's opinion on the great question of our age.

"Let crimes of State from statesmen meet award,
And mental errors leave to mind's great Lord;
Let faction's din be hush'd by legal means,
And let Omniscience deal with moral crimes;
Let Cæsar claim his right to guard his throne,
And let his throne be built on rectitude;
But let immortal spirits feel the truth
That he who made them *only can decide*
In righteous retribution on their deeds."

The Hymn Book. Prepared from Watts and other Authors; with some Originals. Second Edition. 18mo, pp. 644. London: Ward and Co.

"*The* Prayer Book!" said Dr. Marsh; "let not the Bible be circulated without the Prayer Book." Now Dr. Reed comes forth with "*The* Hymn Book," and in his preface asks, "Should we not earnestly desire that, as we have *one Bible*, so we might have throughout our churches *one Book* of Psalmody? Would it not improve the sense and the sign of unity?" No doubt of it; and for this very reason, among others, the Congregational Union, at a great expense, prepared its Hymn Book, and published it in three different sizes. *That*, therefore, in the Union churches, is "*The* Hymn Book." It may not be the best that exists, or might be prepared, but such as it is, among the churches which compose the Union it is "*The* Hymn Book." Still Dr. Reed's idea is a good one. It is finely exemplified among the Wesleyans; and it might be exemplified among the Congregational churches. Why might not *they* have a Hymn Book as perfect as the combined talents and genius of the Body could make it, and sell it so cheap that it might be in the hand of every child of the largest family of the poorest man? In this way a vast boon might be conferred upon the churches; and such a book, at such a price, would quickly and completely drive the whole fraternity of adventurers, with their endless supplements, &c., out of the market, and thus "improve," as Dr. Reed so well expresses it, "the sense and the sign of unity" among our churches.

To the book before us, while we deny its claim to the title it bears, we concede almost every other claim that can be reasonably put up for it. It is nearly all that a hymn book requires to be; in matter, spirit, expression, variety, adaptation, it leaves little more to be desired. In fact, all such compilations must, to a *very large extent*, comprise the *same hymns;* so that a compiler's province is very limited. Failure is disgraceful; but success entitles to small praise. The adoption of one book for the entire community is an object much to be recommended.

CHARACTERISTIC NOTICES.

Select Poetry for Children; with Brief Explanatory Notes. Arranged by Joseph Payne, Denmark Hill School. Second Edition. 18mo, pp. 276. London: Relfe and Fletcher.

An excellent selection, well adapted at once to improve the understanding and the heart.

Sabbath Musings throughout the Year. By Mrs. COLONEL MACKAY. 18mo, pp. 164. Edinburgh: Johnstone.

FEW colonel's ladies muse like Mrs. Mackay. Happy they whose minds sympathize with such musings as these. They are evangelical in their tone, while they are varied in their matter, and calculated both to instruct, to comfort, and to edify.

Narrative of a Visit to Christian Brethren in Hamburgh, Copenhagen, &c. By JAMES HOBY, D.D. 18mo, pp. 140. London: Houlston and Stoneman.

FULL of interest to the friends of civil and religious liberty. Let Englishmen read this book and learn to value their privileges, while they pity and pray for their brethren of continental nations, under the so-called Reformation.

The Great Change: a Treatise on Conversion. By GEORGE REDFORD, D.D., LL.D. 18mo, pp. 162. London: Tract Society.

Appeal from the Church to the Hopeful but Non-professing Hearer. By Rev. HENRY EDWARDS, Ph. D., D.D. 18mo, pp. 160. London: G. and J. Dyer.

The Candidate for Christian Fellowship Encouraged and Directed. By THOMAS COLEMAN. 18mo, pp. 94. London: Ward and Co.

SELDOM have three small volumes, of equal value, been placed side by side. Read in the order which we have assigned them, they form a connected series. In point of merit, each in its own way, they are nearly on a level, and all highly excellent.

The Kingdom of Heaven among Children; or, Twenty-five Narratives of a Religious Awakening in a School in Pomerania. From the German. By CHARLOTTE CLARKE. 18mo, pp. 90. London: Wertheim.

A CHARMING little book, full of facts and incidents.

The Happy Transformation; or, the History of a London Apprentice. Third edition, 18mo, pp. 106. London: G. and J. Dyer

OF this book it may be enough to recite the opinion of Mr. James in his "Young Man from Home:"—"I should be glad if my notice of this little work should induce numbers of young men to purchase and read it."

The Christian's Charter; or, the Privileges of a Believer. By the late Rev. THOMAS WATSON. Sixth edition. 18mo, pp. 186. London: Book Society.

A MOST precious piece of old-fashioned Divinity.

Thoughts on Sacramental Occasions: extracted from the Diary of Dr. Philip Doddridge. 18mo, pp. 186. London: Religious Tract Society.

THE fact that this manual was penned by Doddridge, and is published by the Tract Society, is sufficient passport to the ends of the earth.

Memoir of the Rev. William Lindsay, of Letham, Forfarshire. Second edition, enlarged. Glasgow: Maclehose.

WILLIAM LINDSAY was both in mind and body a very small man, but in faith and love he was truly great. He was all innocence, simplicity and godly sincerity. He was one of the Congregational patriarchs of itinerant preaching, in which he laboured hard through a long life and was remarkably blessed.

Footprints of Popery; or, Places where Martyrs have Suffered. 18mo, pp. 100. London: Tract Society.

A HAPPY idea, happily executed; admirably suited to young persons. The illustrations are numerous and beautiful.

The Change necessary for the Enjoyment of Heaven. By the Rev. JOHN KELLY, with a Memoir of W. H. Lacon. By Sir J. B. WILLIAMS, Knt., LL.D., F.S.A. 18mo, pp. 72. London: Tract Society. Third edition.

THE Sermon is masterly; the Memoir full of tenderness and interest. The affecting inscription, which reveals the relationship of the parties, runs thus:—"To Mrs. Lacon, now a widow, as well as bereaved of her children, the third edition of a sermon and memorial, more than ever dear to her, is inscribed by her sympathising cousin, John Bickerton Williams."

A Catechism of Christian Evidences, Truths, and Duties. By the Rev. W. WALFORD. 18mo, pp. 36. London: Jackson and Walford.

CLEAR, correct, very comprehensive, and adapted to be exceedingly useful.

The Church Catechism, considered in its character and tendency, in a Series of Letters to a Clergyman. By the Rev. JOHN KELLY, Liverpool. 12mo, pp. 70. London: Snow.

Hints illustrative of the Duty of Dissent. By the Rev. THOMAS BINNEY. Fourth Edition. 18mo, pp. 54. London: Dinnis.

The Protestant Dissenter's Catechism. By the late Rev. SAMUEL PALMER. With a Preface. By the Rev. J. P. SMITH, D.D. Twenty-third Edition. 12mo, pp. 80. London: Jackson and Walford.

A State Church inconsistent with the New Testament. Twenty-ninth Thousand. 12mo, pp. 22. London: Dinnis.

The Errors of the Times. Nos. I.—VI. London: Religious Tract Society.

MR. KELLY has done noble service to the cause of pure and undefiled religion by this most masterly performance, which is alike distinguished by truth and by logic. The "God of churchmen's idolatry" is here completely demolished. There is no portion of inspiration on which the clergy have written so many "discourses," "lectures," and "lessons," as on this miserable piece of Popish divinity; but before another page be penned, we recommend them to read these Letters. The other articles under this head are all excellent and worthy of our most cordial commendation.

Letter to an Approving but Undecided Hearer. By W. INNES. 32mo, pp. 30. London: Dinnis.

The Church Member's Monitor. By the Rev. CHARLES MOASE. pp. 62. London: Dinnis.

The Work and the Reward. By the Rev. J. W. MASSIE. pp. 50. London: Ward and Co.

The Salvation and Faith of the Christian. By W. DAVIS. pp. 66. London: Jackson and Walford.

THESE are fine little books:—Davis says, "Believe and be saved;" Innes, "Confess and be happy;" Moase, "Obey and be useful;" while Massie animates, encourages, and impels the pilgrim onward to "the better land."

The Cry of Souls, and the Duty of attending to it. By the Rev. W. HIGGINS. 12mo, pp. 18. London: Ward and Co.

PRETTY well; but a wise friend would have said, "Think twice."

Three Sermons on Revivals of Religion. By the Rev. E. F. BODLEY. 12mo, pp. 36. London: Ward and Co.

DISCOURSES of a very superior character, and worthy of extensive circulation.

The Divine Authority of the Bible. By ROBERT ECKETT. 12mo, pp. 36. London: Pearson.

AN excellent piece, which ought to be distributed by thousands among young people.

Polhill's Essay on the Death of Christ. 12mo, pp. 33. Berwick: Melrose.

BEATEN gold! Worthy of the age (1673) it was first published in.

The Acquisition of Knowledge; a Lecture. By the Rev. W. LEASK. 12mo, pp. 24. London: Houlston and Stoneman.

WE very earnestly recommend this essay to young men. They will not soon find more that deeply concerns them in the same space and for the same money. Here they have the Way to Wisdom laid open for twopence!

The Church and her Ministers. By JOHN BURDER, M.A. 12mo, pp. 48. London: Dinnis.

A VERY valuable sermon, clear in statement, conclusive in argument, and much suited to the times which are passing over us.

The Constitution and Administration of the Kingdom of Christ. By GEORGE ROBERTSON. 18mo, pp. 84. Edinburgh: A. and C. Black.

A MANUAL of great worth; all but spoiled through execrable paper, printing, and getting up. While bearing the name of the first publishing house in Scotland, the imprint is "The John O'Groat Journal Office, Wick." As a set-off to the miserable interior, it is ridiculously bedizened with gilt edges! Notwithstanding its very forbidding appearance, we recommend it as a performance of extraordinary merit.

The Morning of Life; a Contribution towards the Advancement of Youthful Piety. By a Country Pastor. 18mo, pp. 138. London: Snow.

A SUITABLE companion to James's "Young Man from Home." Need more be said to commend it to all young people?

Kind Words: and more Kind Words. By UNCLE WILLIAM. 18mo, pp. 216. London: Religious Tract Society.

A MOST enchanting publication.

Sabbath and Day-Schools.

FRANCE: A WARNING TO THE PEOPLE OF ENGLAND.

A VERY valuable work has just appeared, entitled, "France; her Governmental, Administrative, and Social Organization Exposed, and Considered," which, on a variety of subjects, is fraught with much instruction to other nations. Among these, the ministry of Public Instruction occupies a foremost place. Under Napoleon, the education was military; after the Restoration, the schools were regulated by ecclesiastical discipline; at the Revolution of 1830, Louis Philippe promised that the freedom of the Press, freedom of Public Meetings, freedom of public instruction, and trial by jury should be the basis of the new Constitution. The faithless king deceived the country. Under the disappointment, after waiting a year, a society was formed by a few patriotic men for the defence of religious freedom and the freedom of public instruction. In May, 1831, a house was taken and a free school was opened for poor children. The Government sent a police commissioner to put an end to the lessons, and shut up the house. One of the chief promoters of the object prevailed with him to forbear, and he retired; but, on the following day he returned and ordered the boys to depart. On their refusal, he called in a police force, violently ejected the poor children, shut the room, and affixed his seal to the door! Legal proceedings were commenced against the founders of the school; they were tried, and, being found guilty on an old statute, they were fined! This law is still in force.

Guizot, Villemain, and Cousin have long been receiving praise which they ill-deserved. Two-thirds of the French population are in a state of gross ignorance! Seventeen millions of them can neither read nor write! Seven millions can read but imperfectly, and cannot write! Seven millions can read and write but imper-

fectly; and only three millions of the great nation are well educated. This is the fruit of Government interference with education.

Let us now see how matters have been managed. It was enacted that all the *communes* of France, in number 37,187, should support a primary school, or unite for that purpose with a neighbouring *commune;* and the number of those schools was fixed at 34,000. To support the entire machinery by an act of Guizot, a direct tax was imposed upon the *commune;* while the inspectors and sub-inspectors were appointed by the Minister of Public Instruction, and the rectors of the University—while the school-masters were appointed by these two parties and the committees. *No books were to be used in the schools but those authorized by the Minister of Instruction.* This was Louis Philippe's freedom of Public Instruction!

Thus the Government obtained an entire monopoly of education, and the enlistment of an army of 34,000 school-masters, at the expense of the *communes.* It was anticipated by those, who thus "framed mischief by a law," that the *communes* and general councils would not tax themselves to support a system of despotism, under the mask of education; and hence the law gave power to tax both the reluctant departments of the *communes.* No fewer than 26,000, out of the 37,187 *communes,* and many general councils, refused submission to the law; the cruel law was put in force, and they were compelled to pay the enormous sum of 3,300,000 francs, in addition to other taxes. To lighten this burden a little, the Government came with a grant in favour of education, amounting to half the sum granted to the "encouragement" of the opera; one-third of the "encouragement" granted to the studs; and one-fifth of the "encouragement" granted to the secret police! This was Louis Philippe's freedom of Public Instruction! Such, too, is Guizot's title to the gratitude of France, and the admiration of Europe as Minister of Public Instruction!

But there is another view of the subject which further tends to illustrate the wickedness of the king and his government. No less a sum than 9,580,000 francs, public money, is devoted to different classes of instruction, while only 1,600,000 go to educate the masses, and this sum chiefly spent on useless inspectors and sinecurists; while nearly 8,000,000, paid by the country, are expended on the education of the rich, of the placemen, of the sons of electors, and jurymen! Read the result in the fact, that in forty-eight departments, from 50 to 80 per cent. of the people can neither read nor write!

Englishmen! these are facts. The writer, who is known to us, is a Frenchman, a man of high talent and high honour, a distinguished patriot, and a writer most intimately acquainted with his subject. Be instructed by his mournful history, and read your duty in the misfortunes of his devoted country. Last year you were placed in the utmost peril; you were all but undone! By the mercy of God we just escaped the greatest calamity that ever befell our beloved land! Let us not only remember our mighty deliverance with grateful praise, but ponder our present danger. We are never so safe that we can afford to slumber. Our sleepless adversaries are continually watching their opportunity to crush first religious and then civil liberty, and to manacle the juvenile mind of the country. As the bulwark of our salvation, let us by every means, on every hand, diffuse the knowledge of letters, and of Him who is the fountain of wisdom. The enemies of human freedom never were, are not, never will be, the friends of sound education. They fear it; they hate it; they would give worlds to crush it! Our element is light—theirs darkness.

Obituary.

DIED, at Bungay, aged sixteen, John Paul Fisher. This lovely youth was the victim of consumption, which was attended with the usual deceptive appearances, which occasionally excited hopes of recovery. On Thursday, January 5, a new symptom of John's disease alarmed his watchful friends, and convinced them that he had not many days to live. He continued to experience great difficulty in breathing, but suffered little pain. On the following Saturday evening, when his mother (after a short absence) returned to his room, he said, "My brother has been having an interesting conversation with me on the best subjects; mother, I wish we had often

talked thus before." He paused, and then said, "This world is nothing to me now; the Lord has been graciously leading my mind from it." He seemed disposed to continue the subject, but the allusion to his approaching death overcame his sorrowing mother, and she was obliged to withdraw.

On the sabbath, his last on earth, he told a Christian friend, who frequently visited him, that now he could give up his "father and mother, and leave them," a proof that his mind was sustained by the consolations of the gospel, as his affections were deep, and his attachment to his parents very strong. A kind friend, who watched over John in his last days, asked him if he had lost the fear of death: he replied, "Not altogether, but I hope I shall." "Then," she said, "if this is your belief, I am sure you will." In the evening, as his father took a seat by him on the sofa, he looked earnestly at him, and said, "You have been a kind father to me, and I thank you for it." "Dear child," his father replied, (much overcome by this expression of grateful love,) "you must not talk so; I cannot bear it." It was on the following day (Monday) that his mind, which had hitherto been agitated by doubts and fears, first experienced that joy and peace which arise from a saving knowledge of Christ. Then he so vividly realized the important truth—that the justice of God is magnified by his mercy to the sinner who believes in Jesus, that being justified by the precious blood of the Lamb, he would be saved from wrath through him—that his mind was from that time kept in perfect peace, the peace which Christ gives, "which passeth all understanding." As his father stood by his bedside he saw a change come over his countenance, which produced the impression that death was near; he therefore said, "Dear boy, is all well?" Looking at him with a smile, he replied, "Yes." "Is Christ precious?" "He is ALL." In allusion to his answer to Mrs. K. on the preceding day, Mr. Fisher said, "Is the fear of death all removed now?" He replied, with strong emphasis, "Yes." The question was then asked, "Do you not love the Saviour?" He was too exhausted to answer, but took his copy of Dr. Watts's Hymns, which were by his side, and, turning to 150th hymn, 1st book, put his finger on the first verse:—

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore—
All are too mean to speak his worth,
Too mean to set my Saviour forth."

Some time after, perceiving his father in tears, he said, "Do not weep for me, I am happy." His brother entering the room, he was asked if he knew him; he replied, "It is my brother. Serve God, G., live near to him." During the course of the day he pointed to the 52nd hymn, 2nd book, and wished his father to read it to him: when he had read the first two lines:—

"Death! 'tis a melancholy day,
To those who have no God;"

he said, "Is that your case?" he replied "No, no." He repeated, after his father, the last two verses:—

"He is a God of sovereign love
That promised heaven to me,
And taught my thoughts to soar above,
Where happy spirits be.

"Prepare me, Lord, for thy right hand,
Then come the joyful day,
Come, death, and some celestial band
To bear my soul away:"

and then remarked, "That is beautiful." On Tuesday morning, as Mr. Fisher entered the room, John smiled sweetly, and said, "Dear father, I am so happy, you cannot conceive." "What makes you happy?" He replied, "An assurance that I am interested in Christ, and the presence of God with me." Extreme weakness and difficulty of breathing prevented him from conversing much; but his happy countenance indicated his peaceful state. The pastor of the church of which his parents are members, and other Christian friends, frequently visited him, and were both gratified and satisfied by his state of mind.

On Tuesday night, John conversed very freely with a kind friend who sat up with him. He remarked to her, "I am very happy; I shall soon be where pain and sickness and sorrow are unknown, where I shall be for ever with the Lord." She said, "An arm of flesh could not support you now, dear John, in the prospect of death." "No!" he replied, "God is my support." Mrs. B. then repeated two lines from a hymn:—

"Other refuge have I none;
Hangs my helpless soul on thee."

He said, "I want no other." He then told her of the conflicts he had sustained in his mind previous to last Monday, and how graciously God had then removed his doubts and fears, and how happy he had felt ever since; he said, "I have not had a doubt or fear: the enemy of souls has not been permitted to trouble me. I have peace in the prospect of death." His friend remarked, "God is a prayer-hearing God." "Yes," he replied, "and a prayer-answering God too; my father has often prayed for me, and his prayers are now answered." He afterwards said, "What would it be to have a dark eternity before me! But I am happy." "What a mercy," she said, "to feel that you have an interest in Christ." "Yes," he answered, with much earnestness. When she took leave of him, he said, "When we meet in heaven there will be no more parting." On the Wednesday morning, John said to his mother, "What a mercy that God is going to take me out of this sinful world. I had rather die and go to God." As his father was seated by him, he said, "Do you think there will be a funeral sermon preached after my death?" He answered, "I do not know; but if you wish it I have no doubt your desire will be complied with." "I have no wish on my own account," he said, "but it may be useful to the young; tell Mr. C. to tell the young and to tell them all, to serve Christ in the time of health." He repeated this message several times, as he feared he might be unable to speak when his minister came, and he was anxious to benefit his early companions. As the Bible was lying open, Mr. Fisher inquired if there were any particular passage he had selected for his funeral text; he said there was one descriptive of his state of mind, which, if Mr. C. had no objection, he wished him to preach from; it was the 27th verse of the 14th chapter of the gospel by John. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I

unto you. Let not your heart be troubled, neither let it be afraid."

All the remainder of the day, John continued in a very weak state, and at night was too exhausted to converse; but his attendants noticed him frequently engaged in prayer. The following morning was the last that dawned upon him. He began the day a suffering child of earth, but ere the shades of evening drew on, mortality was swallowed up in life, the last enemy was destroyed, and he had joined the innumerable multitude before the throne who have washed their robes and made them white in the blood of the Lamb. A short period before his departure, his father inquired if he was still happy; he calmly whispered, while his countenance beamed with peace, "Yes." After this, his mind appeared to wander slightly, but he was evidently still dwelling on the foundation on which his hopes were placed. He again referred to his favourite hymn, the 150th, and said, "The book will always open there." A light from heaven appeared to irradiate the dying scene: it was unlike a room of death; the sorrow of his beloved parents was for the time subdued by the blessed certainty they felt that their son was leaving them to enter the presence of God, to be for ever safe with the Redeemer. About one o'clock, his spirit took its flight to heaven.

*** See an interesting memorial of this youth, published by Jackson and Walford.

Poetry.

THE CROSS OF CONSTANTINE.

By Lady Flora Hastings.

"Conquer in this!"—Not unto thee alone
The vision spake, imperial Constantine,
Nor, presage only of an earthly throne,
Blazed in mid-heaven the consecrated sign.
Through the unmeasured tract of coming time
The mystic cross doth with soft lustre glow,
And speaks through every age, in every clime,
To every slave of sin and child of woe.

"Conquer in this!"—Ay, when the rebel heart
Clings to the idols it was wont to cherish,
And, as it sees those fleeting boons depart,
Grieveth that things so bright were form'd to perish.
Arise, bereaved one! and, athwart the gloom,
Read in the brightness of that cheering ray,
"Mourn not, O Christian; though so brief their bloom,
Nought that is worth a sigh shall pass away."

"Conquer in this!"—When fairest visions come
To lure thy spirit to a path of flowers;
Binding the exile from a heavenly home,
To dwell a lingerer in unholy bowers;
Strong in His strength who burst the bonds of sin,
Clasp to thy bosom, clasp the holy cross!
Dost thou not seek a heavenly crown to win?
Hast thou not counted all beside as loss?

"Conquer in this!"—Though powers of earth and hell
Were leagued to bar thee from thy homeward way,
The cross shall every darkling shade dispel,
Chase every doubt, and re-assure dismay.
Faint not, O wearied one; faint not; for thee
The Lord of Righteousness and Glory bled,
And his good Spirit's influence, with free
And plenteous unction, is upon thee shed.

"Conquer in this!"—When, by thy fever'd bed,
Thou see'st the dark-wing'd angel take his stand,
Who soon shall lay thy body with the dead,
And bear thy spirit to the spirit's land;
Fear not! the cross sustains thee, and its aid
In that last trial shall thy succour bring;
Go fearless through the dark, the untried shade,
For sin is vanquish'd, and death hath no sting.

"Conquer in this!"—Strong in thy Saviour's might,
When bursts the morning of a brighter day,
Rise, Christian victor, in the glorious fight,
Arise, rejoicing, from thy cell of clay!
The cross, which led thee scatheless through the gloom,
Shall in that hour heaven's royal banner be,
Thou hast o'ercome the world, the flesh, the tomb:
Triumph in Him who died and rose for thee!

SONNET TO THE NONCONFORMISTS OF ENGLAND.*

Children of those to whom your country owes
Its boasted freedom; who, in troublous days,
Held forth God's simple truth before the gaze
Of mitred tyrants; and, with ceaseless blows,
Smote the foul man of sin;—the light that throws
O'er this fair land its bright and healing rays,
Was kindled by your sires; oh! feed its blaze,
And prove the martyr-blood that in ye flows.
Nor deem that yet the holy strife hath ceased;
Arouse ye from your slumbers long and deep,
Let not the spirit of your fathers sleep;
The might of Babel hath revived; the priest
And wily despot their leagued bands prepare;
Go forth and vanquish them by faith and prayer!

Whitby. J. Buchannan.

* Occasioned by the intelligence of the renewed French aggressions on Tahiti.

Religious Intelligence.

WEST BROMWICH.

The services connected with the ordination of the Rev. William H. Dyer, late of Shrewsbury, and formerly of Highbury College, as pastor of the church and congregation assembling in Ebenezer Chapel, West Bromwich, recently under the care of the Rev. J. C. Gallaway, took place on Tuesday, February 27. The Rev. S. Jackson, of Walsall, commenced the morning service; the Rev. T. R. Barker, Classical Tutor of Spring Hill College, Birmingham, delivered the introductory discourse; the Rev. J. Raven, of Birmingham, proposed the questions to the church and minister; and the Rev. J. E. Richards, of Wandsworth, offered the ordination prayer, The Rev. G. Redford, D.D., LL.D., of Worcester, delivered the charge; and the Rev. J. Hammond, of Handsworth, closed with prayer. In the evening, the Rev. J. G. Pigg, B.A., of Wolverhampton, read the Scriptures and offered prayer; and the Rev. J. A. James, of Birmingham, addressed the church and congregation from Nehemiah vi. 3, "I am doing a great work, so that I cannot come down." The Rev. B. H. Cooper, B.A., minister of Mayers Green Chapel, West Bromwich, implored the Divine blessing on the solemnities of the day.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION: OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE BRITISH MISSIONS CONNECTED WITH THE UNION.

The Committee of the Congregational Union of England and Wales announces, with much pleasure, that it has secured the services of the Rev. H. F. Burder, D.D., of Hackney, as Chairman of the next Annual Assembly, and of its adjourned Autumnal Meetings.

The Meetings of the next, or Fourteenth Annual Assembly, will take place on Tuesday the 7th, and Friday the 10th of May. It is expected that they will be held, as last year, in Crosby Hall, Bishopsgate-street. They will commence at nine o'clock on the morning of each day. The business proper to the Union must be, as far as possible, transacted on the morning of Tuesday, in order that some hours of the morning of Friday may be devoted especially to a meeting, in support of the Central Committee on General Education, to which all subscribers to the Education Fund will be invited, in accordance with a resolution adopted by the Conference on that subject held in December last.

It is hoped that a numerous attendance of brethren—devout, united, and vigorous in spirit—will render the transactions of the Fourteenth Annual Assembly of the Union equal or superior to those of any preceding Assembly in interest, benefit, and importance.

In our last Number, the promotion of the prosperity of the entire denomination was represented as one great object of this union of the Independent churches of England and Wales. Let a second important object of this union be now considered—namely, fraternal correspondence with other evangelical bodies of believers; a most important branch of Christian unity and fellowship; a mutual recognition, on a wide scale, of brotherhood in Christ, distinct, impressive, and elevating. No words can surely be needed to show that this is an object truly great and good.

That the great body of evangelical Christians on earth should be separated into distinct communities, differing somewhat in doctrine and more in discipline—having distinctive names and peculiar attachments—unavoidably involved in mutual controversy, and in practice unable to keep quite clear of a party aspect and a party spirit—this separated state of the evangelical churches is variously regarded by different minds. By some it is denounced as throughout schismatic and sinful, and as entirely depriving every such separated body of Christians of the character and privileges of a church. By some, it is regarded as a sore evil—to be tolerated by men, and forgiven of God, only on the ground of the incurable infirmity of man at his best estate. Others may think truth, liberty, and charity better secured, more widely extended by the peaceful separation of the differing from each other, and by the gathering together among themselves of the agreeing, than by any conceivable mode of forming Christians of all nations, ages, and opinions into one visible, uniform society. They may even think, looking thoughtfully over ecclesiastical history, from the earliest times to the present, that the great Redeemer's prayer for the real and affectionate oneness of his church on earth may thus be better accomplished than by any attempts to bring all Christians to think exactly alike, or to bring them, while not all thinking alike, into any universal uniformity of government and fellowship. Thus some will condemn, and some will deplore the existing separations of Christians, while others will at the least consider it a fact for the present unavoidable, yet capable of good use, and to be therefore turned to the best account by Christian wisdom and love.

Indeed, the separations of the great Christian family seem putting on visible tokens of perpetuity. The various distinct bodies produced by the age of Reformation seem likely to be perpetuated by the age of Revivals and Missions. In our own country, every evangelical denomination is consolidating itself for permanence. Every such body of Christians is rearing edifices, establishing institutions, putting forth a literature,

and making efforts for both improvement and extension, which, whatever is intended, cannot but work for duration. On the continent of Europe, the same course will doubtless be pursued, whenever the happy age of religious revival and liberty shall arrive for the wasted and torpid cause of evangelical religion in all the churches of the great Continental Reformation of the sixteenth century. In America, colonization in the first instance, and wonderful growth since, have reproduced in the fresh vigour of a second youth, and in the wide extension of a new and free empire and a boundless region, all the principal types of evangelical religion produced in Europe at the first Reformation and in its subsequent struggles. Whether those various characteristic differences originated in national and political, or in theological and disciplinary causes, offshoots from them all were rent from the parent stock by the rude hand of persecution, which the kindly care of Providence carried to America and planted there. Huguenot and Lutheran, Reformed and Moravian, Presbyterian and Congregationalist, Baptist and Wesleyan,—all have sought and found in America a soil and a scope which have secured at once their extension and their perpetuity. Modern colonization is doing precisely the same work in Canada and Australia, in Southern Africa and in the Western Indies. Missions are still more widely, and no less surely, performing the same work in every Pagan empire or race under heaven. It is a sublime and joyful sight to see every British community of evangelical Christians in full activity and strenuous effort to plant its missions in every clime, and to extend Christianity under its own opinions and forms among every race of idolaters, barbarous and civilized. The truly Christian mind exults at the thought. When more sober reflection takes the place of triumph and delight, it cannot but be perceived that for good or for evil, or for both, we are propagating our differences as well as our agreements, our distinctive peculiarities of doctrine and discipline, no less than the great truths and blessings of the common salvation. The principal of these differences, too, have their root in what lies very deep in human nature, and in things inseparable from human society. Authority and liberty, which are the parents of them all, are permanent wants of human society, invariable passions of the human mind, and the constant influences under which truth is investigated and opinions are formed. Even man and truth, the church and the world, must all be transformed ere we can cease to have differences of sentiment; and whether it is better that force should suppress, or liberty secure the avowal of cherished convictions, let reason decide, let experience witness. Nor let it be overlooked that denominational differences are becoming more decided and active, not less so. The various bodies of Christians are in every way acting more than they formerly did on their several distinctive views, and for their several peculiar interests—a course, which all present probabilities indicate as likely to be still more decisively pursued in future than it is now.

Such is the state of the great family of evangelical believers. The men of this age did not commence, nor can they terminate it. That it guarantees great good is certain, for it promotes liberty, energy, truth, and purity in the entire Christian commonwealth. That it occasions great evil must be acknowledged, for of it come strife, bitterness, folly, and presumption. What shall be done? Surely the response of wisdom is, "Obtain as much occasional fellowship, as much mutual recognition as possible among the great bodies of believers who most agree in the essential principles of evangelical truth." The basis for such intercommunion is very broad and firm; the spirit for such fellowship is very extensively felt; the advantages of such mutual recognition will be invaluable.

So thought and felt the founders of the Congregational Union of England and Wales. Their language was, "We want our churches as a body to speak the language of love, to hold out the hand of fraternal salutation to other great bodies of our fellow-believers. It is true we have diffused incidental fellowship with them already. We co-operate with them, and they with us, in some great benevolent enterprises. All this is good. Let it go on and increase. Still let our pastors and those of other fellowships exchange pulpit services; still let them meet in the committee-room and on the platform; still let their members and ours be found occasionally at the table of the Lord in the breaking of bread with churches not their permanent home. But all this is done by individuals in their personal capacity—by great numbers indeed, but still by individuals acting for themselves. All this we approve. We so much approve it that we want more of the same thing. A higher and more impressive, a more public and solemn testimony to the same spirit of love, and to the same bond of unity. Cannot church speak to church, and denomination recognise denomination in amity and brotherhood?" This the Union has attempted. By delegation, by correspondence, by declarations, holy fellowship on a large scale has been sought, and with good success. More of this should have been done. More will be done. Our churches have sanctioned nothing in other churches which they deem errors. They have placed themselves in no position inconsistent with their own liberty and independence. But this they have done: They have said, "Each of our churches is in itself complete for its own government and communion; yet all our churches are parts of, and unite to form a common fellowship—a community—a denomination. But this community or denomination we own to be but a part of the great Christian family—one of a brotherhood of evangelical denominations. In the several churches, Christian recognises and communes with Christian; in the Union, church recognises and communes with church; in more enlarged intercourse, denomination hails and embraces denomination." The way to heaven.

HOME MISSIONARY SOCIETY.

It would be gratifying to the Directors if they could do justice to the missionaries of the Society and to the cause of Home Missions, without exposing the conduct of others. This, however, they cannot do. Nor would it be proper to conceal from the public certain tendencies and effects of High Church principles in districts of the country, where either no decided public opinion exists, or where it is almost crushed by priestly and aristocratic influence. It is in those parts of the country where there is little information, either secular or religious; where there is a dominant church, unchecked by vigorous and respectable nonconformist churches, that error has

its chief seat, and where the introduction of truth, by the agency of Home Missionaries, has to meet with the most formidable opposition—an opposition unalloyed by the common amenities of life, resembling rather the overbearing and anathematizing spirit of the Vatican, than the spirit of Christianity. The extracts which follow these observations are not to be considered as extreme cases, but rather as specimens of what is experienced on most of the Society's stations. In giving these, there is no desire to excite indignation against men, but rather to expose that system and those errors, whose tendency is to produce the measures to which we refer. The men who can deliberately believe in an exclusive priesthood—in apostolical succession and baptismal regeneration—may very easily persuade themselves that they are doing God service by the exhibition of what may be called arrogance, intolerance, and bigotry. And if these unhappy fruits appear, even in men apparently amiable and sincere, what are we to expect of those, whose naturally overbearing and ambitious disposition is unchecked by aught of Christian humility or spiritual religion.

Yet this opposition, formidable as it is, is far from being the most painful which our agents have to meet with. Even of those clergymen, who are reputed to be evangelical in sentiment, there are some so far infected with the same spirit, as to connect with the defence of the church catechism and the assertion of sacramental efficacy, a refusal to have any intercourse with them as ministers of religion; and who thus, in their infatuated adhesion to a corrupt church, set men at nought, whose real piety they are obliged to acknowledge, and whose personal character they dare not impugn. Instead, therefore, of having a large body of clergy coming out publicly to denounce Tractarian errors—to defend the doctrines of the Protestant churches, and encourage attempts to diffuse those doctrines—they allow the darkness to remain, and rivet the chains of bigotry around many minds not accessible to their more worldly brethren. To say no more, they are assuming a fearful responsibility at the present time; and in the rural districts, especially, are separating themselves from the sympathies, the confidence, and the respect of all other Christians.

The extracts that follow will show how essential to the very existence of truth in certain districts of this country, are the operations of institutions like our own. At this moment, while the reader is perusing these lines, there are hundreds of such districts in England, where there is *no* counteraction by the living teacher to the most deadly errors. Surely, if missionaries cannot be sent immediately, some plan should be adopted without delay that will carry the gospel, by *lay agency*, to any cottage and hamlet in the form of Bible and tract distribution, and Scripture reading. We are happy to say, that an organized attempt has been made to do this in one county, the result of which we shall most probably give next month. To increase every kind of evangelical agency is the duty and privilege of Christian men. We lay facts before them from time to time, and by so doing we fix on them the solemn responsibility of doing the work of God in "their own—their native land." The Home Missionary Society is willing to co-operate with them in this holy cause. Its plans are in active operation, but it must receive additional help, or the income this year, which closes on the 30th of April, will be nearly 1,500*l.* short of the expenditure—thus exhausting a large portion of the late Mr. Hill's legacy, which it had been agreed to reserve for great emergencies. Already the Directors have had to give up stations, and to decline a large number of most pressing applications for assistance. Amidst all this pecuniary shortcoming, the conversion of sinners is going on, for "the Lord's arm is not shortened." The enemies of truth are defeated in their efforts to stop its progress. Our confidence is still in God and in his people.

Case of Puseyite intolerance and arrogance. From the Journal of a Pastor, aided by the Society.

I stated three months ago, that there appeared a better state of feeling towards Dissenters than I had seen for a long time. This was perfectly true. I am sorry to say the seeds of opposition must have been, even then, secretly growing up against us, or they could not so soon have ripened, as in the present instance. These seeds have been sown by a Puseyite clergyman, not of the parish, but of the neighbourhood. It appears some jealous-minded church people have made it their business to bring him acquainted with the prosperity of our Sunday-school and congregation. This was done because he was lord of the manor, and owner of several cottages here, which are occupied by some of my congregation. This clergyman began his intimidations and threats at Christmas last, by the means of his wife, who called on one family, in whom I had taken a great interest, especially the children, scandalized our cause, and abused Dissenters in general. But when she found she could not prevail to the extent she wished, she left very angry, saying, her husband should come, and compel her, with the family, to leave the chapel, or the house. Not long after this, the husband came, and said, "Mary C——, I understand you are in the habit, with William, your husband, of going to meeting, and sending your children to the Dissenting Sunday-school. I am come to reason with you, Mary, on the sins you are committing in mixing with Dissenters. Do you know what you are doing in listening to them? They are schismatics and destroyers of the Church of Christ!" The poor woman did not know the meaning of schismatics; but replied, "Mr. P—— preaches nothing but the gospel, nothing but what is contained in the Bible." At this remark, he began to lose his temper, and pretend to hold me in perfect contempt; and told her that I, and all Dissenting ministers, in his estimation, were only a parcel of impostors. Mary C—— would not give way to him in the least; and said, "Sir, why do you single me out more than the rest of your other tenants; for several of them never think of going to a place of worship on the Sabbath-day?" Mark the reply, "Better, far better, never go anywhere than to that place where you go!" And farther, "What do you get by supporting them?" Do they give you any favours?" In answer to this, the poor woman said, "Sir, I get no *temporal* good from them, but *spiritual*." "Ah! ah!" said the clergyman, "you know not into what errors they will lead you, and my *request* is, that you, with your husband, leave immediately the *dreadful* Dissenters, and your children their Sunday-school, or else you will have to quit my cottage, and your husband have no more work from me." The

husband is a thatcher. Mary made one more inquiry: "Do you, then, wish my children to beat the street on the sabbath like the rest of your tenants?" "I tell you again," says the clergyman, "it is better, much better, they do that, than go and imbibe error among meetingers." When I asked Mary C—— how she had the courage to talk so to the lord of the manor, her reply was, "she hoped she had learned to fear God more than man." She further told her persecutor that she would tell her minister all that had been said. This interference was the signal for other persecutors to commence operations. And I am sorry to say there were found several to obey the signal. They have gone from house to house, to force parents to remove their children from us. It grieves me to see the dear children, unwillingly go away, and hear them declare they will come back on the first opportunity. These remarks will illustrate some of the discouragements I have met with during the last three months.—(*Somerset.*)

A Puseyite Clergyman's farewell Sermon, and his opinions of Dissenters.

Although the opposition which your agent has to contend with at Great H—— has not ceased, it has somewhat abated.

The young Puseyite curate, who was engaged to assist the resident curate, in carrying on the warfare waged against Dissent, who anticipated, as the fruit of his labour, "the conversion of half the population," has retired from the field, not crowned with the laurels of victory, but, I believe, stung with disappointment. What may have been the real cause of his retreat, or what may be its ultimate effects, I would not undertake to affirm. But one thing is clear—he has left the scene of his labours more favourable to Dissent than when he entered upon it. His conduct has disgusted some of the sincere friends of the establishment, and led others to read and think for themselves. And the sentiments expressed, and the increased attendance at the chapel, indicate that the views entertained of Dissenters, are different to his representations of them. A few sabbaths ago, he preached his farewell sermon from Acts ii. 42: "And they continued stedfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." I have been informed, that he instituted a comparison between this description of the Primitive Church and the Establishment. The *doctrine* of "the Church," and the *teaching* of its ministers, as the successors of the apostles, he compared to the "Apostle's doctrine." Her *communion* he compared to their "fellowship." The administration of her ordinances, to "the breaking of bread;" and the *Book of Common Prayer*, to "the prayers." In urging stedfastness to the Establishment, as bearing so complete a resemblance to the Primitive Church, he felt it his duty to warn them against the false teachers that had entered the neighbourhood. "Some Dissenters," he remarked, "do not administer the ordinances of religion; others do, but they are not qualified for it; they have no right to do it; and they will be damned for it!" "If you go to the chapel your souls will be lost; for all that go there are in the road to destruction." This discourse produced its natural effects. Some went away, exclaiming, "What a sermon! how the Dissenters had it!" Others left disgusted. And even the squire's lady could not help remarking, "I am tired of this abuse. Who is Mr. P——? What is he, an Independent or a Baptist? He must be a good man; he is doing good here, and I should have no objection to go and hear him." We are indebted much to the Rev. Gentleman for his farewell sermon; it has increased our congregation, and augmented the number of subscribers to the village library. If truth be on our side, our cause is good! "If God be for us, who can be against us?"—(*Oxon.*)

A gross case of oppression, rebaptizing of children by a Puseyite Clergyman. Extracts from the Journal of a Pastor, assisted by the Society.

I have laboured in this place, and in the adjacent villages for several years, and had many difficulties to encounter, and opposition to endure, but never anything to equal the last twelve months. Everything which human ingenuity can suggest, or devise, is resorted to, to annoy, discourage, and intimidate the poor, but sincere disciples of Jesus. The opposition and persecution of our opponents do not extend to our hearers only, but to us as ministers. We have in this town a good congregation, but principally poor, in consequence of which, they are not able to do for the cause what they wish. I can plainly see the object of our enemies; viz., to crush and oppress those who attend on our ministry, thus placing it out of their power to render us any support. I have known the Clergy, and others, who have embraced the errors of Puseyism, to make inquiries in an indirect way, whether such and such parties contribute anything to the places of worship at which they attend, and in the event of their obtaining information to that effect, they are immediately marked, and a report is made to their employers, and others who have influence to injure them. Had it not been for the kind sympathy and support rendered by the Directors of the Home Missionary Society, our place of worship must have been closed, and our enemies, ere this, have triumphed over us. It is with difficulty I can retain my standing, and how much longer I shall be able to do so I cannot tell. The work of the Lord is progressing; the Church and congregation are increasing; were it not for this I should be discouraged, but while God is glorified, and souls are saved, I will rejoice.

In the village of P——, resides a poor family, who have attended our places of worship for nearly two years. The Puseyite Clergyman has lately visited every family to know whether any children remained unbaptized, and consequently unregenerated. He entered the house of this poor woman, and first asks her where she attends on the sabbath-days as he never sees her at church. "I attend the ministry of Mr. ——." "What, attend the ministry of an heretic! He is an enemy to the Church of Christ, I am a successor of the Apostles, and you had better hear an infidel, than a fellow who is seeking to turn the world upside down by his canting hypocrisy. An infidel is better than a schismatic. And these children of yours,—I wish to know if they have been christened; I don't remember seeing them at church. "Mr. S. baptized them," replied the woman. At this he was highly indignant, and insisted that the children should be taken to the church,

and be baptized by him the *only authorized* minister of the parish. Until this was done he was resolved not to leave the house; and the poor creature, not being able to withstand him, at length consented, and the children were taken to church and rebaptized. I understand a severe reprimand was given her, and she, as well as the other parties present, cautioned against ever permitting their children being placed in jeopardy by an heretic. I should think no comment was necessary, the fact itself is enough to show how the poor are oppressed. I should have stated that the poor woman laments deeply that she should have yielded to the demand of the clergyman.—(*Somerset.*)

Effect of bigotry on a good man. Extract from the Journal of a Pastor in Oxfordshire.

He (the vicar) called upon me some time since, and I proposed that we should unite in the Tract Society, and also in the Sick Visiting Society. The Tract Society is ours; the Society for visiting the Sick was established by the late vicar. Mr. W.'s answer to me was this: "I cannot unite with a Dissenting minister. I have not come to B—— to encourage Dissent, neither could I be seen in the streets with a Dissenting minister. What would the other Clergy (Puseyites) think of me?" My reply to the true son of the Church was as follows: "My dear Sir, if you are a minister of Christ, so am I. You profess to walk in the truth, and to preach it to others; I endeavour, through grace, to make full proof of my ministry. You are a minister of the church by law established; I am a minister of one of the churches which are established in and by the grace of God. Many of your clergy are men of learning and of God; my brethren in the ministry are men of God, who have been well educated, and qualified by the grace of God for the sacred work in which they are incessantly engaged. Allow me, therefore, my dear Sir, to inform you, that as ministers of Christ, and taking the word of God and law of Christ for our guide, we do not admit that the Established Clergy are our superiors. We are not Dissenters from the truth, but from its antagonist." The vicar said, "I have not a word to say against either you or any other Dissenting minister." He then left me.

SPECIAL CASE RESPECTING A VILLAGE CHAPEL.

The special attention of the reader is requested to the following case. As it seeks help from the Christian public we give the name of the missionary and of his station. We are quite sure that his statements will be found interesting, and that his appeal will not be in vain. The *first* journal, from which an extract is given, introduces the reader to the village for which our agent pleads, and to some incidents connected with one of his visits. While the *second* (which comes down to February, 1844) shows the progress of the affair and the ground on which he solicits help. The missionary is Mr. W. R. Parkyn, and his station is Knowle, near Bridgewater, Somersetshire. The name of the village for which the chapel is needed, is Chedzsy, containing a population of 472 persons.

Extract from the First Journal.

November 21st, I preached at Chedzsy. I particularly mention the night, as there was a circumstance occurred that will long be remembered by me. The clergyman of the place is a rank Puseyite, who says, he is determined that Dissent shall not take root in his parish. I understand he is now consoling himself with the idea that the woman in whose house I preach (who is between seventy and eighty years of age) will not live long, and then he shall get rid of us altogether. He has such influence over the farmers that I find a difficulty in getting a place for my pony to stand during the service. The night referred to, I tied it up in a shed adjoining the smith's shop, belonging to the son of the good woman at whose house I preach. He is a very wicked man and a great grief to his pious mother; still I hoped the pony would be permitted to remain unmolested. I went and preached, and at the close of the service the pony was found wanting. Mrs. B.'s daughter went and inquired of her brother what had become of it? He laughed, and said it was let run away soon after it was tied up. She returned with the unpleasant intelligence, greatly enraged with the unfeeling conduct of her brother; but the poor mother sighed and wept greatly. I endeavoured to pacify the daughter and comfort the mother, by telling them that it would work together for good. The daughter said, "I don't think that; I don't see how that can be." I said, "I shall endeavour to believe it will." "But where is the pony gone?" No one could tell. "It will doubtless wander about all night. The bridle and saddle will be taken away, or the reins will be broken in pieces." Two lads were sent off with a light in search of it; but just as I was preparing to take a long and dirty walk the lads returned with it, greatly rejoicing. We all rejoiced; but the joy of the widowed mother exceeded all the rest. The pony was found a mile from the village, and would no doubt have gone further, but was afraid to cross the water. After I had rejoiced a little with my friends, I returned home; but my mind was variously exercised by the way. I thought on what I had said, "that it would work together for good." I thought on the age of the good woman at whose house I preach; when she dies it is not likely that any one in the place will let us have a room to preach in. The clergyman is a Puseyite—the people will then be without the gospel. In what way, then, can it work together for good? Then I considered, what is impossible with man is possible with God, and I lifted up my heart and prayed that he would cause it to "work together for good." After this I considered that God works by means; what can I do to promote it? I thought to myself, I will get some striking books and give to Mrs. B.'s daughter and the lads for their kindness, and God may bless them to their conversion, and then it will "work together for good." I will lay the case before the religious public, and who can tell but some of the friends of Jesus may be constrained to raise contributions to build a little chapel in that dark and destitute (and likely to be forsaken) village. Thus it would, indeed, "work together for good." And should this be the result, thousands, yet unborn, might have to thank God for his over-ruling power, and experience the truth of his word, that "all things *do* work together for good to them that love God." Surely the desires expressed in the above lines are not too many nor too great for a God of omnipotence, to cause to be realized. Is it too much for our faith? for the Lord has said, "When ye

pray, believe that ye receive the things that ye ask, and ye shall have them."

Having made known my request unto God, and the circumstances of the case to the friends of Jesus, I shall leave it with him who has the hearts of all men in his hands.

Extract from the Second Journal.

At Chedzsy, the congregation is encouraging, although I cannot say anything yet as to conversions; we are, however, sowing the seed, and desire patiently to wait for the harvest. In my last journal, I informed you of the probability of the gospel being removed from this destitute village, in case of the death of our aged friend, at whose house I preach, that should we be compelled to leave the place the people would be without the gospel, and exposed to all the errors of Puseyism, &c. Since that time a house has been offered us for sale, which might easily be converted into a neat little chapel, and the expense of the whole would not exceed one hundred pounds. This appears to us a gracious providence, and an opportunity that might never return, as nearly all the land and houses are fallen into the hand of the lord of the manor. I have named it to a few of our friends, who say they should rejoice to see it carried into effect. Two of them have offered to give ten pounds each towards the object, and no doubt we can raise it among ourselves to fifty pounds, if friends at a distance would be so kind as to help us with the other fifty pounds. And how easily might this be done, had the plan you suggested in March, 1842, in the *Home Missionary Magazine*, been adopted. But now in not a few cases, the only alternative is for the Missionary to leave his station to collect money for chapels, or to abandon some of his promising places. And this, in all probability, will soon be our position, in reference to the above-named place. May I humbly ask, my dear Sir, that you will lay this case before the religious public, and receive donations at the Society's Rooms, 4, Blomfield-street, if the friends of Christ think us worthy of help? How it would rejoice the hearts of your Agents to see a chapel fund for Home Missionary Stations!

IRISH EVANGELICAL SOCIETY.

THERE is no land in either hemisphere to which the attention of Englishmen has been directed with such earnest interest, during the last few months, as to Ireland. The politician has regarded it as the field on which the battle of party principles is to be fought, and, by the results of which, the future policy of the British Cabinet is to be shaped. The advocates of expediency, in political religion, have looked to it in the hope that the cause of ecclesiastical establishments may be bolstered up by the endowment of the Roman Catholic priesthood. The lovers of constitutional freedom have watched the proceedings of its judicial court, in the recent State trials, with some alarm, fearing that their reflex influence might, to some extent, endanger the liberties of our own countrymen; while the best friends of the integrity of the empire have not been void of concern, lest the recent agitations and the present position of men and of things should lead, eventually, to the severance of the sister isle from all the benefit which a real union of the two countries cannot fail to impart to our Irish neighbours. The depth and extent of this excitement may be gathered from the Queen's speech; from the nightly discussion of Irish affairs in Parliament; and from the subjects which crowd the columns of daily and weekly journals.

It is every way important that the Christian public should steadily contemplate the moral wrongs and woes of our fellow-subjects in Ireland, and strenuously support those institutions of a voluntary, evangelical character, which are adapted, under the Divine blessing, to counteract the evils of Popery, and to diffuse the benefits of an intelligent piety in the midst of millions now sitting in darkness and in the region of the shadow of death. Of the idolatry and delusion practised by the votaries of Roman Catholicism in Ireland, we would have our readers judge by the following extracts from a book of "Devotions to the Sacred Heart of Mary," recently published in Dublin. In justification of an association formed to honour and to worship the immaculate heart of the Virgin, it is said, "The church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; Mary is our Queen. Jesus is our Advocate and Mediator; Mary is also our Advocate and Mediatrix. Jesus is our Hope, our Refuge, our Consolation; we say the same of Mary. Jesus is the Way which leads to heaven; Mary is the Gate of heaven. Jesus is our Guide and our Light in the way of Life; Mary is the Star which guides and conducts us to the harbour of salvation. Jesus is the Author of grace; Mary is the Mother of grace." The office, litany, and forms of prayer and praise, addressed to Mary, are full of idolatrous ascriptions to a creature of the perfections of the only wise God.

Indulgences for the recital of the prayers and praises contained in this book were granted by Pope Pius VII., by a rescript, dated August 18, 1807, and are stated as follow:—"1st, To all persons who shall recite them every day, an indulgence of sixty days each year. 2nd, To those who shall recite them every day for one entire year, a plenary indulgence on the three following festivals of the blessed Virgin—viz., the Nativity, the Assumption, and the Sacred Heart of Mary. 3rd, To such as shall practise this pious exercise all the days of their lives, a plenary indulgence at the hour of death. All these indulgences may be applied, by way of suffrage, to the suffering souls in purgatory." Such is the Popery of Ireland, in the nineteenth century; such are the delusions believed and practised by myriads, who hope by worthless, vain repetitions, to work out a title to heaven, and to attain a meetness for glory. Oh, that God would raise up men in the spirit and power of Luther to denounce these enormities, and to show the people the exclusive method of salvation, as revealed in the truth of the gospel!

There is some light breaking in on this darkness. The humble, zealous agents of this society, and of kindred institutions, are doing good, and preparing the way for important future changes in the views and practices of the Irish peasantry. The temperance reformation must lead to ulterior results. A sober people will become educated; they will read and think, and even some of their priests may lead them on in

the path of religious reformation. It is not generally known, but it is an interesting fact, that Wexford was the first Irish county in which a temperance society was formed; and that the Rev. E. Dillon, one of the agents of the Irish Evangelical Society, with Mr. Carr, and a few other persons, originated such an institution in the town of Wexford, some years before Father Mathew was heard of. When he pronounced in favour of the movement, the multitude joined it, and the priests, in many cases, appeared to adopt it, lest the people should come much into contact with Protestants, or receive anything good exclusively from such a source. The change produced by teetotalism is paving the way for other reformations; and it affords us pleasure, in adverting to the disinterested and persevering efforts of Priest Mathew, to reprint the following address from his pen to the members of the Total Abstinence Societies in Ireland:—

"My dear Friends,—As the united Catholic bishops of Ireland have especially recommended the faithful under their jurisdiction to "read with due reverence and proper dispositions the Holy Bible, published by R. Coyne," and as he now, in conjunction with W. J. Battersby, proposes to issue the Divine volume under the same authority, in twelve parts, at sixpence each, so as to suit the means and circumstances of all classes. * * * In order to assist in carrying into practical effect the recommendation of the venerable prelates, I humbly, but most earnestly entreat all the members of the various Total Abstinence Societies—who, I trust, by being members of societies which have produced order, peace, and tranquillity, are prepared to read the Holy Scriptures with 'due reverence and proper dispositions'—to avail themselves of such a treasure on such acceptable terms, and thus to join wisdom to temperance, or as the Apostle Peter says, (2 Epistle i. 5—7) that 'employing all care you minister in your faith virtue, and in virtue knowledge, and in knowledge abstinence, and in abstinence patience, and in patience godliness, and in godliness love of brotherhood, and in love of brotherhood charity.' Permit me, my dear friends, to express my most anxious and ardent desire that all of you, who shall thus read the Sacred Scriptures with faith, submission, and respect, will follow the Divine lessons they inculcate. In conclusion, being fully convinced of the great blessings to be derived from a careful perusal of the Sacred volume, I shall for my own part, adopt every means in my power to promote its circulation amongst you and all others over whom I can exercise any influence.

"I am, my dear Friends,

"Faithfully and sincerely yours,

"THEOBALD MATHEW."

It is true that this recommendation refers to the Douay version of the Scriptures; but this, with all its errors, contains truth which is able to make wise unto salvation. It cannot be widely disseminated and read without leading persons, in many instances, to compare it with the received version, from which they may learn more clearly God's method of justifying the ungodly by faith in the Lord Jesus Christ. Under existing circumstances, the testimony of the living voice becomes increasingly necessary, and British Christians should never rest till every county, town, and village in Ireland, is favoured with the ministry of reconciliation. Our churches will fall short of the requirements of the present crisis in Irish affairs, if they do not speedily furnish funds sufficient to enable the committee of the Irish Evangelical Society to meet all existing claims, and to increase the number of its faithful labourers. China may or may not be open to the gospel; Ireland undoubtedly is.

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

THE following extracts from recent letters received from the Rev. Dr. Carruthers, of Montreal, and from the deacons of his infant church in the city, will contribute to bring distinctly before the friends of the Society, the position, progress, and prospects of our beloved brethren in that important city—the largest in Canada, and henceforth to be the seat of the Provincial Legislature and Government.

Dr. Carruthers is acting as tutor of the Theological Institute for Canada East—as editor of the *Harbinger*, a denominational Journal, circulating among the churches of the whole province, and as Pastor of the second Congregational Church in Montreal. Great success has attended his efforts hitherto, and his prospects for the future are most encouraging, while the importance of the projects in which he is employing his vigorous efforts to the Congregational cause in Canada, is great and vital. Dr. Carruthers and his faithful friends would be even more cheered, than assisted, by some generous donations from British Christians in aid of their onerous undertaking, to erect a chapel suited to the city, and adapted for a numerous and respectable congregation, the gathering of which is confidently expected and hoped.

"*Montreal, Jan. 23rd*, 1844.

"My dear Brother,—I mentioned in my last, that, after occupying in succession three different rooms, my infant congregation had migrated to a fourth, the largest that could be found in the city;—that a church had been formed in the month of February, and that the foundation-stone of a chapel had been laid in an eligible part of thecity, to which erection subscriptions and donations, to the amount of six or seven hundred pounds, had been given, not only by the members of our own little flock, but by many of our fellow Christians of other denominations. I am happy to say, that the general interest thus manifested in our movements seems to continue unabated. You are probably aware that our application for pecuniary aid to the churches of the parent country, have as yet been wholly unsuccessful—an issue which, had it been anticipated, would probably have prevented—at least, have long delayed our embarkation in such an enterprise. Still there is much cause for gratitude in the fact, that the refusal of aid has, in no case, been *absolute;* and that in some instances it has been accompanied by those fraternal expressions of sympathy, and by those contingent promises of future help, which 'give even' refusal 'a grace,'—and do something towards 'reconciling us to our lot.'

"Our room has long been insufficient for our congregation, and, by way of securing larger space, it has been recently resolved to finish

forthwith, and render fit for occupation, the basement story of our chapel. This is now being done, and our fifth migration will probably take place in the course of two or three weeks at most. The chapel itself will be finished in a few weeks more, and our occupation of this will complete our sixth and last period of transition.

"The circumstances in which we have been placed have been such, as absolutely to prevent anything in the form of pew-rents. The expenses connected with the support of public worship have, as yet, been entirely defrayed, partly by the collection which, as you are aware, is here an integral part of each religious service, but chiefly by subscriptions which have borne very heavily on the limited resources of a few individuals, who, from the first, have been identified with our cause. This unequal pressure will in some degree be remedied, so soon as we enter on the occupation of our chapel, and then I trust we shall be in circumstances to justify the hope of speedily relieving, in some degree, the funds of the Colonial Society. Be assured, my dear Sir, that nothing shall be wanting on my part, to induce my beloved flock steadily to keep in view their ultimate independence of foreign aid, and the importance to themselves and to the cause of evangelical truth, of their practically regarding the gospel as intrinsically and relatively over-balancing all the sacrifices they can make in its support.

"I rejoice to say, my dear Sir, that the church under my care continues to prosper, both in the way of internal peace and concord, and, I trust, advancing piety, and of accessions from the world. The number of members is now above forty. Many of my hearers, especially young men, of whom my congregation is largely composed, are under serious impressions, and there are very unequivocal evidences in the serious aspect of my audience, and the increasing number of religious inquirers,—that the gospel is not preached in vain. Amidst all my trials, domestic and official, I have much consolation in the strong attachment of my little flock, and the general interest felt in my public ministrations. This last is, in some considerable measure, attributable to my endeavours, in common with other ministerial brethren, to raise the standard of intellectual culture amongst our youthful population—the hope of our churches, and of the Colony at large. A Course of Lectures on Biblical literature, which I recently commenced, and mean to carry on, has awakened very general attention.

"The 'Congregational Institute,' saving the standing complaint of inadequate funds, is prosperous. My beloved brother, Mr. Wilkes, by lecturing to the five youths now under our care, once a week, on Logic and Intellectual Philosophy, has materially relieved me, although the combined duties of Theological, Biblical, and Classical Tutor, and the Christian Pastorate, tax to the utmost all my energies, and with the extraneous and occasional engagements incident to my position, engross every hour of my time.

"And now, my dear Sir, praying that Divine wisdom may guide, and the Divine blessing succeed all the efforts of the Colonial Society for the advancement of the glory of God, and the good of souls,

"I remain, yours most faithfully,
(Signed) "J. J. CARRUTHERS."

The following statements of the deacons of the second Independent Church in Montreal may be, no doubt, safely taken as expressing the spirit and feelings of the faithful brethren who have gathered round Dr. Carruthers, prepared by their influence, contributions, and efforts to sustain him in his arduous enterprise. The funds of the Colonial Missionary Society, are of course employed to sustain Dr. Carruthers while rearing a chapel, and gathering a people, and never can they be better appropriated than in originating churches in the principal Colonial cities, and the brethren who give themselves to sustain such movements amidst their first difficulties, deserve cordial sympathy and liberal assistance.

To the Rev. Algernon Wells, and the Committee of the Colonial Missionary Society.

"*Montreal, January 27th*, 1844.

"Dear Brethren,—We are sure you will share in our joy and deep-felt gratitude to our heavenly Father, for the peace and prosperity he has graciously granted to us in our infant cause; and we fervently pray He will continue to bless us and all his churches, and add daily to the number of the saved.

"It is now nearly twelve months since our infant church was formed with seventeen members; we now number upwards of fifty, and a congregation averaging from 200 to 240. Our present meeting-house will not contain more than the latter number, and, in consequence, many are deprived of the opportunity of worshipping with us. Our new building, we hope, will be ready to open in April next, and although large, we have reason to expect, will soon be well filled. The cost of the plot of land was £2000 currency, of which, however, only a portion is required for the chapel, and owing to the increased value of property in that locality, from improvements likely to take place, in consequence of our city becoming the seat of government, we hope to be able to dispose of the remainder for the original cost of the whole. The cost of the building will be £2,500; of this amount, we regret to say, our efforts here have only enabled us to raise about £800. We have always been led to hope, that our liberal and wealthy Congregational brethren in Britain would assist us. But as yet, no direct appeal has been made, except through the columns of the *Patriot*, and by letter from our Pastor to the ministers of Leeds, Liverpool, and Manchester, all of which have been unsuccessful.

"We desire to record our heartfelt gratitude to you and the noble Society you represent, for your past liberal aid, and we hope and believe that you will willingly extend to us your most needful and acceptable assistance, and rest assured we shall exert ourselves to relieve you of the burden.

"It is our earnest prayer, that you may be abundantly blessed in your efforts to extend the knowledge of the truth as it is in Jesus, in the British Colonies, and may personally receive of the abundance of its blessings.

"We subscribe ourselves, dear brethren, with much esteem and affection, on behalf of the second Congregational Church,

(Signed) JOSEPH JUAAGE, JOHN BUKS, } *Deacons.*

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

MAY, 1844.

Theology and Biblical Illustration.

THE RICH MAN: HIS GUILT AND HIS DANGER.

Matt. xix. 24.

"*And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*"

By a rich man is doubtless intended one who holds property which he does not need for the support of his family, and does not use for the glory of God, and the good of his fellow-men. It is abundantly taught in the Scriptures, that the salvation of the rich is next to impossible. The object of this Essay is to show why it is so difficult.

1. Riches take up their time. Religion requires reflection and investigation. Men are not to learn the truth by inspiration; but they must "search the Scriptures," they must "search for wisdom as for hid treasures," which requires time.

2. Riches increase care. Care distracts the mind, and prevents a proper attention to religion. "The cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful," Matt. xiii. 22.

3. Riches minister to lust. The power which they confer of self-gratification, is a great temptation to indulgence. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. vi. 9.

4. Riches beget pride. Riches are said to be deceitful, and so is pride. "The pride of thy heart hath deceived thee," Obad. iii. This text may be applied with emphasis to the rich. People of wealth are more proud and self-consequential than they are aware of, and are peculiarly liable to mistake their own character.

5. Riches shut out the means of salvation. The rich cannot, in general, be successfully approached with the necessary means of salvation. They are so circumstanced as to need, more than any other class of men, the most

faithful, frequent, and pungent application of truth to their consciences and hearts, to break them off from the love of the world. But they are too self-important to be dealt with faithfully and pointedly in conversation; and they will seldom attend those meetings where there is pointed and searching preaching. Ministers, and other Christians, are often afraid of offending them. And when they are preached to, or conversed with in faithfulness, they often take umbrage, and either stay away from all places of worship, or seek out some fashionable one, where they can go genteelly down to hell.

6. Riches exalt the heart, and are opposed to the lowly spirit of the Gospel. The Gospel says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." To be saved, a man must be humble. "Whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted," Luke xiv. 11. "God resisteth the proud, but giveth grace unto the humble," James iv. 6. They who will be saved, must learn of Christ to be "meek and lowly in heart." Whatever fosters pride endangers the soul. To cherish pride and self-confidence, is pre-eminently the tendency of riches. The more a man's heart is lifted up with riches, the farther he is removed from that lowliness of mind which is indispensable to salvation. The rich almost necessarily "trust in riches," which is directly opposed to the spirit of Christ.

7. Riches lead to friendships that are unfavourable to salvation. The rich man is always surrounded with friends whose influence has a tendency to ruin his soul. The gay, the worldly, the irreligious, of course, pay their court to him, and become his companions. By them he is busied, flattered, deceived, and destroyed for ever.

8. Riches confirm a worldly spirit. They increase and perpetuate the love of the world. Universally, the more a man has of the world the more he is likely to love it. And "if any man love the world, the love of the Father is not in him," 1 John ii. 15.

9. To be rich under the Gospel is inconsistent with the benevolence which constitutes the essence of Christianity. Benevolence is good will. To will the happiness of others, will lead us of course to lay ourselves out to make them happy in proportion to the strength of our benevolence. The command is, "Love thy neighbour as thyself;" *i. e.* prize his happiness according to its real value; let it be to you as dear and valuable as your own. Now, as the will controls the conduct, if you do not seek your neighbour's happiness as your own, your benevolence is spurious; it is merely a wish, and not true benevolence. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. If we love our neighbour as ourselves, we shall willingly make a judicious distribution of what we have, so as to produce the greatest amount of virtue and happiness. To hoard up wealth—to live in luxury—to enjoy an estate in living at ease, in this world of ignorance, darkness, wretchedness and want, is to prove conclusively that we prize our ease and indulgence more than the salvation of men and the glory of God.

10. To be rich is inconsistent with the self-denial of the Gospel. Self-denial is a modification of benevolence, and lies at the foundation of Christianity. It is everywhere insisted on in the Gospel as so great a part of true religion, that its daily exercise is made an indispensable condition of discipleship. "If any man will come after me, let him take up his cross daily, and follow me." "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." Self-denial, as the word imports, consists in depriving ourselves of the enjoyment of some good for the sake of promoting the happiness of others. It is our duty to aim at promoting the highest and

greatest happiness. If we love our duty (and if we do not we are not Christians) we shall be happy in denying ourselves, when by so doing we can promote virtue; or where we can produce more happiness by bestowing good things upon others, than by enjoying them ourselves. There is no self-denial in giving away that for which we have no use,—nor in keeping our money until we die, and then, when we have no further use for it, giving it to the church—nor in giving of our abundance, when in reality we suffer no sort of inconvenience by what we give, when we save enough for ourselves while we live, and all that we fancy our children may need after our death; for, in reality, it is not denying ourselves the value of a pin of that which can afford us or our children any enjoyment.

True self-denial will lead, not to make an indiscriminate distribution of property to all sorts of profligates, and idlers, and tipplers; this would be to squander God's money, instead of using it prudently, and for his glory:—but Gospel self-denial will lead to a judicious appropriation of our means, so as to promote the greatest amount of virtue and happiness. And we are not to stop short of the full extent of our means of doing good. We are to divide and subdivide our estates, as opportunities occur, when we can promote a greater good by doing so, until we render, if possible, all men as virtuous and happy, and as comfortable as we are ourselves. Therefore in this world of wretchedness and want, of ignorance, sin, and death, to enjoy an estate, to appropriate it to our own use, or keep it for our children, is to forget that law of self-denial which is the first law of Christ's kingdom.

11. To be rich under the Gospel is to violate those express commands of Christ, "Go INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE;" "GO AND DISCIPLE ALL NATIONS," &c. These commands are not confined to the ministry; they are as obligatory on all mankind as the command to be benevolent. "How can" the heathen "believe on him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?" Every soul, therefore, is under obligation, either to go personally and aid in discipling all nations; or if not called to go in person, to send others, and do all in his power to provide means immediately to send the Gospel to every creature. They, therefore, who keep their wealth, while the Gospel is not preached to all men for want of means, live in habitual sin, and as much in contempt of the authority of Christ, as if they were to live in any open immorality.

12. To be rich under the Gospel light is to prove that a man neither considers nor regards his relation to God or man, the poor, the sinful, or the ignorant; that he does not appreciate the value either of their temporal or eternal happiness, nor the glory that might redound to God by their salvation. The poor, ignorant, and wicked are God's creatures; and the rich are God's stewards. They have God's money. Under such circumstances they have no right to the exclusive enjoyment of that wealth; nor can they lawfully appropriate it to the promotion of their own happiness to the neglect of others. To do so is fraud, and dishonesty towards God and man.

II. I will now answer several inquiries that may arise in some minds.

1. "Were not many of the Old Testament saints rich?"

Yes; some of them lived and died so. But let it be remarked, 1. That their property was, in some instances at least, a serious injury to their piety. 2. They did not enjoy gospel light, and were not under the Divine injunction to spread the Gospel everywhere; so that their continuing to possess their wealth did not transgress an express command of God, and evince a contempt for his authority, as it does in the case of the rich under the Gospel. Besides, it should be borne in mind that the Jewish economy was not designed, like the

Gospel, for universal extension in the world. And the surrounding nations were already given up of God. So that the duty of Old Testament believers was quite different from ours. Many things also God suffered in those days, which afford no sanction to similar practices under the clearer light of the Gospel.

2. "Does not the context imply the possibility of the salvation of the rich?"

Yes; it declares that "with God all things are possible." The conversion of Zaccheus is an instance of the manner in which God saves the rich. Zaccheus was made willing to give up his wealth. "The half of my goods," says he, "I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold." Thus, he was disposed to abandon his idolatry, to divide his estate at once with the poor—then to restore fourfold where he had defrauded any one; only reserving for himself and family what might remain. Thus he was saved from his wealth, not in it. So it is and must be; if the rich are saved, it must be from their riches, not in them. Sinners must be saved from, not in sin. The intemperate from, not in their intemperance; the covetous from, not in their covetousness. If the intemperate, or covetous, or worldly, are saved at all, it must be by their being brought to renounce their evil ways. Just so with the rich. God can make them give up their death-grasp upon the world, and open their hearts, and unlock their hands, and can cause them, Zaccheus-like, to pour out their hoarded wealth to the relief of want, and the promotion of the glory of God. But it is idle nonsense to think or talk of a worldly or rich man being saved in the possession and enjoyment of his golden gods.

3. "Shall business men give up their capital, and cease to transact business?"

No. If their business is lawful, if it is not more extensive than is consistent with the highest degree of spirituality, and with the performance of every duty—if the capital is no more than is needed for the wisest and best transaction of business for the glory of God, and if the motive is to glorify God in the use of it, then it is to be regarded in the same light as the tools of a mechanic, with which he serves his generation, benefits mankind, and glorifies God. But let capitalists see to it that they have no more capital, and no more business, than is consistent with the thorough performance of every duty, the best interests of the church, and the glory of God. Let a man so extend his business, that he cannot "visit the widow and fatherless in their affliction," nor search out the wants of the poor, instruct the ignorant, and daily walk with God; and he is no doubt in danger of hell fire.

REMARKS.

1. A covetous man, under the light of the Gospel, can neither have, nor give satisfactory evidence of piety. He lives in the practice of idolatry—("covetousness is idolatry")—continually indulges in known sin, and of course gives incontestable evidence that he is not a disciple of him who said, "If a man love me, he will keep my words." Could one who had robbed his neighbour give satisfactory evidence of piety, while he refused to make the satisfaction within his power? No. Nor can a man who has defrauded and robbed God by hoarding up wealth, give or have such evidence until he makes restitution.

2. You see why the rich man in the Bible is represented as being sent to hell, while no crime was alleged against him. It is simply said that he was rich and fared sumptuously every day, while Lazarus, a good man, was suffered to lie at his gate in poverty and want. This was itself a crying, damning sin; to feast himself daily, while poor Lazarus was in want of the crumbs that fell from his table. Was this loving his neighbour as himself?

3. You see that it is no evidence of piety for a man to give property by will for benevolent purposes. Suppose he should make his will, and let it lie in his desk while he lives, to fatten on his estate, and then, when he has no further occasion for it, leave it to the church; what evidence of religion is there in deeds like this?

4. What madness possesses the hearts of those parents who are laying up wealth for their heirs. They are doing all they can to render the salvation of their children next to impossible. How can it be expected that any thing else than a curse will follow, when parents, who are God's stewards, take His money, and give it to their children? Parents should aim at making their children useful; and money laid out in wisely and judiciously educating them for the glory of God is lawfully expended: but to minister to their lusts, to lay up for them an estate, is as if an agent should rob his employer to enrich his children. Such conduct is sinful in the parent, and greatly endangers the salvation of the child.

5. We learn how little reason there is to envy the children of the covetous. Suppose the heir of a covetous man should reflect for a moment how he came by his wealth. "This property," he will say to himself, "was my father's god, I cannot doubt that he loved his money more than he loved Jesus Christ. He trusted in riches more than he trusted God, to supply his wants, and make his family happy. He was then an idolater. He held his property even against the claims of Jesus Christ and a perishing world. O, where is he who laid up this property I now possess! He is now thinking of this as certainly as I am. If he could speak to me now, he would tell me, that this land, and this house, and this bank stock, and all this wealth, are the price of my father's soul! How much happier should I be in the remembrance of a liberal Christian father, and left to honest industry for my subsistence, attended by the blessing of God!"

6. See the great guilt of ministers and churches, in not dealing faithfully with the rich. They fear to offend them. Sometimes because they dread to lose their friendship, and often because they fear they shall lose their support. Thus they let them go to hell, for the sake of getting their aid in supporting the institutions of religion! O how will they at last rise up and pour eternal execrations on the heads of those ministers and professors, who loved their money, and influence, and friendship, more than they loved their souls!

Lastly; hear the word of the Lord, "Having food and raiment let us therewith be content; but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "Go to now, ye rich men, weep and howl for the miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the RUST OF THEM shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days," James v. 1—3.

CHRISTIAN STEWARDSHIP.

THE Christian church, by the economy of Divine wisdom, has been constituted a steward of "the manifold grace of God." The bread of life for the famishing nations has been placed in her hands, with the solemn charge, "As every man hath received the gift, even so minister the same one to another." The good seed of the kingdom has been placed in her hands, with the command to scatter it throughout the whole field, and "the field is the world." The word of God, the gospel of salvation, has been put into the mouths of

her watchmen, with the injunction to proclaim it "from sea to sea, and from the river to the ends of the earth."

True, say you, but what is the church, and who compose it? The church! why, it is the collective body of Christians to be sure. But who compose the church? The church is made up of ministry and laity, of public teachers and private members. But who compose the church, and on whom is this responsibility devolved? Art thou, Christian man, a part of Christ's church? Art thou, Christian woman, a part of Christ's church? And does a part of this obligation rest on you? Has Christ said to you, "Freely ye have received, freely give." Has he not said to you in person, "Go ye into all the world, and preach the gospel to every creature?" To you, reader, has Christ Jesus, in truth, committed the gospel treasure, to be, by you, transmitted, as fast as possible, to the perishing millions.

Hast thou discharged the trust? This is the question. Does the present hour witness you doing all in your power to reclaim this world to Christ? If not, why? Do you say you have no means? Means! it only requires a heart to pray, for the world is to be given to Christ and the saints in answer to prayer.—And have you proved the prayer of faith to its last degree of efficacy? Do you complain of the want of means? How much has been expended by you on unworthy objects, which, if rightly bestowed, would have placed the bread of life in the mouths of the starving? Are you waiting for some one to go for you and bear your bounty to the needy? Already have many gone forth. They are in the field, bearing the burden and heat of the day. Why then have your prayers, and sympathies, and tears, and offerings been withheld? Are you waiting for Providence to open the door of entrance to the Gentiles? The door is opened wide and effectually. The nations are brought to the very threshold of the Christian church. It is but a step from any part of Christendom to the remotest heathen shore. Are you waiting to ascertain the will of God relative to the heathen world? The Bible apart, and looking over the field, what do I see? I see the missionary of the cross entering the regions of Pagan darkness and there holding up the light of eternal truth. I see the hitherto benighted idolater receiving that light and rejoicing in the same. In other words, wherever the gospel is faithfully preached, it becomes the power of God to salvation. Before its aggressive movements, the powers and systems of superstition and error give way. Converts to Christ are multiplied. Churches are constituted. Native preachers are sent forth, and thousands are asking for the way to heaven. And this, all this, I take to be a sure indication of the purpose and plan of God, relative to the heathen world. Seeing all this array of facts, shall I stand still and do nothing, lest I might fail to act in harmony with the Divine mind? With all this before me, shall I be inactive under the pretence of not knowing what to do? Shall you, reader, be inactive on a similar pretence? Shame on such a plea! Why then hast thou not given the bread of life to the heathen? Has not the dying command of Christ long enough remained as a dead letter? Have not millions enough perished? Are not hell and destruction full? Has not Satan long enough swayed his iron sceptre over earth's multitudes? Or has the wail of those multitudes never come up into thy ear,—never pierced thy heart? Hast thou no sympathies with Christ, no love for souls—no offering to make?

This has been called an age of missionary zeal and missionary enterprise. But the truth is, the church is not awake. Only now and then one has entered into the spirit of the movement, while the great mass are unconscious of their obligations. "Give an account of thy stewardship, for thou mayest be no longer steward." Z.

EVERY MAN HIS OWN BIOGRAPHER.

Suppose you die, no matter in what month of the year, what will be the *nature* of the obituary which will be read at your funeral, and to all eternity? You may startle at this question, but it is an important one, and should be seasonably and candidly answered by you. You may ask, how can *I* tell what *my* obituary will be? Somebody will write it after I am dead;—I shall never see it or read it! Oh, here is your mistake. Another may reduce it to paper, but you only can furnish the material. You alone can write it upon the heart and memory. None but yourself can so write it that it will be eternally read and remembered. You have been writing for years,—you may have but one sentence more to add to complete the work. Think a moment; look over the manuscript. How does it read? Is it well written? Is it what it ought to have been? Are you a minister? What is the nature of the paragraph you have added to your obituary notice during the last year? You may have delivered one hundred and four sermons, but how were they studied and delivered, and what has been the result? Have any sinners been awakened, converted to Christ, and added to the church through your instrumentality? Have you, like Paul, wept night and day for lost men? Have you been grieved for the affliction of Joseph? Have you done all you might have done for the immediate salvation of sinners? Have you raised the standard of piety higher in the church? Have you fed the flock, over which you have been placed, with the word of God? Have you led them into green pastures, and by the side of still waters? Have you carried the lambs in your bosom, and accustomed the more aged and experienced of the flock to go alone; in other words, to exercise themselves in the word of God. Have you so lived, that should you die this year, it will be said, "He was indeed a good man, a faithful shepherd, and his death is deeply regretted by all who knew him. He was highly esteemed when among us. In his death he was deeply lamented, and his praise is in all the churches. Though now removed from us by death, yet he still lives in our affections; though dead he yet speaks to us by the influence of his labours and examples." We ask, Are you a private member in the church? What have you added to your obituary? Read it. "He made during the year four hundred pounds—increased his stock one half—and added one house to his fixed property:—but he neglected family worship—was irregular at church—indifferent to the word spoken—did not stay up his pastor's hands—was difficult to please—exerted a blighting influence upon his family—and finally died as he had lived. He is gone, but the church has lost nothing,—he is not missed except by his own family. He is dead, but society is none the poorer." Reader, "be not deceived, God is not mocked; whatsoever a man sows, that shall he also reap; if he sows to the flesh, he must reap corruption."

Impenitent Reader! what have you written? Read it. "He had good instruction. Christ, as revealed in the gospel, was kindly, freely, and repeatedly offered to him; Christians prayed for him, the Spirit strove, but he despised every offer, made light of religion and religious people, lived a life of impiety, died without mercy, and is lost!"

Dear Friends, let us feel that every act of ours is but a line in our obituary. If you are a minister, preach for *eternity*. Every sermon enters into your obituary notice; you will read it in eternity. Preach for eternity—*time is short! time is short!!* If you are a Writer, write well, for you are writing for eternity. You have, perhaps, written several obituary notices the past year; yours may be written ere this year closes. Every sheet you submit to the press is but matured for your own obituary, which some kind friend

may soon reduce to paper. Write well; you will read your proofs in eternity! Write well, though brief,—*time is short! time is short!!*

Christian Parents, Christian Friends, what you write must be briefly written, but write it well, and re-write as much as possible of what you have already written, and write it better. I repeat, write it *well*, you will read it milllons of years hence.

Are you a Sabbath School Teacher? You are writing your lessons upon the minds and hearts of your scholars. Write them well. *Write them with faith, prayer, earnestness, and affection.*

Impenitent Sinner, write your consecration to Christ to-day! Begin your heavenly journey this very night! You may have Christ to-day, for "mercy's free, mercy's free!" You may reject Christ to-day, perfect your obituary, and die and go to hell, for time is short, time is short!

I may have written my last address,—the thought deeply affects me. My hand trembles as I write, and tears blot the page. I have tried to write it well; and may both writer and reader so live, that this may prove the happiest year that we have ever lived! H. G. B.

THE DEAD TREE.

There was a man bitterly hostile to religion, who had long been the opposer of his pious wife, who one Sabbath morning took his axe upon his shoulder and went to his wood-lot to fell trees. As he looked around, he saw one tree dead and dry, with its leafless branches extended into the air, and he said to himself, "That tree I will cut down; it is dead and dry, fit only to burn." And at that moment the thought rushed into his mind, "Am not I a dead tree, fit only to burn?" He tried to banish the thought, but it was an arrow from the quiver of the Almighty. He went to the tree and struck a few blows with his axe. But the thought still rankled in his heart, "Am not I a dead tree, fit only to burn?" "Will not God say concerning me, Cut him down, for he cumbereth the ground?" Again and again he tried to drive away the unwelcome and harrowing thought. But there it was, a barbed arrow fixed in his heart, and he could not tear it out. He plied his axe with increasing vigour, but every blow seemed but to deepen the conviction of his own spiritual deadness. At last he could endure it no longer. He shouldered his axe, returned to his home, went to his chamber, fell upon his knees before God, and cried for mercy. With a penitent and broken heart, he implored forgiveness through atoning blood, and found that peace which the penitent never seeks in vain. He erected the family altar in his dwelling, united himself with the church of Christ, is now apparently journeying fast to heaven, a new creature in Christ Jesus.

We may mention the case of a man who a short time since was lured by curiosity into the court-house in Boston to witness a trial. Suspended upon the wall there was a large clock, whose pendulum, exposing a broad disk of glittering brass, vibrates to and fro, in measured movements, naturally arresting the eye of any one who enters the apartment.

The man stood listlessly watching the vibrations of the pendulum, as it measured off the swiftly flying moments, and the thought came to his mind, How many scenes are transpiring in the world with every movement of the pendulum! How many are shouting with joy—how many are shrieking in despair! How many are in halls of revelry; and how many with desolated hearts are weeping at the bedside of death! How many during each vibra-

tion die—how many by the hands of the executioner, how many struggle amid the waves of the ocean—how many with suicidal hands destroy themselves—how many are thronging to judgment, and driven in dismay to hell or welcomed to heaven! And is this the world for which I am living? thought he. Oh how soon will that pendulum measure off the moments and the days of my life!

The arrow of conviction was fixed in his heart. The barbed point had pierced deeply, and could not be torn out. He left that room a praying penitent, and commenced a life, it is believed, of faith in Christ. And thus did he, who had resisted for years the most powerful appeals of the pulpit, who had heard without emotion the delineations of heaven and of hell—who had stood by the bedside of dying friends and followed their remains to the grave; thus did he hear an appeal from that mute pendulum which convinced him of the folly of sin and led him to the Saviour!

How instructive are such facts! How continually is God teaching us that all spiritual power is with him, and that he can give efficacy to the weakest instrument.

So it is. Some distinguished preacher will pour forth floods of truth and light, in burning, blazing, volcanic eloquence; it would seem as though nothing could withstand the cogency of his argument and the fervour of his entreaty. And perhaps not one of the thousands who are riveted around him in breathless attention, will have excited in his bosom a single emotion of penitence, or will be induced to offer to God a single prayer for holiness. Again, some humble preacher whose literature and science begins and ends with the Bible, whose talents are naturally small—whose imagination never even attempted to rise, will tell the affecting story of a Saviour's love; and while many are perhaps sleeping, beneath what they deem his dull discourse, many others will be crying out in the anguish of their convicted spirits, "what shall we do to be saved?" And as he proceeds in the quiet narrative of the sin of man and the plan of salvation, the Holy Spirit will flood the assembly in tears of penitence. It is thus that God teaches us that all our dependence is in him. It is not of him that willeth, nor of him that runneth, but it is God that showeth mercy.

Essays, Extracts, and Correspondence.

PERMANENCY OF THE PASTORAL RELATION.

By Dr. Porter, of the United States.

I. The design of God that the pastoral office should be permanent, I infer from the names by which it is distinguished—pastor—elder—overseer or bishop, Eph. iv. 11, Acts xx. 28, compared with xx. 17, 1 Pet. v. 12. *Pastor*, as a name of office, is taken from the care of a shepherd over his flock. It refers not merely to the care of feeding his flock; but also that of protecting, guiding, and guarding it. Spiritually applied, it denotes not merely the office of giving instruction to the church of Christ, but also that of presiding over it, guarding it, and, by all appropriate means, providing for its edification and peace; all which implies permanency in the relation. However a church may be supplied with a succession of preachers, yet if it have no spiritual guide established over it, and responsible to the great Shepherd for due labours to promote its safety and peace, it has no pastor. The name of *Elder*, as applied to this office, carries with it the same implication. If the former is taken from the head of a flock, the latter is taken from the head of a family or tribe. The elder of a household is supposed, by

his superiority in age, experience, and wisdom, to maintain over it a permanent authority and influence; and so also, an elder in the church, as the name would seem to imply, is supposed to be its permanently constituted head and guide. The term *Overseer*, or *Bishop*, implies the same—the inspection, the superintendency, and the adaptation of care to individual circumstances and wants, which presuppose a fixed residence and permanent relation.

I infer this also from the permanency of the office in the case of those who were first appointed to it, the duties assigned them, and the object for which especially the office is designed, Acts iv. 23. "They ordained elders *in every church.*" Titus i. 5. "For this cause left I thee in Crete, that thou shouldst ordain elders *in every city.*" There manifestly was their home: and there they were to remain. 1 Tim. iii. 5. "If a man know not how to rule his own house, how shall he *take care of the church of God?*" And how *take care* of the church of God, if he have no permanent connexion with it? Eph. iv. 11—14. "And he gave some apostles," &c. For "the edifying of the body of Christ," in "the unity of the faith," stability of doctrine, and progress in divine knowledge and love, Christ gave "pastors and teachers," as its permanent guides, in distinction from "apostles," "prophets," and "evangelists," whose offices, though in some respects more important, were yet more general and desultory.

OPINIONS OF THE NEW-ENGLAND FATHERS.

II. In New-England, "the sentiments of ministers and churches up to the present century, in relation to the permanency of this relation," were in general, I believe, in accordance with the scriptural model. This certainly was the case in the Congregational churches of Connecticut. Ministers were settled for life. Their relation to the churches of their care, was deemed scarcely less sacred than marriage itself, to which it was familiarly compared. Dismissions were consequently unfrequent; and scarcely any cause, but failure of health, or moral delinquency, was thought sufficient to justify it. In the Presbyterian church, the doctrine was avowed that its ministers were the property not exclusively of the churches of their more immediate care, but of the church collectively, and, in consequence, were more easily transferred from one church to another. Since the opening of the present century the same doctrine, it is well known, has prevailed in New-England, and in the churches formed from it; and as pastors have in consequence been violently sundered from the churches, so also, churches have forcibly thrust away their pastors, until permanency of connexion has become at least as rare as a dissolution of it was at the first. In churches not a few, "stated supplies" are formally substituted for settled pastors, and in others, express provision is made for a dissolution of the connexion, on certain conditions, at the time of its formation. In my own neighbourhood, happily, neither of these expedients has been adopted; yet dismissions, from one cause and another, have been frequent.

It is now thirty-six years since I was ordained here; and in this period there have been twenty-six different pastors in the seven churches adjoining my own; laying out of the account the two churches recently formed out of this. In each of the seven churches, there have been three different pastors; in several, four; and in one, five; and three of them are now vacant. Seven of the twenty-six pastors have been removed by death, but of these, four had been previously dismissed. This I suppose to be a pretty fair specimen of the history of the churches of this State generally, in later years, with respect to the dismission of ministers. Take a circuit of forty miles diameter, with Farmington for its centre, and you will find but three pastors who have been settled in the churches where they now are, longer than myself.

ADVANTAGES OF A PERMANENT MINISTRY.

III. "The advantages of a permanent ministry" are many—"to ministers, to the churches, and to the cause of Christ in general." *To ministers* they are those of a home, a more comfortable living, stronger personal attachments, better advantages for study, and greater influence. The minister who is "settled," as in "olden times," has his home, his manse, where are clustered the dear delights which experience associates with the name, and where he has the feeling of quiet, and the many social advantages for himself and his family which a permanent residence alone can equally afford. He has also his plans of living and arrangements for comfort and support, which cannot ordinarily be broken up without sacrifice, and often without distressing embarrassment. It is also joined

by habits of social and pastoral intercourse, in giving his affections to the flock of his care. His interests, his happiness, his hopes, are one with theirs. He baptizes their children, joins them in marriages, accompanies them to the graves of their friends, takes a leading part in their plans of education, measures for improvement, and enterprises of benevolence; in their difficulties and distresses is their counsellor and comforter; and, more than all, from sabbath to sabbath, he meets them in solemn assembly as their spiritual guide, and leads them along in the path of life, with the hope of presenting them at last perfect in Christ Jesus. In the discharge of these offices on his part, and the enjoyment and reciprocation of them on theirs, there is formed a union, which, in the same maturity and strength, time alone can form. In these circumstances his advantages for study over those whose home every few years is broken up, are manifest; and so also are his inducements to it, since, without it, he could not, for a single month, acceptably or usefully meet the demands which are made upon him as a steward of the mysteries of God. And a result of all this is, superior influence. This, at least among the people of his charge, is often in the ascendant, even after his bodily or mental energies are on the decline. His familiar acquaintance with them, his known affection for them, his long experience, and his tried fidelity give him a hold on their confidence and esteem, and impart a weight to his opinions and counsels, which a stranger, of whatever intelligence or worth, could not expect at once to command. Dr. Emmons, at seventy, in a town meeting at Franklin, could do what Dr. Emmons himself at thirty would not have dared to attempt, and what at seventy he could expect nowhere else to accomplish.

To the *churches*, the advantages are those which naturally result from a steady, consistent, and well-directed influence, unity, stability, strength. They are not distracted with various schemes and contradictory statements of doctrine, but are trained under the same scheme, in the apprehension of which they are "built up in the unity of the faith and of the knowledge of the Son of God." Not only with respect to those essential doctrines, in which all real Christians are supposed to be agreed, but also with respect to those minor sentiments and usages in which they sometimes unhappily differ, they have the best advantages to be "perfectly joined together in the same mind and in the same judgment." While the instructions under which they are trained are consistent with themselves, they are at the same time more diversified, and comprehensive. A minister who has only a transient connexion with a church, needs but a few discourses, and will be likely to be furnished with but few. These, for the most part, will be composed on the more prominent topics of the gospel, or those which are best adapted to popular effect. With the delivery of these his work begins and ends, and, being done, it is followed by the same thing over again, with some variety of voice and manner, by the ministration of another. Under such instructions, unless the defect be supplied by other means, the churches, if not "as children tossed to and fro, and carried about by every wind of doctrine," are yet children, instead of being carried forward according to the design of the Christian ministry, "unto a perfect man, unto the measure of the stature of the fulness of Christ." This design, to say the least, is best attained by the stated instructions of "pastors and teachers." They are obliged by the sameness of their auditories, "to bring forth continually from their treasury, as wise householders, things new and old;" "to give attendance to reading, to meditation, to doctrine, that their profiting may appear unto all;" to acquire that various learning, and employ it to give that interest, variety, comprehensiveness, and effect to their ministrations, without which, when the charm of novelty is gone, their hold on their hearers must soon be enfeebled. And still another advantage of stated pastoral ministrations, not less important, perhaps, than the former, is their appropriateness. They are not the random discourses of a stranger, but they are the particular instructions, counsels, admonitions, or consolations, which are especially needed, "the word in season," which the pastor's knowledge of his flock, and his interest in their welfare, have suggested. Together with these advantages of a stated ministry, there are, it is not to be denied, occasional disadvantages. There is, of course, less of novelty in the ministrations of the same individual, from year to year, than in those of a succession of individuals; and, so far as this alone may be supposed to have influence, they are less suited to fix the attention, and move the heart. There are also indi-

viduals whose constitutional susceptibilities or habits of life are better suited to a reception of truth in one form than in another, and who would, therefore, in some instances be profited by a change of the ministry, even though the succeeding ones were, on the whole, to be no better than the former. There are those, too, whose prejudices prevent their receiving that benefit from the pastor under whom they live, which they might receive from another, and there are pastors enfeebled by age. But these disadvantages, it is believed, are not even to be compared with the benefits of that steady, consistent, thorough, and well-adapted course of evangelized labour which a pastor alone can ordinarily be expected to perform. Experience has sanctioned the truth of these remarks. The churches most distinguished for their unity, stability, and general prosperity, are those in which the pastoral connexion has been the most sacred and inviolable.

To the cause of Christ in general, the advantages are not less important. Whatever influence is exerted in the churches in favour of the institutions of learning and benevolence, or for the dissemination of the gospel and moral reform, is dependent mainly on the pastors. They, more than any other class of men, are the authors of these institutions; some of them have the oversight of one or another of them; and it is chiefly by or through them that the prayers and co-operation of the churches are called forth for their support. Remove the pastors of the churches, or make their connexion with the churches feeble and migratory, and all these must languish. A system of ecclesiastical authority and combination, as in a Wesleyan Conference, or Episcopalian Convention, might provide for these great interests by the instrumentality of an itinerant ministry; but Congregational Independency, which is but another name for Christian liberty, without a permanent ministry, would seem to be incompatible with combined, continued, and efficient effort for any great object of public concern.

EVILS OF CHANGE.

IV. "The evils resulting from the present prevalent rotation in the pastoral office," are those which might be expected in view of such considerations as I have suggested. On ministers, the tendency is to unsettle their feelings, embarrass their domestic arrangements, and prevent or frustrate their plans of usefulness. In cases of actual dismission, such are commonly the effects; and even in the case of those who are not dismissed, the tendency of the practice is to weaken their pastoral attachments, and damp their zeal for lasting usefulness. Regarding their connexion with their people as precarious, even beyond the ordinary tenure of sublunary things, it is impossible that they should move among them with the same tender, confiding, and sacred attachment, or go forward with the same zeal and perseverance to lay broad and deep "the foundations of many generations," as though they expected to live and die with them. On the people the effect is equally bad. The worldly, believing that their minister will leave them whenever he can do better for himself elsewhere, come to regard him merely as a hireling, actuated by the same mercenary principles as themselves. The disaffected, perceiving that, whether he choose it or not, his dismission can be effected by a popular vote, apply themselves to all that is servile, timid, and indifferent in the circle of their influence, to accomplish it. The zealous, bent on their particular object,—it may be a revival of religion, or a project of reform,—and not finding their pastor disposed to fall in with all that they consider best, conclude that a change in the ministry is required. The curious, the speculative, the imaginative, those who have "itching ears," and those who desire a minister for purposes of worldly ambition and popular effect, the meanwhile, if their own minister happens not to come up to the standard which they have proposed, conclude that he must be removed. The tendency of all this is to restlessness, division, instability, disorder, and decay in the churches; and, in individuals, to scepticism, hardness of heart, and perdition.

CAUSES OF CHANGE.

V. "What causes have given this office its present migratory character?" So far as I have discovered them, they are chiefly these:—First, uneasiness on the part of ministers. They have desired an easier lot, or a more conspicuous place, or a more cultivated society, or a larger income, or better advantages for the education of their children, than they have found where they were stationed. Or they have been impatient under existing evils in the churches, or among the people of their charge, not trusting in God, as they should do, to remove or

mercifully overrule them, nor duly considering what other and perhaps greater evils might be expected wherever they might go. From such causes, many good ministers, as they have themselves afterwards seen and lamented, have unwarrantably sought and obtained dismission, either with or without a call to other churches. Secondly, dissatisfaction in churches and societies. In the opinion of certain individuals, their minister has not the talents or powers of eloquence requisite in the station which he occupies; or he cannot adapt himself to the feelings of the young, and draw them around him; or he adopts certain phrases and forms of doctrine which are not exactly according to their creed; or he has given offence by certain indiscretions in word or deed; or he has run into certain ultra measures in revivals, or the cause of temperance, or abolition, or moral reform; or they have heard the same voice long enough, and it is best to have a change. So they muster a party, hunt out every imaginable cause of complaint, spread it abroad, magnify the report of a dissatisfaction which they themselves have produced, and, in the end, so break his peace, and destroy his hope of usefulness, that he is glad to be dismissed, and seek elsewhere a resting place. Thirdly, the yielding of the many to the caprices of the few. The complaints which so often lead on to a dissolution of the pastoral relation, commonly originate in a few minds, and would there be confined, or die away and be forgotten, if these would maintain their own independency. In the great majority of cases it is rather in compliance with the wishes of the few, or rather the fear of losing their co-operation, than from any personal dissatisfaction, that others are induced to second their measures. To preserve the integrity of the society, they give their voice for the dismission of a minister whom they love. A single wealthy individual has swayed a whole society, and the church itself, in compliance with his own humours, to the surrendering of a pastor equally loved and beloved. It ought not to be so. A manly firmness at the outset, on the part of those who desire no change, would not only prevent it, but would repress the measures which tend to it. Fourthly, these causes have tenfold influence where conditions are inserted in the terms of settlement, by which the connexion may be dissolved, at the pleasure of either of the parties, on giving a certain specified notice. Fifthly, in some instances ministers have been dismissed for want of that pecuniary income which their necessary expenses have required, and which their people were unable, or, as is more commonly the case, unwilling to give.

MEANS OF PERMANENCY.

VI. "The means to be adopted for the greater permanency of the pastoral relation," are suggested by the causes which have operated so unhappily to prevent it. Ministers must cherish a deep sense of the sacredness of this relation, and weigh well the general and ultimate consequences, as well as those which are more particular and immediate, of its dissolution in their own case, before they listen to proposals, or yield to embarrassments and difficulties tending to it. The churches must return, in sentiment and purpose, to the good old custom of settling their ministers for life; must regard them, when settled, as their chosen guides under the Great Shepherd, even down to the valley of death, unless, by manifest incompetency or moral delinquency, they prove themselves unworthy of the high and sacred trust; must love and venerate them as such, bearing with their infirmities, and overlooking their faults; must, so far as they are able, make all necessary provisions for their support, that they may give themselves wholly to their work; and must seek and expect the blessing of God on the preaching of his word, and in the way of their own obedience to his institutions, for their own salvation and that of their children, even though not attended with all the gifts and other advantages which they might desire. Ecclesiastical councils must stedfastly resist all attempts to introduce conditions for dissolving the relation into the terms of settlement. And, what is perhaps not less important than any of these, facts and reasonings must be brought before the public mind, calculated to form a prevalent sentiment and feeling decidedly in favour of the permanency of the relation.

SUGGESTIONS FOR THE MORE EFFICIENT DISPENSATION OF THE GOSPEL AMONG OUR HOME POPULATION.

Our remarks will extend to London, to great towns, to small towns, and villages.

1. *London.*—The means employed by the Christian Instruction and City Mission Societies, are admirable; but they fall far short of fully meeting the awful

exigences of London, whose spiritual condition is dreadful beyond expression or conception. Of a population amounting to some three half millions, only about two hundred and fifty-two thousand, or one-sixth of the whole, give even a general attendance on public worship. How many of these have made a public profession, to the extent of becoming members of churches, and observers of the institution of Christ at his own table? After stretching charity to the utmost limits of rational probability, it cannot be doubted that the result would be a very insignificant number, perhaps not more than one-fourth, or one-fifth of that one-sixth! Is such, in sober truth, the condition of the capital of England? What then is to be done? Let the means and operations of these two excellent Societies be augmented and extended to the uttermost; and if the work is to be carried on with concentrated force, with adequate efficiency, these two Societies must be blended:—the gratuitous agency of the one must be united to the paid agency of the other,—and if in all cases the operation can be rendered congregational, so much the better. Either agency without the other must be comparatively feeble and inefficient.

In addition, however, to these means, open-air preaching, on a new and unattempted scale, is absolutely indispensable. This instrument — under circumstances so fearful—as at present wielded in London, is making no impression, and commanding very little attention. We are as men that cast a few pebbles into the brook, which flows on undisturbed, while their avowed object is to stop the current, or to turn the entire stream into another channel. London, as a sphere of open-air preaching, is altogether peculiar, and every way extraordinary; and, if such preaching is to be successful there, it must be conducted according to methods of a corresponding character. We want a new order of men, and a new class of movements. To creep on in the old way, is, to invite derision, and to spend our strength for nought.

The regular pastors of metropolitan churches alone, are wholly unequal to the undertaking. They are by much the most harassed and hard worked class of ministers in the empire. Their toil knows no remission. It is quite as much as they can do to keep their heads above water, while buffeting the wind and the waves of their manifold pastoral avocations. For these men to take a leading share, and make a conspicuous figure, in open-air preaching, is utterly impracticable—utterly impossible!

In addition to such avocations, the pastors of large flocks have an overwhelming load of multifarious, often extraneous, ponderous, complicated, interminable, and yet unavoidable business—absorbing thought—distracting plans—devouring time. It may be necessary to expose a delusion which obtains upon the subject in many minds, with regard to Whitefield's preaching. Men speak as if his open-air labours had been *additional* to a very full measure of pastoral duty; while the fact is, that most of his life was spent in itinerancy, when this was his vocation, his business, his great and only work. In the days of his pristine glory, as a field preacher in London, he had neither charge nor chapel; this mode of labour was not only his primary, but his principal—almost his sole—employment. But when afterwards he erected chapels, he desisted from open-air labour in the metropolis, and confined himself to such chapels, where his labours were doubtless great, but, all things considered, not so great as to leave a number of existing city pastors at an immeasurable distance. True, he preached more frequently; but there is harder work than certain kinds of preaching: most of his London services were not of an expensive character; they were much less arduous and laborious, and called for much less immediate effort and previous preparation, than is necessary to the conductor of a well-advanced Bible class. It is an established fact, that, whether at home or abroad, his discourses were almost all extemporaneous. Of that which is "a weariness to the flesh," and which is so destructive of human health and human life,—"much study,"—he knew but little. It was not required in his circumstances—it was hardly admissible; and when it was, he was largely exempted from its necessity by his surpassing abilities. It is required in ours; it is imperatively demanded; and it sets a limit to extra voluntary labours. There are now many pastors in London who bestow more thought and care upon a single sermon, than Whitefield did upon the services of a calendar month. On all these grounds, therefore, comparisons must be avoided, and the case of the metropolitan pastors must be judged by itself. Divest them of all the pastoral duties, and of all the manifold burdens connected therewith, and let open-air preaching be their one work, and

then it will be seen, that men of an evangelical spirit, still live in Old England. The conclusion of the whole matter is, that the bulk of the London ministers are utterly incapable of sustaining any very large addition to their present pastoral engagements, in any shape; and that, above all, they are incapable of rendering much service to its perishing multitudes, by the arduous labour of open-air preaching.

In this great work, much, very much, depends upon due attention to time and place; and it, consequently, demands the services of men who are at full liberty to adapt themselves to both. Although much may be done in this matter, upon week nights, by ministers of a certain class and standing, yet the grand season is the Sabbath-day; and of that day, the principal period, in summer, is the evening, and the proper spheres are the chief places of multitudinous resort; all of which are at some considerable distance from the city.

To meet the case of London, therefore, even in some small measure, we require a new, a special, and an appropriate body of agency,—not less at the least than ten first-rate preachers, men in their youth or prime, who shall proceed upon a grand and comprehensive plan,—a plan to be formed and sustained by the whole of the metropolitan Evangelical sects who can be induced to unite for that object. Such preachers must act in concert with the Christian Instruction and City Mission agencies, and labour in our streets, squares, fields, parks, and wherever they can obtain the ear of men. These heralds of salvation would, in summer, labour chiefly in the open air, and in winter, principally in private houses, schools, preaching rooms, and chapels. Such men, in many ways, would yield most powerful aid to the pastors of the city and its vicinity. With their assistance, a system of what is termed "revival meetings" might be constantly going on in successive places all over the metropolis. They might often exchange with the pastors, too, on a sabbath evening, while the latter repaired to the open-air stations,—a step by which all parties concerned would be gainers.

These evangelists should be encouraged to form for themselves new congregations, acting in union with the "Metropolis Chapel Fund Association." Vacancies in the city pulpits also would naturally, for the most part, be supplied, from time to time, from this class of preachers; and on this understanding, the Board, who should manage the system, might reasonably maintain a standing communication with the colleges, in order to bring to the city, from year to year, such individuals as possessed the proper measure of qualification for this arduous and honourable species of labour.

This body of discreet and educated men might also bring the principle of the modern platform,—which now operates with such power upon mixed multitudes, in advancing the interests of religion,—to bear in diffusing the gospel of Christ amongst the unmanageable multitudes of our city population. An erection, in one of our spots of favourite popular resort, sufficient to accommodate a dozen or a score of individuals, would of itself command notice and inspire respect. Let such erection be covered by the evangelists and a body of respectable friends. Thus it was when the Jewish patriot addressed his assembled countrymen. "Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam," Neh. viii. 4. Here were fourteen individuals presented to the multitude, to carry on the service. Even now, it is worth while for the city ministers to make an attempt in this noble enterprise.

Let them fix upon a single spot and make the experiment. Let four or five competent speakers address the multitude in succession, interspersing hymns and prayer, and we shall see whether the attention of the most thoughtless men will not be arrested in a manner and to an extent which have not been witnessed in our day, nor since the days of Whitefield.

Unless this species of Christian effort be carried out with a high hand in London, it had better be left alone. It must prove an object decidedly either of popular favour or of popular contempt. The latter is at present very much its condition in London. Nonconformist ministers, men of the very first class, may often be seen standing singly and alone, upon some paltry elevation a foot and a half or two feet high, surrounded by a handful of people, in number less than half the audience often collected by the veriest puppet that degrades our streets! This is a point which deserves especial

notice from every field preacher. In all cases, Whitefield, if possible, stood high. In Moorfields, he had his "field pulpit." In one of his most perilous efforts, in Marylebone fields, he says, "I preached in great jeopardy; for the pulpit being high, and the supports not well fixed in the ground, it tottered every time I moved, and numbers of enemies strove to push my friends against the supporters in order to throw me down." In the neglect of this, a preacher can neither be seen nor heard as he ought, by large concourses. For the most ordinary occasions, the pulpit ought to be five or six feet in height. Such is the moveable "field-pulpit" now at the Tabernacle, said to have been that of its venerated founder,—and for the greater occasions to which we have referred, it ought to be a substantial erection made to take to pieces, eight or ten feet high,—five or six feet in breadth,—and about fifteen or twenty feet in length,—with a railing along the front, and a bookboard in the middle.

Such an exhibition as this will present the gospel itself, and the open-air administration of it, in an altogether new light. Its operation upon the speakers will be very great; it will encourage, embolden, and animate in a wonderful manner. It will tend powerfully to modify the style of our public address in pulpit instructions; and to render sermons more simple, natural, direct, business-like, interesting, and impressive. It will moreover serve to dignify and ennoble this most important species of instrumentality, which has been so much degraded through an unworthy exercise of it by improper men.

While this is one of the beneficial concomitants which will result from open-air preaching, conducted upon a large scale, in a discreet and respectable manner, its primary object and desired end relate to the production of solemn impressions upon the audience. Light and frivolous multitudes, filled with holiday emotion, and largely composed of young people, are not soon nor easily brought down to that sober and thoughtful state of mind so necessary to a profitable hearing of the word. Surrounding objects, too, on such occasions, powerfully conspire to draw off the attention. Under these circumstances, the "pulpit of wood" must possess very strong attractions either to draw or to retain an audience. Again, to very many among such motley multitudes, it will be the first time that they ever heard a gospel statement, and it may be the last. Much ought, therefore, to be made of an occasion on which may turn the eternity of very many. Open-air services, therefore, upon all great occasions, and amid vast and changing concourses of people, should, if possible, be long continued. Several hours amid a gathering of four, six, eight, or ten thousand people, would not be at all a disproportionate service. Less will not suffice to ply the different judgments, to meet the varied cases, and to enkindle the dull and dormant affections of those multitudes. Truth requires time to ferment in the human bosom. The mind of man, like the stronger metals, will only yield to repeated strokes; and thus alone it is that we can instrumentally act, with due effect, on the heathen million of our metropolitan population. One such day will, under God, contribute more to advance the cause of Christ in our great capital, than whole years of our present impotent methods of operation.

The principle we are laying down is one of the greatest possible importance, and it is now fully recognized by men of the first sagacity, both in Europe and America. Is not the project of protracted meetings wholly founded upon it? Such meetings operate variously. They break in upon the dead monotony, the dull uniformity of established services; and thus they contribute to awaken the attention both of the church and of the congregation. From their novelty, and the aspect of urgency which they give to spiritual pursuits, they call the attention and command the presence of a thoughtless neighbourhood, who flock together with their minds in a state of expectancy not very unlike that with which men repair to the presence of a reputed worker of miracles. When such a state of things is brought about, a great point has doubtless been gained; but then the direct and paramount object of such meetings is the conversion of men. How do such meetings contribute to that object? Chiefly in this way: they keep the cross of Christ and the claims of eternity for a given time steadily before the attention, the excited attention, of an awakened mind; and on this principle chiefly, if not wholly, as instruments, is their striking and extensive utility accounted for.

The principle for which we are pleading, and the course which we are urging, are both illustrated and enforced by the labours of Whitefield. The most memorable period of his life was that of the holidays at Moorfields, in the year 1742.

On Whit-Monday, at six o'clock in the morning, he commenced the work of that memorable day. At that early hour there were about ten thousand persons waiting, not for him, but for Satan's instruments to amuse them. He mounted his "field-pulpit," and addressed them from the words, "As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up," &c. They gazed, they listened, they wept; all was hushed and solemn. At twelve o'clock he returned to the conflict, amid such a scene as, perhaps, never preacher encountered before. The worship of this world's god was at its zenith; drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, and the whole host of the ministers of folly and of sin, were mustered, marshalled, and in full operation, among a multitude of twenty or thirty thousand human beings. At six o'clock in the evening he returned to the charge, when the numbers were vastly increased. On the opposite side of the fields Whitfield began to lift up his voice a third time. He says, "This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and ran to me. I think I continued in praying, preaching, and singing, (for the noise was too great at times to preach,) about three hours." *

It appears from the facts just stated, that Whitfield, on that eventful day, must have stood in Moorfields not less, at the least, than seven hours; and it is highly probable that a large portion of his hearers listened to him throughout the whole period—during each of the three services. At the close, that is, a little after nine o'clock in the evening, he says, "We retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded one thousand."†

Such were the results of this adventurous effort; and we must be allowed to insist that one prime element among the instrumental causes of their production was its continuity. Had Whitefield been satisfied with one brief service, it is improbable that we should ever have heard of the wonderful facts that day realized, only a portion of which is above recorded. Had his labours been limited to a single appearance in Moorfields, history had not had to record that "a church of three hundred and fifty members was created in one day."

The principle of elevation with respect to "the pulpit of wood," is distinctly set forth in Nehemiah: "Ezra opened the book in the sight of all the people; for he was *above* all the people, and when he opened it all the people stood up." He was placed so high that the most remote of the wide-spread assemblage distinctly saw his acts, and heard his words. The principle of continuity was equally recognised and acted upon. When "all the people gathered themselves together, as one man, into the street," Ezra read the book of the law "from *morning until mid-day*, before the men and women, and those that could understand." So, likewise, on the day of their solemn fast, in the open air, they read and expounded "the book of the law of the Lord their God, one *fourth part* of the day; and another *fourth part* they confessed, and worshipped the Lord their God." On these occasions, too, the principle of the modern platform was fully recognised and acted upon; for, in addition to Ezra and the thirteen individuals whose names we have transcribed in a previous page, we find that "also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites," all spoke. "They caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading," Neh. viii. 1—3, 7, 8.

Let the same principle be adopted, and the same practices resorted to in London. In this way alone can we augment the instrumentality of gospel propagation to a magnitude sufficient to command the attention of the unmanageable masses of the population of this great capital; but in this way we may create an instrumentality which, in point of popular efficiency and control, shall far exceed all that has been recorded of individual operation in the article of field preaching. In London such operation is now, com-

* Letter 411. † Ibid.

paratively, inefficient. But, by this method, we may soon raise the character of operations which at present are far too lightly esteemed in the church of Christ. No reason can be shown why the platform principle should not be carried out of doors, and employed in efforts to save the millions of our perishing countrymen. It is an established fact that, in our day, it is the great moving power in the cause of liberty, humanity, benevolence, charity, and missions. Were the platform principle to be extinguished, or its operations suspended, the interest in all these objects would languish and die. Continuity is essential to impression; a succession of speakers is essential to continuity; this succession promotes variety; variety creates interest, animation, and delight.

This method will also do much to interest the great body of ministers in the work. Many will be ready to come forward and speak in concert, who shrink from a Field appearance singly and alone. It is likewise by far the most probable means of interesting the mass of the members of our churches in the spiritual welfare of our perishing fellow citizens. Their sympathy is indispensable to our success. We must have their presence and their prayers. Whitfield was powerfully sustained in this way, during his memorable conflict with the powers of darkness in Moorfields. His words, which follow, are affecting and beautiful: "With a heart bleeding with compassion for so many thousands led captive by the devil at his will, on Whit Monday, at six o'clock in the morning, attended by *a large congregation of praying people*, I ventured to lift up a standard amongst them in the name of Jesus of Nazareth."* This is what we want, and what we must have still, in London. At the present time, the metropolitan pastors, by dividing the city, and organizing themselves into several bodies, may do much on week nights and holidays in the summer season; and in regard to the Sabbaths, they must be guided by circumstances. With respect to the rotatory operations, mentioned under the next head, we cherish a strong conviction, that, even in London, were they to be limited to their respective districts, and not carried over the whole city, considerable success might be expected, and would be realized. Let no man say it is impracticable till it has been fairly tried, and has wholly failed.

2. *Large Towns.*—In most of the large towns of the empire, the necessity of Field Preaching is almost as urgent, in proportion to the population, as it is in the metropolis, while the obstacles to its performance are not nearly so great and so discouraging. Attempts, in this way, to save souls, must of course be chiefly confined to the summer season; and, during that period, it would be desirable, if possible, to have preaching every Sabbath evening, in one or more of the places of chief concourse, which would probably be in the outskirts of the town; and also on, at least, two evenings in the week, when it may be proper to occupy one or more stations in suitable places, in the middle of the town.

The Platform principle should also, as much as possible, be adopted. Let a convenient pulpit, or stand, or booth, be constructed, and persons appointed to put it up and take it down; let the time and place of preaching be announced from Sabbath to Sabbath in the several chapels; let the ministers form a plan for regulating the whole service;—perhaps two or three might speak shortly each week-night, and one or two engage in prayer. On holidays and high occasions, there might be two services in the course of the day, or one more protracted service. A watchful eye should also be kept upon accidental gatherings, a number of which take place every summer, in all large towns. These are capable of being turned to good account by proper men. An example may be given.

The silly, frivolous, and idle, were during several summer evenings, many years ago, attracted to the sands near Carlisle, by the desire to witness the fooleries of a set of itinerant mountebanks. An Independent minister, who happened to be in Carlisle at the time, seeing a multitude of persons assembled together for no rational end, desirous to benefit them, promptly took his station at a little distance from the stage, on which the charlatans were busily and profitably engaged in dealing out their tickets to, and in receiving money from, their silly dupes. In a very few minutes, hundreds of those who had been laughing at the pranks of Mr. Merryman, were irresistibly led to hear the more important sound of the Gospel; the stage was in a short time nearly deserted, and those who, not many moments before, seemed to be delighted with the foolish antics of knavery, became attentive hearers of Divine truth. The service was conducted with proper decorum, and the numerous auditory (about 1500)

* Letter 411.

listened with profound attention. The mountebanks resented this indignity by leaving the city next morning.

This exercise may be carried on, over all the land, with ease, satisfaction, and advantage, to the ministers of great towns and cities. Its effects, too, both upon their churches and themselves, will be abundantly beneficial. It will do much to promote pastoral intercourse, congregational zeal, and local good. If this instrument, moreover, be properly worked in the summer, for a single season, it will kindle a fire which will not soon be extinguished, and create an appetite which will not be easily allayed. On the approach of winter, if the exercises, conducted in the same way, shall be kept up on the same nights, and carried on in the various chapels in constant rotation,—it will be found that a large portion of the out-door audience will continue to attend. Nor is this all: many of them will settle down in the several chapels, according to their various localities of residence, as Sabbath-day worshippers. Many, too, who did not attend the open-air services, in the vicinities of the chapels where the services are successively held, will be induced to come out to witness this "new thing." To help on this great object, an extended system of visitation should be organized, to accompany the rotatory movements of the ministry. In this way, the work may be kept up the whole year round, while the winter season will produce a most beneficial variety of operations. It will bring us into closer contact with our summer hearers; it will beat many new bushes; it will spread our efforts over a wider surface; and it will also supply abundant opportunities for labours of love to our people, who ought to be set to work by a variety of methods to give effect to the united and more general efforts of their pastors. Of course, at these rotatory services, the seats will be free, and all who come will be welcome, without distinction.

All this, and much more, will be found perfectly practicable. The only thing about which there can be a difficulty, is the summer Sabbath evenings, when, as a general rule, the ministers, at least in England, must be in their own pulpits. There is but one way of meeting this: all such towns and cities must have one, two, three, or more effective evangelists, and then this will, on the Sabbath-day, become their peculiar province. Until that be achieved, the ministers will act according to circumstances.

3. *Small Towns and Villages.*—As we descend, facilities for this species of exercise, increase. Nowhere can it be so delightfully carried on, as in small towns and villages. It is especially recommended, at the commencement of *new interests*, by its stimulant and awakening tendency. Many will come to the Market Cross, or the Town Green, who will not enter the barn, the school-room, or the private house. It is of the utmost importance, that *young* preachers should entertain right views upon this point. Hundreds have *failed* where they might have abundantly succeeded by the adoption of this instrumentality. No place should be given up until it has first been tried; and if tried with wisdom, energy, and prayer, no place, we are free to say, will ever have to be surrendered. As illustration may be preferable, on a point of this sort, to argument, we give the following case, which came under our notice many years ago.

In a manufacturing town, containing a considerable population, which had increased with very great rapidity, it was deemed advisable to attempt the establishment of a new Independent interest. With this view, an eminent minister of a neighbouring city visited the place, and preached a few times. There were resident in the town, three pious operatives, of Congregational principles, all poor men, who had engaged the Assembly Rooms for his use, given due notice, and made other arrangements. The name and character of the venerated preacher secured him a congregation which was good in the morning, better in the afternoon, and,—as several of the churches had no evening service,—crowded at night. Flushed with this apparent success, the three simple operatives took the Assembly Rooms for three months, at a guinea a day, and ordered a number of new additional forms to be made, there having been a deficiency on the previous Sabbath. The preacher returned to his city charge, and, at their request, sent them a student whose course of education was just finished. On the ensuing Sabbath, the morning attendance was not great; in the afternoon it was less; and it was further diminished in the evening. The simple but worthy operatives did not consider, that the attendance, on the first occasion, was made up of individuals from the existing congregations, brought together by the force of a name, and the worth of a character—individuals who cared nothing for Congregational princi-

ples, but most of them the contrary, and who returned next Sunday to their respective places. The young man persevered for nine weeks, while matters became daily more and more discouraging. On the ninth Sabbath, he addressed an audience of fourteen individuals. According to the custom of the town, a collection was made at the doors every Sabbath; but this did not nearly suffice to pay the rent of the rooms; and he accordingly had to meet the deficiency, to pay for the new forms, and to discharge the weekly expense of his own board, the new cause being without a single friend who could advance it a sovereign.

The doom of the experiment seemed to be already sealed, and some were rejoicing over it. The preacher was now compelled to choose between departure and a new experiment. He preferred the latter. He began immediately to preach on the week nights, in the open air, and announced at the close where he was to labour on the ensuing Lord's day. In the course of the three following Sabbaths, the aspect of things improved in the Assembly Rooms; and at the evening service of the last Sabbath of the quarter, the building was crowded in every part. At the expiration of the quarter, they retired to a spacious but cheaper edifice, which was filled in the mornings and afternoons; and in the evenings, the numbers at once became so great, that the preacher was constrained to resort to the Town Green, where he was attended throughout the summer by audiences which would have filled the Hall which he occupied several times over. The experiment did not end here.

His custom was to preach in the open air upon the Saturday evening, as well as on one or two other week nights. On these occasions he always addressed the children among his motley audience; and he established a sort of street order, which was well observed, that the children should stand in a circle, immediately round the table upon which he preached. When the winter put an end, for a season, to the open-air labour, he transferred the service of the Saturday evening to the Hall, which was almost always full of attentive hearers. To meet the case of the children, he preached to them, or rather talked, and interrogated them on Scripture facts and doctrines, at seven o'clock every Sunday morning. On these occasions, even in the cold and dark winter mornings, when lights were necessary, the place of worship was generally well filled with the young, their parents and others.

These facts support the views laid down under the last head of "great towns," and show how easily and delightfully the services of the summer may be kept up through the winter, and how great advantages may flow from the temporary change. The result was the formation of a church, the collection of a congregation, and the erection of an edifice for God; after which, the open-air operations were carried on with greater success than ever.

But if open-air preaching be important in *new interests*, it is, in many cases, equally so in old ones. The great English master in all such matters, John Wesley, thus speaks: "In order to promote an increase of the congregations, and a revival of the work of God, let us have recourse, even in our old-established circuits, to the practice of *preaching out of doors; seeking*, in order to *save*, that which is lost."* In another place that great man thus puts the question to his ministers, in relation to field preaching: "Have we not used it too sparingly?" To this he replies, "It seems we have. I. Because our call is, to save that which is lost. Now we cannot expect them to seek *us;* therefore we should go and seek *them*. II. Because we are particularly called, by going into the highways and hedges, (which none else will do,) to compel them to come in. III. Because that reason is not good, 'The house will hold all that come.' The house may hold all that come to the *house*, but not all that would come to the field. The greatest hinderance to this you are to expect from rich, or cowardly, or lazy Methodists. But regard them not, neither stewards, leaders, nor people. Whenever the weather will permit, go out, in God's name, into the most public places, and call all to repent and believe the gospel, —every Sunday in particular,—especially where there are *old* societies, lest they settle on their lees. The stewards will frequently oppose this, lest they lose their usual collection; but this is not a sufficient reason against it. Shall we barter souls for money?"† Such are the settled views of one of the most profoundly sagacious, most thoroughly experienced, and most completely practical men that ever lived.

Let the pastors of churches in small towns and villages be persuaded to establish one, two, or three stations for open-air preaching, and carry on their plan

* Warren's Digest, vol. i., p. 133.
† Large Minutes, Q. 9.

with systematic regularity. Let them pursue this course during the summer; and let them procure a large room, as near as possible to each of these stations, that they may there carry on these services, on the regular evenings, during the winter. If they could open a school-room at each of these stations, it would serve the double purpose of worship and of instruction. R. S.

CHURCH PRINCIPLES.

No. II.

The second church principle held by Congregationalists, and this also in common with some other bodies of Christians, is strictly and immediately deduced from the primary principle already asserted, namely, the sole and supreme prerogative of Christ as the only Head of the church. It is, that the observances of Christian churches are of a purely religious nature and obligation. It is not merely that the laws of Christ in his church are obeyed from conscience towards God, for so are many other laws obeyed, and many other duties discharged, from this same principle of conscience, which yet in themselves are not of a religious and sacred nature. But in his churches, as societies separated from the general communities of mankind, Christ is the king of his people only in respect of things religious and spiritual. In setting up churches he does not invade the proper jurisdiction of earthly potentates, or weaken their proper authority; he rules in respect of interests that do not fall within their province, and which they cannot promote; and they must not invade his churches, as he has not disturbed their kingdoms. Christ and Cæsar have their distinct empires in this world. To the latter belong all civil and secular affairs—whatever belongs to this world, and to men's possessions, security, and peace therein. This world, and the material, visible, temporal welfare of mankind therein—all this is under the care and rule of Cæsar. The world to come, the souls of men, their state in the sight of God, their conscience and piety, —all these high and sacred, invisible and spiritual interests of men, belong to the kingdom of Christ. As he alone has authority, so he alone has power, resources, instrumentalities for transacting these high affairs. The appliances of his kingdom are no more suited or adequate to govern the world, than are those of the kings of this world adapted or sufficient to rule the church. The mild instruments of truth and persuasion, the gentle virtues of faith and love, can no more rule a world unreclaimed by conversion from fierce, selfish, and carnal passions, than the sword, the penalties, the force of the magistrate, can advance a kingdom which consists "in righteousness, peace, and joy in the Holy Ghost."

These kingdoms and their several interests are sometimes blended, yet never confused, nor so mingled as to require or justify the intrusion of the authorities of the one into the department and functions of the rulers of the other. Christians bring into the kingdoms and affairs of the world their truth, their charity, their fear of God. These graces improve and benefit the world; but while their mild light shines in the kingdom of Cæsar, it needs no care of his. He can no more improve it by his rewards than he ought to quench it by his penalties. Churches obtain possessions in the world. They need to be protected and restrained in the midst of society. The property held by churches is subject to human law, just as is all other property. Churches have just the same interest in the peace of society as all other communities of men. If their share in that peace is disturbed, they claim protection; if they disturb that peace, they must be subjected to control and penalty.

But the churches are religious societies; their origin, their design, their nature, all render them so. They are of God for sacred and spiritual ends. The whole gospel dispensation and all its parts are so. Church communion, discipline, ordinances, and offices are as much religious in their nature and uses as the doctrines of salvation, the graces of the heart, and the virtues of the life. Churches have a sacred character. The communion of Christians in them is part of their religion. When they enter the church, they come out of the world. They leave things common to them with other men, and find themselves amidst the appointments of God for the edification of his people, and for their communion with him and with one another. The admission and exclusion of members are religious acts; the doctrines held are religious truths; the institutions observed are religious services. Everything wears the impress of a heavenly origin, a divine authority, a spiritual use, and therefore of a religious nature. Common duties may be performed, common affairs transacted from conscience towards God; this will make

integrity, diligence, propriety in such cases acceptable religious service before God, but it will not alter the nature of the things so done from common to sacred. But in the church, the things done are in their own nature sacred and religious, so that even when, as is too often the case, they are done formally or hypocritically, their nature is not changed from religious to common; they are then sacred things profaned, and the act of doing religious services in an ungodly manner is the great sin of the offender, which yet cannot take the religious nature and character out of the holy appointments of God. This separation of religious from common, this distinction of sacred from secular, is a principle of immense importance in relation to all controversies on the subject of church systems. It lies at the root of just views on the whole subject.

In the Established Episcopal Church of these kingdoms it would seem as if the religious and the secular had been studiously, carefully blended; civil rights made dependent on religious observances; the authority of the magistrate employed to define, to enact, and to enforce every sacred service; the whole church system made an affair of human legislation. The church is brought into the world, and the world intrudes into the church. The doctrines of the gospel, the services of worship, the appointment of ministers, the pecuniary support of the whole system, are all equally made affairs of human legislation. The authority of man is near and conspicuous; that of Christ, remote and unnoticed. Law, penalty, force, meets you at every point. The religious is lost in the political. Sound doctrine and human invention are alike matter of act of parliament. Is such a church a true church of Christ? It were painful to reply in the negative; but should truth command such an answer, it would not be so much because many unscriptural things are embodied in it, as because the whole rests on human authority; because a secular character is given to every matter, however holy, by State enactment; because a divine institution, as far as it is so, has been made to rest on an arm of flesh. In a word, the church of Christ is avowedly and ostentatiously rendered the creature of the State.

Our Presbyterian brethren in the north seem open to a charge of inconsistency here. They bring the magistrate into the church; they bid him use the sword; they charge him to enforce sound doctrine and pure discipline; they make it his province to take charge for the maintenance and purity of the institutions of Christ. It is true they shake the keys of spiritual discipline against him in defiance; but this is vain indeed after they have unlocked the door for his entrance, wielding in his hand both the sword of force and the purse of maintenance. For ourselves, we believe the magistrate has no place in the congregation but that of a worshipper; no place in the church but that of a Christian. The magistrate we know not there; nothing but the man and the Christian. He is neither to give law, nor to use force, nor to provide resources for the church. Everything there is religious. The church is God's house. His presence, his word, his children are there. Of those children the magistrate may be one, but he is not lord of his brethren.

In truth, the distinction between things religious and things civil is as obvious, and as easily traced, as between the laws and functions of the magistrate and the practice of the physician, or the researches of the philosopher. Interest and ambition have alone blended them. The priest has sought the splendour and power of the monarch; the king has wanted the influence of the priest to sanctify and uphold his authority, perhaps his tyranny. In days of future light, purity, and peace, the regenerated world will "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The third Congregational church principle is, that Sacred Scripture alone giveth direction and authority in the affairs of the churches of Christ. This is consistent Protestantism. It is more than that; it is complete and acceptable homage to God in the gospel kingdom of his Son. In their churches Independents say, We have no king but Christ. From this they can in no instance swerve. Where they are to learn certainly his royal and holy will, whom they are to regard as commissioned to declare that will with full authority, and with no mistake, are the next questions they have to ask and to answer. They survey the world in all the records of the past, and in all the facts and pretensions of the present; they pass in review fathers and councils, reformers and legislators; they examine their controversies, decrees, and institutions; and in proportion as they do this with respect, with impartiality, with courage, in that degree they feel the stronger conviction, "Jesus Christ did never commission or qualify these men, great and good as some

of them were, tyrannous and ungodly as were others, to give law to his church." But with delight and satisfaction do Congregationalists receive Holy Scripture. Here they find inspiration, infallibility, certainty, the book and word of God. Here all is simple, heavenly, spiritual. By this rule they would walk; in this light they would rejoice. All evidence in proof of the divine original and authority of Scripture, all aids for the sure interpretation of its meaning, are welcome and valuable to them; but to supplement the Bible by the traditions of the fathers, to interpret the Bible by the authority of the church, so called, is to them treason against Christ and Scripture, truth and liberty. Nor do they feel the need and the value of divine inspiration in respect to church order less than in relation to doctrines of grace and precepts of holiness. The constitution and discipline of churches must with them be divine and religious, or they are nothing; this sacred character and nature they cannot have but as they are divine appointments, which they cannot be if not ordered in accordance with revealed and inspired oracles. Wonderful is the significance and force in religious things of walking by an inspired rule; of doing every thing that is done because God requires it; of regarding the will, seeking the approval, depending on the grace of God in every religious institute and observance.

But all this is disputed. It is alleged that though the appointments and practices of the apostles were doubtless laws to the churches of their own times, they were not intended to be so for future periods; for as the circumstances of the churches changed, their constitution and observances might also be altered. They were to be of a flexible adaptation to general society and to their position in the world. This, at all events, is flexible doctrine. The assertion is as easy as the proof is impossible. However, were its truth admitted, it would at least prove that present church constitutions and laws have nothing divine in them, and may be altered whenever circumstances so require or men so determine. Had the New Testament been entirely silent as to the future prospects and state of Christ's churches, that surely could not have proved it a thing lawful and intended for them to be altered and modelled according to the changes of the world and the discretion of men. But the New Testament is not silent respecting the then future affairs and interests of the churches. It predicts at large that future, and in such a way as to condemn and reprobate in the strongest manner the coming changes in the churches, and the human usurpations by which they would be brought about. The whole thing is represented as corruption, apostasy, and persecution; departing from the truth, and giving heed to fables. What kings and priests, aspiring bishops and lordly councils would do in Christ's name and church, is not obscurely shadowed forth, but is plainly declared in New Testament prophecies; and whether those predictive representations are such as to give sanction for changes in apostolic institutes by human authority, may be very safely left to the decision of every plain and impartial reader of what Paul and Peter, Jude and John, have written on the subject.

It is also represented as impossible to ascertain from the New Testament what were the constitution and practices of the early churches established by apostolic authority. No more impossible than to determine what doctrines they taught. Controversies in respect of apostolic doctrine have been as extreme as any regarding their church institutions. There is no church system set out in form by the apostles; but neither is there any creed of doctrine, or summary of precepts, so exhibited by them. Still their doctrines and precepts are plainly declared; they may be easily arranged, and their real order and harmony exhibited. The incidental manner in which they are generally stated by the apostles is often a more clear and convincing, as well as a more interesting and impressive mode of conveying their real and exact meaning than any formal and systematic statement could have been. Let the facts narrated, the precepts given, the disorders blamed, the circumstances implied in the apostolic references to church affairs, be carefully examined, and the result will be a very clear conception what manner of societies the early churches were. There was nothing complex or mysterious about them. They were simple fellowships of believing men; united and ruled by love; presided over by humble, laborious elders; confiding their little pecuniary interests to deacons; worshipping God in Christ; keeping their communion pure; with no lords, no force among them. Who doubts this? But churches, it is said, cannot be such now; it is not required; it is not possible. Men must order churches now, as numerous, wealthy, mingled, corrupted societies of men must always be ordered

—after the manner of the kingdoms of this world. Congregationalists hear all this, but they do not believe it; they see all this, but they will not be mixed up with it. They have found a more excellent way. They have come out and separated from what are called churches of Christ, but are not. They have tried to form churches after the pattern showed them in the New Testament. The Acts and Epistles of the Apostles are their guides and statute-books. Men may see, and God will judge how far they have been successful in this great endeavour. But the aim is noble: the labour and testimony are not lost.

The appeal on church questions is of necessity chiefly to the New Testament; for the inquiry is not what were the appointments of God by Moses, but by Christ. This whole subject relates to religious institutions established among men; to societies, forms, and laws for administering religious worship and communion. On elementary, eternal truths concerning God and goodness, the Old Testament revelations are hardly less instructive than those of the New. On the peculiar, distinctive doctrines of gospel grace, the light of the New Testament of course far transcends that of the Old. In respect of church constitutions under the Christian dispensation, the Old Testament can, from the very nature of the case, afford but little guidance. The writings of Moses are laboriously occupied in giving instructions for the services and government of a church which was to be only temporary, and to be entirely removed in order to give place for a new and very different church state. In nothing, therefore, can the Old Testament be less our guide, and the New Testament more exclusively our rule, than in church government. Yet those who must have a hierarchy and a priesthood under the gospel—who want a sanction for tithes and force in the Christian church—who would bring in the magistrate to rule, and patronize, and endow the church—these men accuse Congregationalists vehemently for disrespect to the Old Testament, because in this controversy they prefer Christ and his apostles before Moses and the prophets, which they do only because the abrogated law came by Moses, and the spiritual, abiding church by Jesus Christ.

It is urged that many things in forming Christian churches, and in managing their affairs, must be left to discretion. There are not, it is said, there could not be, minute directions given to regulate the institutions of Christ, as there were for those of Moses. The essential difference of the two economies rendered this impossible. The gospel is of a free genius, is for all lands and all ages, affects not minute and circumstantial exactness, is not ritual, but spiritual. All this is granted. Many things are left to human discretion in carrying out the instructions and principles of the New Testament for the formation and government of churches. But what are the things thus referred to human discretion in this great affair? Nothing whatever, absolutely nothing, but circumstances. No inventions, no additions, no laws are for a moment admissible. The circumstances without which divine institutes cannot be observed, but which, by reason of their constant variableness, could not be prescribed, these, and these alone, men may and must determine in reverence for God, love for one another, and care for the decent and orderly performance of his worship. For instance, take it that Christ has ordained that his disciples should assemble for worship and communion on Lord's-days. The hour and place for doing this must, in every instance, be agreed upon by each separate society of his people. Who does not see the necessity for this, and who can fail to see the distinction in this case between an appointment by divine authority, and its circumstances determined by human discretion? The day is observed, the worship is offered, as religious acts under a divine authority. The place is frequented, the hour is kept as convenient arrangements of human discretion. The latter may be changed, the former must not; the former is divine, the latter human. So of all the rest. Water is the ordained element in baptism, bread and wine are the appointed symbols in the Supper—this is divine; but that such particular supplies of these matters are provided and used, this is of human discretion. Churches are to ordain pastors and deacons, but that such particular persons shall be chosen is of human discretion. The office is divine: the appointment of these persons to fill that office is human. Here is a principle reasonable and obvious. Necessity both vindicates and limits it. A child can see the distinction between a divine institution established by Scripture and its circumstances arranged by men. And this principle provides all the liberty, all the discretion men can need for carrying into practice the whole will of Christ in the government of his churches. Authority to enforce

liturgies and subscriptions to creeds—to add oil, and salt, and the cross in baptism —to compel kneeling at the Lord's Supper —to make things before indifferent, binding on conscience by virtue of a human determination respecting them—to establish new courts, offices, and titles in the church, is wholly unnecessary, as it is wholly unscriptural; the offspring of pride, the parent of superstition and persecution.

A. W.

THE LEEDS INDEPENDENT LAY PREACHERS' SOCIETY.

It would be difficult to assign a satisfactory reason, why the Congregational churches of this country have not availed themselves to a much greater extent of the advantages of a Lay Ministry. This indifference to an instrumentality at once cheap, efficient, and available for the great purpose of Home Evangelization, is the more striking when we and our Fathers have seen for the last century among our Wesleyan brethren, a mighty organization of Lay Ministrations, of vast moral power, which has led to the erection of a host of village chapels throughout the land, greatly assisted in raising the more spacious sanctuary of the City and the Town, and been the means of multiplying converts exceedingly to the Christian faith. With this fact continually before us, as a standing example of what piety, zeal, and devotedness can accomplish for mankind, we, as a religious community have not taken our proper part in communicating the Gospel of salvation in the villages of our country, and in the destitute localities of our populous towns. We cheerfully admit that much, very much good is effected among us, by the settled pastorate, and the self-denying labours of the Home Missionary; but after all, what a fearful aggregate of evil and of sin still remains untouched, and which the existing order of means is totally inadequate to reach! Let our Ministers and Churches take a survey of the counties of England, and see how many agricultural and manufacturing villages there are, which, so far as we, as a denomination, are concerned, receive not the Gospel at our hands, and the field of the world, to this extent, is left for others to cultivate. What then can we, as Congregational Dissenters, do, to enlighten and bless the population of our beloved country, in places where as yet we have no interest, and supply no means of grace. This we can, and this we ought to do—encourage, foster, and send forth the pious, zealous men of our churches, who have a gift to teach, and by a systematic organization of Lay Ministerial Agency, in connexion with existing institutions and the standing Ministry, carry the message of mercy into every village and hamlet of the land, not resting satisfied till, in all populous places, the cottage, house, and the hired room are superseded by the chapel and the school. There are few, if there are any subjects of consideration, more entitled to the serious attention of the Congregational Union of England and Wales, than this of Lay preaching. If the question were taken up by the Union, recommended and sanctioned by the representatives of so many of our churches, the object in view, in this paper, would be greatly facilitated. It is true, that in most of our large towns, there are gifted brethren who occasionally preach, but the number is very small and their labours are desultory and seldom, without arrangement, and without plan. Such was the case in Leeds, until about six years ago, when a small number of friends, preachers, and others, connected with our various churches, resolved, with the concurrence of the Ministers, on a more extended and settled mode of operation. The number of our preaching stations on the printed plan, is twenty-two, and of our Lay Preachers fourteen, with the occasional assistance of the Pastors of the town: we receive further help in our operations from nearly forty conductors of prayer meetings, some of whom give an address and exhortation. To promote the objects of the institution, we hold an Anniversary, when Tea is taken, and a Public Meeting held. These have been delightful and profitable seasons, and none have exceeded in interest and good feeling our fifth Anniversary, which was recently held at Queen-street chapel; the Rev. John Ely, Minister of East Parade Chapel, presided. The introductory remarks of the Chairman, and the occasional observations which he made during the evening, were characterized by the best and most noble sentiments of an expansive Christian philanthropy. It was quite refreshing to hear the full-hearted recognition which he gave to the validity, necessity, and usefulness of a Lay Preachers' Ministry. The worthy Dr. Hamilton, who on this occasion was absent in London, had at our former Meetings given the same assurances of cordiality with this movement of his Christian friends.

The various Resolutions were proposed and supported by effective addresses, by Messrs. James Walker, William Schofield, George T. Woodson, J. H. Place, Peter Lennox, Joseph Kershaw, George Moxon, George H. Wood, James Towler, J. Harkis, and the Rev. William Orgar.

The fourth Resolution being of a more practical kind, and capable of a wider sphere of operation than its own local application would limit, is transcribed, under the hope that other Home Missionary Institutions may be induced to make a more free use of our gratuitous preachers, and by a combination of this, with the paid Agency, be the means of accomplishing more extensive good.

"That this Meeting regrets the very partial assistance rendered to the West Riding Home Missionary Society by Lay Preachers, and respectfully urges the Committee of that Institution to direct their attention to the subject; as such an additional agency, united with the Ministerial Agents of the Society, would greatly extend the operations and usefulness of that Christian Institution."

THOUGHTS ON THE PASTORSHIP OF VERY SMALL CHURCHES.

The first article under this head adds to the store of those facts, annually accumulating, which begin to moderate English admiration of the American churches. Things are bad enough among ourselves; but we have not yet got the length of engaging a pastor as we engage a ploughman—by the year. The ears of Englishmen have not yet listened to an arrangement between a minister and a people, which provides for a separation at any time, without the assignment, or the existence of special reasons—a month's warning, or a month's wages, on either side! No, we are not yet come to that. To such a depth of degradation we are not yet sunk. Such a fountain of mischief is not yet opened, among us, and we do trust it never will. May a state of things so deplorable, so carnal, so adapted to destroy the true churches of Christ, never be permitted to arise in our beloved country!

Still, however, we are not without our evils; and our anxieties are great on account of them. A law of permanency, independently of circumstances, may be attended with very ruinous consequences to the cause of Christ. We are not without pastors, who are cumbering the ground they were appointed to cultivate, and whose removal would be a blessing both to themselves and their flocks. This is one class of evils, but there is another which calls for serious attention. In cases not a few, we have had men wholly set apart to the work of the ministry where there was neither labour, nor bread for them,—men who became Pastors and paupers on the same day! A handful of poor people, carrying their liberty to licentiousness, resolve on forming themselves into a church, and determine to have a Shepherd, and that Shepherd a gentleman whose hands must not be soiled by honest labour, nor his dignity debased even by the honourable function of a schoolmaster. Well, the gentleman is sought and he is found; and for this gentleman they raise, but raise with immense difficulty—the sum of thirty or forty pounds a year, or a sum from ten to fifteen shillings a week—and the remainder, necessary to the lowest point, not of comfort, but of existence, must be looked for abroad. All sorts of expedients have to be resorted to for this purpose, and when every resource has been exhausted, the result is a miserable pittance, hardly sufficient to support an industrious peasant with his family. The certain consequences of such an arrangement are most lamentable to their Shepherd, to themselves, and to the religion of Christ.

There is something grievously wrong in such a state of things; and it is very reprehensible to multiply churches on this principle. The general voice ought to be emphatically raised against it. It is an evil inflicted on our common Christianity; and that which involves all, all are entitled, bound, to oppose. It is most unmeet that churches should place themselves in such a situation, and with proper management it would seldom happen; temporary aid to an infant cause might often be required, but there would be few instances of permanent, hereditary, pauper churches.

To remove this evil which so infests us, one of two courses must be adopted: small churches must be satisfied with the Pastoral services of devout, intelligent men in business—services partially or wholly gratuitous, according to circumstances. It does not follow, however, that because such a man is the Pastor, he is to be the sole Teacher of the little flock. He may receive abundant aid from various quarters—from the churches in the neighbourhood, from the Agents of

the Home Missionary and other Societies, and in a number of districts from colleges, while on him exclusively will devolve those duties which are purely Pastoral. In this way among men of wisdom and piety, under proper regulations, much good might be effected, with decency, with dignity, and with comfort to all concerned. In spite of the pride of our times, and popular distaste for the homely ministrations of holy but unlettered men, such arrangements have the full sanction of Apostolical authority, while the plan of which we deplore the evil, has no such sanction.

The other method requires that small companies of believers, living in hamlets or villages, within a reasonable distance of some substantial church, shall not at once form themselves into distinct communities, but constitute branches of such a church. They might have a deacon appointed, regular worship established, and gospel ordinances dispensed amongst them for the purpose of edification and conversion, according to a plan arranged by the pastor and the church to which they belonged. The work might be carried on with efficiency by the labours of lay preachers, interspersed by periodical visits from the pastor. When such branches acquire strength sufficient, they may be severed, and have a pastor to themselves, who shall be entirely consecrated to the business of religion. Let that mark be set before them as the point to which all their labours are tending, and as a motive to increased exertion.

In connexion with this subject, the Leeds Lay Preachers' Society is deserving of especial notice; its example is worthy of imitation by the churches of every town in England. There is an incalculable mass of moral power lying dormant in our churches, which, under proper guidance, might be worked with amazing effect in spreading the knowledge of salvation. The idea of a Union everywhere among the Independent Churches for this object is excellent, and entitled to the utmost encouragement from all concerned. There is no reason why, in this or in any thing else, we should be excelled by any portion of the Church of Christ; but there are very strong reasons why we should far surpass the foremost of them. The spirit of perfect freedom, which distinguishes Independency from all other forms of church polity, is singularly favourable to all movements of an aggressive character; but to secure for such movements the highest results, they must be conducted on the principle of a wise and well-ordered union.

Biography.

WILLIAM CHAPMAN.

By Elizabeth Pease, Darlington.

In presenting the following narrative to the public, the parties responsible feel that they are discharging a sacred trust reposed in them, by the dying request of the individual to whom it refers,—a request which was dictated by that love which affords the surest evidence of a real conversion of heart, and which prompted the desire to do all in his power to counteract the effects of his former example, and to give to his friends and associates the benefit of his experience of that religion which he once derided, but which he afterwards found afforded the only true solace on a dying pillow. It has, consequently, been their first desire to give as faithful a transcript as they could of the sentiments which he expressed; they have, therefore, adhered, as far as possible, to his own words; and if, in any instance, they have unconsciously deviated therefrom, they can at least offer their assurance that the sense has been in no degree altered.

William Chapman was a native of Darlington, and when a boy, was a pupil at one of the Sabbath-schools in that town; after which he followed the occupation of a tailor. He was a youth of excellent abilities, and of a kind, good-natured, and cheerful disposition, which, while it won for him the regard of his companions, rendered him an easy prey to the seductions of evil association; and it appears that he had imbibed a taste for strong drink, and an inclination towards infidelity, previous to going to London, about the year 1835, in search of employment. But it was during his residence in that city that he became so awfully confirmed in those habits and principles

which, as we shall presently see, occasioned him such bitter repentance on a dying bed. After his return home, he continued his course of intemperance, and became the daring advocate of infidelity, until the summer of 1843, when he was seized, whilst in a public-house, with hemorrhage from the lungs, from the effects of which he never recovered. It was whilst labouring under the weakness consequent upon this attack, that he was first visited by Christopher Johnson, the agent of the Christian Visiting Society, the following account of whose early interviews is given in his own words:—

"I called upon William Chapman for the first time on July 24th, 1843, and was informed that he was so weak he could not be visited; I called a second time, but he was asleep; on my next call I met with him, inquired after his health, and gently introduced religious conversation, such as the design of afflictions generally, with the beneficial results when sanctified by the grace of God. He said, 'Have you come to force that stuff on me? I'll not have it.' I replied, 'If I could, it would do you no good; we can only be benefited by religion by making choice of it,' &c. His expressions were very strong against the Scriptures, Christianity, and professors of religion generally, remarking, 'The Bible cannot be true, otherwise Christians (as you call them) would not act so unlike their profession, and so unlike the New Testament; you must not tell me it is true, I will not believe it.' On other occasions he was frequently strong in expressions against the Scriptures and Christianity, stating that religion had done more harm than any system that ever existed in the world, and had caused more bloodshed, and that those who called themselves Christians were the greatest tyrants and oppressors, adding, 'It is very wrong in you to press religion upon me; I do not want it; I will never have any thing to do with such a system.' He was sometimes so fierce that he would hardly allow me to speak; and he has more than once held up his hand in a threatening manner, to deter me from doing so; yet in each of my visits I was enabled to bring the truth before him, so that I have reason to believe a text or portion of Scripture from time to time, applied by the Holy Spirit, found its way to his heart. A remark being made to him to this effect, 'There are seasons when you feel a secret dread of the future,' he appeared to feel and was silent.

"On another visit, he would not permit me to read the Scriptures to him, although he had previously done so, saying, 'I see your drift; you want to read that stuff to me now, then when I become weaker you will want to pray with me, but I'll prevent you; you shall never pray with me;' and more than once, on my leaving him, he has said, 'Come no more here, I do not want you.'"

In the early part of December, and subsequently, until death closed his earthly career, he was frequently visited by two female friends, to one of whom he spoke in a strain of the most hardened indifference regarding the concerns of his soul, intimating his disbelief of the Scriptures, and inferring, if not expressly stating, his rejection of the doctrine of a future state of existence. On one of these occasions his friend asked him in a very gentle manner whether he would have any objection to hear a chapter from the Bible. He replied, "I had rather not; I don't want to hear it; I feel no interest in it." The inquiry was repeated, and the like answer returned, adding, "I read the Bible often enough when I was young; I don't want to hear it now; it does not *concern me.*" After some further remarks, however, and the possibility having been intimated that now that he was ill, and had eternity close in view, he might hear it with rather different feelings, he said, "Well, you may read a chapter if you like; but I don't wish it." The tenth chapter of John was read, and he listened with much apparent attention; and it was with no small surprise that his friend, on taking his hand at parting, and tenderly urging upon him the duty and privilege of prayer, whilst pointing him to that mercy which is freely offered to the penitent sinner, observed the tear silently trickling down his cheek; his heart was too full for utterance, and a suppressed sob, it is believed, was his only answer.

On the 19th, C. Johnson writes, "This day, his sufferings being great, he charged the Almighty with cruelty, and would not permit me to speak; after remaining some time silent, he said, with a countenance and expression much altered, 'Can you do any thing for me?' I affectionately spoke to him about the Great Physician, &c., till he was softened down, and tears stood in his eyes."

On the friend before referred to calling the following day, and making some inquiries respecting his health, he burst into tears and wept aloud. On being asked if any thing were the matter, and affectionately urged to impart the cause

of his distress, he said, "Oh! I fear I shall never get out again." His attention was directed to a future world, and to the glories which the Bible reveals, to which he replied, "I never could get any settled belief in these things. I should like to believe them if I could, but I think I must be more hardened than any one." He listened attentively to some further remarks, and to several texts of Scripture, which were quoted for his encouragement, and soon afterwards, with a look of anguish in his countenance, which can be better imagined than described, exclaimed, "I shall not be here long; and if I die as I am, *it will be awful*, if the Bible be true." He readily consented to hear some portions of Scripture; and after the parable of the Pharisee and publican, and the 103rd Psalm had been read, he expressed his gratitude to his friend, intimating his intention of endeavouring to apply in prayer unto Him who hath said, "Ask, and ye shall receive; seek, and ye shall find."

About this time C. Johnson says, "When urging the importance and absolute necessity of his beginning himself to pray, he replied, 'I do not understand why I should pray; the Almighty knows what I have need of.' I brought before him the divine plan, viz., that the Lord will be inquired of to do for us the things that we have need of, &c. I read the Scriptures to him, during which he was very attentive; also, whilst remarks were made on the solemnity of a dying hour, and the final doom of the soul, &c., after a pause he said, 'I do not know how to pray.'"

The same kind friend subsequently remarks, "I found him yielding to divine influence; I read the Scriptures to him; he spoke cheerfully, saying, 'I want to be right, how can I come?' In tender affection the encouraging words of the Saviour were brought before him: 'Him that cometh unto me I will in no wise cast out.' The sign of the sincere penitent was evident."

For some time after this period he appeared to wish to be left very much to himself, with the exception of having the Bible read to him, for which he always expressed his gratitude; but on conversation being attempted, he would sometimes say, "Well, I will endeavour to think on these things in private;" and deeply, as the result abundantly proved, did he ponder them in his heart. A remark which he made to his mother, a short time previous to his decease, shows, to some extent, the mental suffering and conflict through which he had passed, though little known at the time to those around him. After having been engaged in prayer for his near connexions, and exhorting his mother to prepare for death before she came to be laid upon a sick bed, he said, "For it takes a great deal to get religion; it has taken the flesh from my body far more than all my illness."

Subsequent to this season of trial, he began freely to converse on the state of his mind, dwelling with joyful anticipation on the prospect before him, frequently saying, "The future has nothing but happiness for me." Yet it was always with deep humility, and a constant and grateful sense of the magnitude of that mercy which, as he often expressed it, "had plucked him as a brand from the burning." His child-like dependence on his heavenly Father, was striking and instructive; he would sometimes say, "All my trust is in God; my confidence is in him." Nor less conspicuous were his patience under suffering, and his gratitude for the attention paid to his bodily necessities, frequently saying, "I am surrounded with comforts, while many have not food enough to eat."

Soon after this, C. Johnson says, "he was free to converse and to receive instruction; I read the Scriptures to him; and on my remarking 'There is none other name under heaven, given among men, whereby we must be saved,' but the name of Jesus, he replied, 'There is not.' I afterwards prayed with him."

"On my next visit," C. Johnson continues, "he was still more free to converse and to communicate; he referred to his past life as to the example he had shown to others, and expressed a deep and sincere regret, at having held (and firmly too) as his belief, principles that, on a sick bed, he found unable to support him. The following are his own words:—'My views on the Bible and on Christianity have been sadly and awfully wrong, but, when young, I was ready to catch at infidelity, nay, it was just what I desired to be true; and, as I advanced in life, I grew more and more hardened, and more firmly was I determined to resist all evidence of what I now see and believe to be truth, and I did so with all my might. But I now state this to you, as my firm belief, that nine out of ten of the infidels cannot meet a sick bed and a dying hour, with their principles. I know more of infidelity than they do, and

have been more determined than they all, never to yield to the truth of Divine revelation, but I have found it would not do, and I solemnly regret the past; had it not been for my past wicked, sinful, and infidel life, I might have been this day a useful member of society, and a bright Christian; but, Oh this cursed drink! I have shortened my days. I have often said there is not a Christian in the world; but I know better now, and I am thankful, for being favoured with the visits of some. And now,' said he to me, 'you are at liberty to make these statements public, and any other concerning me, you think proper, and that you think likely to benefit others, after I am gone.' On this occasion, he manifested a friendship for me, beyond anything previous; there was a mildness, calmness, and sweetness of countenance, which were as opposite to his former behaviour as darkness is from light, and he spoke of Jesus, that Jesus whom he had denied, and spoken all manner of evil against, with a reverence, which evinced a wonderful revolution having taken place."

At another time, he observed, "I am astonished at the extensive mercy of God, and wonder he has not long since swept me off in my wickedness; I once stood up in a public-house, when in a state of intoxication, and uttered words of a most awful and wicked character, and for once, I afterwards felt ashamed at my conduct."

He took a lively interest in the welfare of an individual he had long known, who, like himself, was fast verging to the grave, and who had lived in the total neglect of religion. A visitor going in one day, found them sitting together; having had a mutual desire to see one another, as W. C. said, "in all probability for the last time," his friend had rode up for the purpose. After they had listened to some portions of Scripture, William remarked, "Infidelity may do in health, but it makes *a poor shift* in sickness;" referring also to some sentiments of Simpson, in his Plea for Religion, and observing, there was no other way, than by prayer, to seek for repentance and faith. Afterwards, alluding, as he often did, to the evils of strong drink, he said, "There are infidels plenty made in public-houses, and it must be so, for they are driven to it, to reconcile themselves to their wicked practices."

One of his friends going in, on another occasion, and finding that a visitor had just been with him, observed, that as C. Johnson had been there he had probably had sufficient reading. "No," said he, "if you will please to read to me, I should like it; I don't get too much of the Bible, for I like to hear it." A hope being expressed, that he now realized the blessing of the Gospel, he said, "Yes, that I do, indeed I do, far different from what I ever expected; it cheers many a silent hour in the night. Once, I thought only, of how this world was to be got through; I never expected to live in a future one; now, I hope to live for ever, where sin and sorrow will not be known."

Reference being made to the commencement of the remarkable change which had taken place in his mind, he said, "I began to contrast the two sides —the blessings of the Almighty, and the opposite, and I saw that they far overpowered the other. I saw how vast the blessings which the gospel offered, and I looked at my own state, and I felt, *that I was miserable*. I then prayed, and became rather more comfortable, and soon after fell asleep, and awoke more elevated in my mind—then, I prayed two or three times, and, at length, I thought I felt a sense of forgiveness. Ah!" he continued, "there *is* mercy and forgiveness with the Almighty; what a blessing it is, that my eyes have been opened; how different would it have been, had I died in my former state." In reply to a question, he said, "Yes, I *do* believe that Jesus came to save that which was lost; he came to save me, and he died on the cross for me." Inquiry being made, whether he had any message to the acquaintance, before alluded to, he said, "Tell him, I am sorry to hear he is so ill; but I do hope, he will make use of the time he has left, in preparing for eternity. Oh!" he observed, "if I had died, without seeking a preparation!" It was remarked, that the work of the soul's regeneration, of which they had been reading, was a great work, "Yes," said he, "indeed it is; to have all our affections and desires changed, as they must be, to enter heaven;—how could we go to heaven in our wild state? No, we must be changed."

On a subsequent occasion, having alluded to his sufferings, during the previous night, and a remark having been made, that the pains of the body were hard to bear, but the pains of the mind were worse, he said, "I really think they are. Oh! when one looks back on one's

past life, and thinks how one has injured one's fellow-creatures, and how one has sinned against an unoffending God, oh! it is bad to bear; I suffered, indescribably, at one time; and, when I was in the habit of drinking, and had been drinking perhaps for days together, I did feel miserable; I was easy nowhere;—I could neither sit, nor lie, nor walk, nor stand; I was put out with everything; I could look at nothing, for I felt I was doing wrong: but," he continued, "my eyes have been opened, and God has promised that whosoever cometh unto Him, he will abundantly pardon. He has been pleased to pardon me, who am one of the most unworthy of his creatures. Oh! His mercy is great,"—adding, "Pain of the body is bad to bear, but, if the mind be right, that is the thing."

At another time, being asked, if there were any of his former associates, to whom he would like to communicate his change; he said, that most of them had been to see him, and he had told them of it. Several had come, to hear for themselves, having heard of it, and not been able to believe it; "and no wonder," said he; "that I had changed—I, who used to be so determined in defence of infidelity—for *me* to have changed, was more than they could credit. But I have told them, that infidelity may do, whilst people are drinking, and running through every thing, constitution and all, but, come to be laid on a dying bed, and have to face an Almighty God, then one must think about a preparation for another world; at least, it will be worse for one, if one does not. There are people that will say, that a sick-bed is a weak time to try a man; it should be, when he is in health; but I say, no. I have the use of my mind; I know what I say; and I can think as well as ever I could. Ah!" he continued, "many a time have I sat up an hour together, three parts drunk, to defend infidelity; and a poor shattered thing I made of it, I've often thought as I've laid here."

One day, feeling extremely weak, and remarking, that he was now unable to stand, he exclaimed, with much earnestness, "May the Lord have mercy on my soul!" On being asked, if he had any fear, he replied, "No, I don't fear, but it is an awful thing, to be in that state that one cannot stand." Soon after adding, "Yes, I feel an assurance that I shall be happy; I believe the Lord will have mercy on me, and receive me into His mansions of everlasting joy, to dwell with him for ever, where all sickness and sorrow will be at an end. God is sufficient for all things. I am very weak, but He is all-sufficient, and is strength in weakness." Speaking of some of his former companions, who had been to see him, he said, he had entreated them not to go on in their present ways, forgetting the future, and putting off till a sick-bed, "For, I have told them, 'you don't know that the Almighty will accept your offer then; it rests with His mercy, whether he will receive you or not;' and, only to think of being shut out of heaven! Oh! it is awful;—to be cast into hell, into everlasting torment, and to be with devils! Oh! how dreadful! Oh! eternity!—*an eternity of misery*, what a thought! God is the port, the only place of safety, under all circumstances."

After listening to a psalm, he remarked, how very sublime they were, that one never tired of hearing them. Speaking of his having passed a suffering night, he expressed his desire to bear all with Christian fortitude; he thought his time here would be short. Being asked if he were anxious to live, he said, "No, I have no desire to; I trust the Lord will have mercy on my soul."

On another occasion, feeling faint and exhausted, with having his bed made, he supplicated for mercy, and that the Lord would give him strength to bear all patiently. And to his friend, who sat by him, he said, "Your kindness to me has been unceasing; may the Lord bless you for it." On the previous evening, he had addressed his near connexions, as long as he was able to speak, entreating them not to delay a preparation for another world; afterwards, praying for them, with great earnestness, mentioning each of them by name, as well as one of his other friends.

A few days afterwards, he remarked, "My sufferings will soon be over now—I feel quite happy—I have no fear of a hereafter." And soon after, "I am ready when Jesus calls me; may he come quickly,"—repeating, as nearly as could be understood, "Come, Lord Jesus, come quickly."

At another time, mentioning the visit of a friend, he said, "I told him, I believed all was well with me, as regards my prospects for another world; I have no fear, I am very happy." Allusion being made to his long-continued weakness, he said, "Yes, I must bear it as well as I can; I can do very well now

that I have got used to it, for my mind is easy and happy."

Being asked, on the following day, whether he would have any objection to anything being printed, respecting himself, not, it was intimated, for the sake of display, but simply with the desire of benefiting others, he replied, "C. J. has written something down, and I have no objection to anything being printed, which you think will be useful; but it had better be after I am dead—it will do more good then. I leave it to you to publish what you like: I know it will be the truth."

A friend calling in, about three days previous to his decease, found him much altered; he looked at her with great earnestness, and said, "When I think of the love of God to me, it seems past all description, that I should be plucked, as out of the fire, as at the last, and given to see that my blessed Saviour had died to save me. Oh, it is past all description; it makes my heart so full, the tears will flow; I have no wish to live; I am going to heaven. To think, that such a sinner as I have been, should be admitted into heaven, there to worship and praise my God and Saviour Jesus Christ for ever; no more sin, no more sorrow; what a wonderful thing it is! Many persons weep, when they come to see me, and well they may, to see what a change there is. I tell them to leave off drinking and bad language, and read their Bibles; they will find when they come to a dying bed, it won't do (meaning his bad principles.) I tried to believe that there was no God, but I never can be thankful enough that he has spared me to repent. Oh! these bad principles, they will not do when a man comes to his dying bed. I might have been taken, as in a moment, and then where should I have been? but, wonderful mercy! God has spared me to repent; and now, that I should be permitted to see that blessed Saviour whom I denied. Oh, God! thou hast indeed been good to me."

The next day he told a friend who called, that he had fainted in having his bed made, and that he had thought he was choking, adding, "What a mercy it would have been, if I had gone then. It will be a blessing when it is over; I cannot live long now; my mind is quite easy;" signifying also his belief that the Lord would be with him to the end.

In reference to his visit, on the same day, C. J. says, "I found him in a very weak state; he beckoned me to draw near, as he could only speak in a whisper; he then said, 'I want to tell you how happy I am; Jesus is all to me, that I have need of; I am happy, happy;' and then taking my hand, he said, while the tears filled his eyes,—'Bless you, bless you; I shall never forget you.' He could say no more. I afterwards felt it to be a solemn season, whilst commending him into the hands of the Father of all mercies in prayer." The next day, he said to the same individual, "I am nearly gone;" and in reply to an inquiry, observed, "I enjoy peace with God. Farewell,—bless you,—I hope we shall meet in heaven."

On the day before his decease, he again prayed for his aged mother, sister, and aunt, and particularly mentioned two of his friends, saying, "Bless them all, and grant that we may all meet again in heaven." He then exclaimed, "Oh God, thou hast plucked me as a brand from the burning; oh! be pleased to be with me now that I am dying, and if I show any impatience, be pleased to forgive me. Thy love to me has been past all description. Oh! be with me to the end." After this, taking his mother by the hand, he said, "Dear mother, mind and attend your place of worship; do what you know to be right, and prepare to meet me in heaven."

From this time, he continued gradually to decline, and a visitor who called in, a short time before the solemn close, expressing a hope that they might meet in heaven, he faintly replied, "Amen, Amen."

These were nearly the last words he uttered, though he remained perfectly sensible, until his purified spirit, without sigh, groan, or struggle, exchanged the conflicts of time for the joys of eternity.

*** The writer of this beautiful narrative (who is of the Society of Friends) has published it for the benefit of the poor family of W. Chapman, and therefore prohibits the reprinting of it from the CHRISTIAN WITNESS.—EDITOR.

Church and State.

THE AGE OF BRIBERY.

By Dr. Heugh, Glasgow.

The age of bribery has come. Retaining some one sect in special alliance, States have begun to extend "side looks of love" to others, and to employ their gold to purchase their favour. They now pension those whom of old they persecuted, and whom, but of late, they could only tolerate; and as if they had become indiscriminate in this new affection—as if characters the most opposite were alike acceptable to them—as if all differences in creed or in morals were either fabulous or imperceptible, to pension nearly every sect that will consent to be pensioned. Thus France pays Protestants equally with Catholics. Geneva has her public funds for the Romish curé, as well as the Unitarian Presbyter. Belgium is not less liberal. But *we* need not pass for examples into other regions. In this last effort to preserve ecclesiastical alliance, Britain has been first among the foremost; and, with great pecuniary liberality, (for she has a prodigal passion for pay,) she salaries Protestants and Papists, Maynooth and Oxford, Presbyterians, Independents, Methodists; nay, I am not sure but even Mahomedans and Hindoos share in Britain's bribing bounty.

Is any other expedient in contemplation? Is any other mutation yet in reserve? Is there any third term betwixt the two sides of the alternative—pay all, or pay none—which yet remains to be resorted to? Probably the last expedient is expended; and if bribery will not do, nothing now will. But will it do? When ancient Rome began to bribe her invaders, her fall was at hand; and her gifts were the means as well as the omens of her ruin. And all those shifts and changes, all these successive expedients, are the attributes, not assuredly of the plans of the all-wise and immutable Jehovah, but of the ill-assorted inventions of erring, foolish, presumptuous man; and are recognized by all but the blind as the sure marks of things *which must be shaken and removed, that those things which cannot be shaken may remain.*

And if there be any truth in the deep and solemn convictions of the Nonconformists and Dissenters in this empire, comprehending no small portion of the scriptural piety, the sober morality, and the sound sense of the land, convictions common to them and the American churches of every name,—that civil establishments of religion are not of God, but of man; that they have served no good purpose even for the men of worth who have unhappily been induced to avail themselves of them; and that, in regard to others, they have served no purpose whatever so effectually as to supply a weapon to the persecutor, a name to the proud, money to the worldling, a soft couch for repose to the indolent and lazy, a useless rampart to the timid victim of false fears; that they have raised a frowning wall of separation betwixt a sect within and sects without; that they have shut up large portions of Christ's professed followers, like prisoners in some fastness, when they ought to have been free and abroad in all directions, allaying strife, healing divisions, scattering the immortal seeds of heavenly truth and charity, and hastening to carry the tidings of mercy to a world that has not yet heard them; then verily the nineteenth century will be illustrious, if it shall accomplish their universal and final downfal. Nor can I more appropriately close these chapters than with those burning words of Dr. Merle D'Aubigné, addressed to his compatriots of Geneva: "Proclaim, then, Gentlemen, this grand principle of modern times, acknowledge the incompatibilities of the civil and the spiritual power, and their reciprocal independence. The peace of our country, the concord of citizens, the respect due to power, the liberty of conscience, the prosperity of our political institutions, the maintenance of order, the just partition of our public offices, ... the successive developments of humanity, all summon you to this grand and noble determination. Give a generous example. Take the initiative in one of the greatest works which have fallen to our times. Let the new Geneva find itself, like the ancient, at the head of one of those great movements which influence the destinies of humanity, and let somewhat of its ancient glory be restored to it. *The independence of the State and of the Church ought to be the Reformation of*

the nineteenth century; a Reformation at once Catholic and Protestant, monarchical and republican, moral and political. Happy the people who shall first encircle their head with this brilliant crown! If you grant this benefit to the country, the citizens will ratify it by their votes, and your descendants will bless you."*

* Question de l'Eglise, pp. 62, 64. The Dr. ought not to forget that the honour he desires for his country is beyond the reach of Geneva, or of any State in the old world. Already "this brilliant crown" is won and worn by young America.

*** See Notice, page 225.

Review and Criticism.

The Existence of Evil Spirits proved; and their agency, particularly in relation to the human race, explained and illustrated. By WALTER SCOTT, of Airedale College. 8vo, pp. 525. Jackson and Walford.

THIS work consists of seven lectures under the following heads: the existence of evil spirits—the character, state, and power of evil spirits—the agency of evil spirits, which occupies the third and following lectures, and embraces the nature and manner of their intercourse with the world, witchcraft, divination, demoniacs, especially those of the New Testament, the Saviour's temptation in the wilderness, the nature of ordinary temptation, the ways in which it is managed, the advantages which Satan possesses over us, our danger, apathy, and mistakes.

This is all that can be gathered from the meagre page of contents, which gives no idea of the true character of a work that must not be estimated by outward appearance—a work which resembles a furze-clad mountain, with little, indeed, to attract the eye of the traveller who delights in sylvan scenes and fragrant odours, but containing within its ample bosom a wealth that may vie with the mines of Potosi. Mr. Scott does not resemble the dealer who had all his wares in his window; indeed, Mr. Scott's shop has hardly any window at all. The Committee of the Library would do well to look a little more to technical matters, details of literary drudgery. It is not enough that they prudently confine their choice of lecturers to men of first-rate talents; the bulk of such men have had but little experience in the mechanical operations of authorship; and, after their exhausting efforts, can seldom be induced to submit to the weary toil required to present a book to the public in the best manner. Had a vigilant publisher made a purchase of this work, he would have placed the manuscript in the hands of one of his "hacks," with instructions to draw out a copious table of contents, exhibiting, at one view, the rich and varied materials which have been lavishly thrown into this remarkable production; adding, probably, an alphabetical index to all its main facts, arguments, incidents, and illustrations, which, in addition to its attractions for the purchaser, would have been of singular service to the possessor. No work in the series stands more in need of such an apparatus, and none more richly deserves it. So much for the vehicle.

Next to the gospel of salvation, the subject of this work is the most important and awful that can occupy the human mind; and nowhere, in our language, is it discussed with such ability, learning, and discretion. The bulk, indeed, of what has been hitherto written upon it will hardly bear to be read in such times as ours. This is a field of inquiry in which even that greatest of men, Richard Baxter, utterly failed. His "World of Spirits" is a production absolutely beneath contempt. One of the more advanced Sunday-scholars of our day could hardly read it without blushing for Baxter's credulity. But our age has passed to the contrary and far more dangerous extreme. Sadduceeism itself now prevails to a lamentable, an incredible extent, even among the churches of the living God. The idea that our world is filled with fallen spirits, our enemies, is surely a legitimate cause for habitual fear and holy vigilance. Such a fact may reasonably fill the stoutest heart with terror! The work before us is well fitted to rouse the spirit of a dormant age, and to convince mankind that they are surrounded with perils the most alarming! He who reads and ponders the solemn pages of Scott, will no longer treat the dreadful fact as a standing joke, nor hold the revealed doctrine as an idle legend.

While we contemplate the surpassing worth and importance of this work, it is painful to reflect that its price utterly ex-

cludes it from circulation among the great mass of our readers, so that where it is most needed it is least attainable. *Twelve shillings* for seven lectures! For this sum the poor man may receive the CHRISTIAN WITNESS for *four years*, and, at the end, possess a quantity of matter that would form some *sixteen volumes* such as that before us! And what he would receive at the close of these four years in the CHRISTIAN WITNESS, for *twelve shillings*, would, at the rate of the Congregational Lecture, cost him the enormous sum of *nine pounds twelve shillings!*

We would respectfully submit to the Committee of the Congregational Library the propriety of taking a lesson from the Committee of the Congregational Union. In establishing the Lecture, which, in the works it has produced, may justly vie with the lectures of Bampton, Warburton, and Boyle, they have done well, and are entitled to public thanks; but this is not the whole of their vocation. To be satisfied with this, were to confound the means with the end—to sink the glory of God in the glory of man. Utility is everything. With eternity before us, we would rather produce a single number of the *Threepenny* CHRISTIAN WITNESS, than one of these sumptuous *twelve shilling* volumes. The readers of the one are probably little less than *Two Hundred Thousand;* the readers of the other perhaps little more than *Two Thousand.*

This being the ninth volume of the series, we have before us the experience of the Committee for nine years; and what are the facts? They are these: two-thirds of the works, that is, "The Causes of the Corruption of Christianity," "The Christian Atonement," "Divine Inspiration," "Holy Scripture Verified," "The Connexion and Harmony of the Old and New Testaments," and "The Theology of the Early Christian Church," —all subjects of the highest moment, by men of the first class,—are all slumbering on in the *first edition*, although those editions were very small! But had each of these works passed,—as, notwithstanding their price, with proper management, they certainly ought,—through more than one edition, that circumstance would very little have mitigated our regrets. The million would still have been shut out. What is wanted is "*People's Editions.*" Every consideration of the subject enforces this recommendation. Reason supports it; experience confirms the voice of reason. Wardlaw's Lectures on Church Establishments were issued in an octavo edition, which would, in all probability, have been lingering on, not entirely sold, up to the present hour. But the gentleman to whom the matter appertained determined to bring them within the reach of the multitude by publishing a beautiful edition of *Ten Thousand* copies after the model of "Ward's Standard Library," at *one shilling;* and the whole, we have been informed, within a brief period, was disposed of. We might, to the same effect, cite the case of Chalmers' Lectures on Church Establishments, Williams's Narrative, and many others.

While we earnestly recommend these facts to the Committee of the Congregational Library, we, at the same time, beg to apprise those gentlemen that we are also expressing the opinions of intelligent persons in various parts of the country. There is no point that has been more urged than this upon our notice by our correspondents. They loudly complain of the price, in behalf of the masses, and earnestly ask for a "People's Edition." We would suggest an experiment upon the volume before us, which, with proper contents, and a copious index, and sold at *half-a-crown*, would very soon circulate to the extent of *Ten Thousand* copies. Risk there would be none; but if the Committee shrink, they may easily find more than one publisher who will not only take the risk, but give them a consideration for leave to make the trial. In this recommendation, however, let us not be misunderstood. By all means, we say, let us have, in the case of each successive lecture, a volume of the same splendid character as those which have already appeared. This we deem, on various accounts, desirable, and the success of it will not be at all affected by the cheap edition. By a very moderate degree of management, a thousand of the costlier copies may always be disposed of, a number which will not only cover expenses, and pay the lecturer, but leave a surplus; and the other editions, although reduced to an insignificant sum, by commanding an immense sale, may be made to clear a very considerable profit.

Western Africa; its Condition, and Christianity the Means of its Recovery. By D. J. EAST. 12mo, pp. 400. Houlston and Stoneman.

THIS work, which consists of thirteen chapters, forms an excellent digest of the subject of which it treats. The writer

has made an ample but legitimate use of his predecessors in the field; the merit, indeed, of the volume, in no small measure, arises from this circumstance. We have here the pith and substance of all that has been written on the moral condition of Africa; so that, at a very reasonable expense, both of time and money, the reader may, for all practical purposes, make himself sufficiently master of the interesting subject. The author's design is, to lay the case of Africa before the church of Christ, and he has succeeded well in giving a general sketch of the intellectual, moral, social, and religious condition of that wretched continent. The work, which is correctly written, and well put together, is throughout pervaded by a spirit of enlightened piety, without a spark of party prejudice. The writer states that it is intended for all, and we pronounce it adapted to all who love the truth and seek its diffusion.

The Principles of Education practically considered; with especial reference to the present State of Female Education in England. By M. A. Stodart. Royal 18mo, pp. 281. Seeley.

Many works have been written by the ladies of our isle on the subject of Female Education, some of them distinguished by much excellence. The work before us is the last, and, in certain respects, it is indisputably the best. It is a performance of no common merit. A lady who can so speak has a right to be heard, and we vouch for it, her auditor will be well repaid for his attention. Had the book appeared anonymously, it might have passed for the production of a gentleman of masculine powers and of superior culture. Her views are large, her spirit penetrating, and her cast of mind singularly practical. She is largely endowed with those gifts, both natural and acquired, which constitute a true critic. The work is, in fact, an expanded and elaborate criticism on our prevailing system of female education, of which "slashing Bentley" himself could scarcely have made more dismal havoc. The topics are, Defects in Female Education—Lifeless Style of Teaching—Religion—Education as related to some of the Errors of the day—Moral Culture—Intellectual Development—Subjects for Study—School Books—Physical Education—Maternal Influence—Schools and Governesses,—topics, confessedly, of the first importance, and which are handled in a manner not unworthy of their intrinsic value. We earnestly commend the volume to every educated mother in the land, of whatever sect or party. That the Authoress belongs to the Church of England, we think may be inferred; but it is one of the many proofs of her superior sense, or rather magnanimity, that this point has to be determined by doubtful deductions.

The True Dignity of Human Nature, or Man viewed in Relation to Immortality. By W. Davis, Hastings. Second edition, royal 18mo, pp. 200. Ball and Arnold.

A much improved edition of a well-known and excellent work. We should like to see Chapter VIII. entitled, "A consolatory assurance of eternal happiness may be attained," printed apart for cheap and convenient circulation. It is the gem of the volume, and from its full and accurate statements of truth, in conjunction with its forcible and searching exposure of error, it is greatly adapted to usefulness.

Lay Lectures on Christian Faith and Practice. By John Bullar. Post 8vo, pp. 517. Longmans.

This volume, in some respects, stands alone. We remember no other coming into existence under similar circumstances. Mr. Bullar, once well known as the biographer of the Rev. W. Kingsbury, a member of the Congregational Church at Southampton, under the pastoral care of the Rev. Thomas Adkins, had, for the space of twenty-one years, been in the habit of delivering a lecture on the Sabbath afternoons, comprising a total of no fewer than 728. On Mr. Bullar's retiring from this honourable service, the pastor, deacons, church and congregation, were anxious for the publication of a volume of these discourses, "that," to use their own words, "it may stand alike a permanent memorial of the profound regard which they cherish for his talents, learning, and piety, and also of the nature of those services, which he has so long rendered to the religious society to which they belong;" and that this might be done without risk they "requested his permission to place at his disposal the sum of £110, most promptly, gratefully, and cheerfully contributed by the pastor, deacons, and members of the church and congregation" for that special purpose.

Such is the history of the volume, which abounds in excellent matter, judiciously exhibited. It will be a happy day when we shall have dispersed among our churches, a few thousands of such men as Mr. Bullar.

Notices of the State of Religion in Geneva and Belgium. By H. Heugh, D.D. Royal 18mo, pp. 250. Glasgow: Maclehose.

Dr. Heugh, while one of the ablest and most eminent men of the Scotch Secession Church, is but little known in England, a fact easily explained by the circumstance of his having eschewed authorship, and but seldom visited the Metropolis. He has, however, at length, come forth in this highly interesting and important publication, which, we trust, will only be the prelude to still more expanded efforts. The work consists of eight chapters, which discuss the locality and institutions of Geneva; the decline and revival of religion in it; the religious history and condition of Belgium; facts and opinions in Geneva and its vicinity, respecting the separation of Church and State. The discussions on all these points are full of interest, those on the last peculiarly so. As a sample of the spirit and eloquence of the book, we refer to our Church and State Department.

Outlines of Congregationalism. By the Rev. J. S. Pearsall. 18mo, pp. 159. London: Snow.

In this performance, Mr. Pearsall has done excellent service to the cause of righteousness and liberty. The matter is truth with very little mixture, and the manner is worthy of it; it is ably, accurately, and elegantly written. It is well adapted to popular use, as presenting a clear, conclusive, and very attractive exhibition of Nonconformist principles. In doing this, it differs from other publications of the sort, inasmuch as it is calculated for the times we live in. The reigning errors of the day are briefly met in a manner the most natural, and contrasted with the opposing truth, the simple exhibition of which is often the best refutation. The latter part of the volume presents some historical facts of great interest, relative to the history of Nonconformity in the town of Andover, the sphere of the author's ministry, and concludes with a copious and valuable practical address to Christian parents, believing masters, rich men, sabbath-school teachers, visitors to the afflicted, and tract distributors.

Law and Conscience: or the Duty of Dissenters on Church Taxes. By Edward Swaine, 8vo, pp. 19.

Equity without Compromise; or Hints for the Construction of a just System of National Education. By Edward Swaine. 8vo, pp. 35. Hatchard.

These pamphlets are the production of a highly enlightened and patriotic layman. The first consists of an argument, of great ability, in support of, what we consider at best a doubtful course. The piece, however, as an example of singularly close and subtle logic, is worth thrice its price. The second possesses great value at the present time, and is well entitled to the serious attention not merely of the friends of education, but of the senators of the land.

Sabbath and Day-Schools.

THE THEORY OF YOUTHFUL CONVERSION.

"Every day that passes over the sinner's head, only renders the conversion of the sinner more difficult." This is a sentiment which has often been uttered from the pulpit, and which must be either true or false. Some perhaps will say that it is *not* true; others will admit it to be true, but only in a certain sense, guarding their admission with the somewhat equivocal qualification, "*speaking after the manner of men.*" Others again believe it to be true, not only "speaking after the manner of men," but, if such an expression may be used, *speaking after the manner of God.* It is not of course invariably true, but it is generally true, and the adoption of such a truth is no limitation of the *power* of the Most High.

How is it, it may be asked, that it is considered true, "speaking after the manner of men?" Does man possess an innate consciousness that an increase of days accumulates the difficulties, and multiplies the obstacles in the way of the sinner's conversion? Or, is it a truth that has become established and admitted, in consequence of its having been observed, that conversions are more frequent among the young than among those of maturer years? Or is it argued, from the principles of human nature, that it must be true, inasmuch as every succeeding day necessarily adds strength to previously acquired habit, and consequently hardens the sinner in his sin? No matter. If the sentiment be considered true, "speaking after the manner of men," on any or on all of these grounds, it is equally true on the same grounds, *speaking after the manner of God.* If man possesses an innate consciousness of the truth of the sentiment, was not that consciousness implanted by God? If the statistics of conversion establish its truth, are not these conversions the work of God. Or, if the constitution of the human mind renders it necessarily true, was not that constitution derived from God? If then this sentiment be true, that, "Every day that passes over the sinner's head only renders the conversion of the sinner more difficult," it must be equally true, that there is a period in the early history of each individual, when conversion would be easier than at any other time, and it therefore becomes an important inquiry, When is that period? It would of course be utterly impossible to fix the exact time, but we must look for it, in the earliest stages of life, and we cannot very easily go back too far. It will be admitted, I think, that at the very moment when a human spirit becomes responsible for its actions, when it acquires the capability of knowing right from wrong, and enters upon a period of probation, at that very moment it possesses the power of understanding the plan of salvation. This can scarcely be denied, otherwise, there must be a period in the early history of each individual when salvation would be utterly impossible, unless on the supposition that the interval between the time when the child becomes responsible, and the time when it *becomes in a condition* to secure salvation through faith in the atonement of Jesus, is an interval of sinless perfection, and this, I think, will scarcely be contended.

If then these positions are true, it necessarily follows that parents, but especially mothers, have by far the best opportunities of promoting the spiritual interests of their children; they are by far the most influential trainers, *moulders*, of the character of the human family. It is said by the Author of "Thoughts upon Thought," that, "next to the minister of religion in the importance and extent of moral influence on the minds of others, *is the mother.*" Now, so far as the *importance* of that influence is concerned, I would venture to reverse the statement, and in justification of my temerity, beg leave to quote the very next sentence in that admirable book. "The moral character of children is almost at a mother's option what it shall be." Now this can scarcely be said of ministers and their congregations. And then the reason why the influence of *one* mother is not so *extensive* as that of *one* minister is, because there are *not so many* under that influence. It is not, however, my intention at present, to address myself to mothers, my purpose is to say a few words respecting ministers of the gospel and teachers of sabbath-schools. Keeping in view, then, the sentiment with which I set out, I hesitate not to express my conviction that Sabbath Schools are more important spheres of Christian labour than adult congregations, inasmuch, as the children are at that period of life when the probabilities of conversion are greater and more numerous than they can be in after years: sabbath-school teachers, then, should be selected with as much care, and with as strict an eye to their characters and qualifications, as though we were selecting Christian ministers. If the conversion of the children be our object, as it ought to be, then every argument that can be adduced to prove the necessity for a pious and intelligent ministry, may with equal if not greater force be urged in proof of the necessity for pious and intelligent sabbath-school teachers. And yet, I believe it to be a fact, that in many sabbath-schools, there are teachers, who have made no profession of religion, who have not declared themselves on the Lord's side, and who, when they are attempting to teach others the way of salvation, have perhaps as much need of being taught themselves. And then, are there not ministers of the gospel, who scarcely ever enter the doors of the schools connected with their chapels, and who, although the children, sabbath after sabbath, as a distinct class, form part of

their congregations, never address one word to them from one year's end to another, unless they are specially requested.

It is true they preach sermons, and these sermons are evangelical, and the children, if they attend to them, may possibly understand them, but they do not *feel* that they are intended for *them*. Now, if preachers would but look at the children, and speak to them as children, and address to them a few simple pointed remarks, they would do far more good, than will be done by a dozen sermons preached in the usual style. The opinion, that sabbath-schools are more important spheres of Christian labour than adult congregations is *not* intended to elevate *the office of the sabbath-school teacher above that of the Christian minister;* nothing of the kind; my desire is, that Christian ministers would themselves labour more frequently in those spheres, being convinced, that were they to do this, their ministerial efforts would more frequently be blessed with success.

I have not, whilst writing the above, lost sight of the necessity for the influences of the Holy Spirit in the work of conversion; I fully believe that doctrine, and in this I am not conscious of any inconsistency or contradiction.

Should you deem these remarks deserving of a place in the CHRISTIAN WITNESS, I may possibly venture to address you again on some future occasion.

I am, &c.,

A SUPERINTENDENT.

Table Talk.

THE FINGER OF GOD.

THE following striking narrative shows the importance of a close attention to small impressions on the mind:—

The late Sir Evan Nepean, when Under-secretary of state, related to a friend of his, that one night he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home-office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him—"A reprieve to be sent to York for the coiners ordered for execution the next day." It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing-street, knocked him up, (it was then long past three,) and asked him if he knew anything of the reprieve being sent. In greater alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "collect yourself; it must have been sent."

The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York.

"Good," said Sir E.; "but have you his receipt and certificate that it is gone?"

"No!"

"Then come with me to his house; we must find him, though it is so early." It was now four, and the clerk of the crown lived in Chancery-lane. There was no hackney-coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the Under-secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the clerk of the crown, "The reprieve is locked up in my desk!" It was brought. Sir Evan sent to the Post-office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart.

THE LAST ROCKET.

THE packet-ship *Sheffield*, from Liverpool to New York, arrived on our coast in the month of November last. She had a valuable cargo, and 105 passengers. At 3 o'clock P.M. she struck on a reef. It was a moment of consternation, followed by the dread realities of a shipwreck. She soon filled; the masts were cut away, while a heavy sea swept her deck fearfully. Suspended between life and death, during fourteen hours, those passengers were crowded into the round-house. Every means in their power were used to make their distressing condition known to those on shore. The hour of midnight had come, and up went their last rocket.

The light of that rocket blazed through a window on Long Island. It aroused a gentleman from sleep, and suggested the possibility of a ship in distress. He arose from his pillow, hurried down to the light-house, and had a messenger despatched to New York for relief. A little before the dawn of day, an object was seen approaching them. It was the steamer *Wave*, Captain Vanderbilt. Tears of gratitude and joy filled their eyes as they left the spot which they feared might be their grave. Never will they forget the scenes of that night. Never forget that last rocket which was the means of their temporal salvation.

Many are indebted to the last rocket; and especially the sinner, in whose behalf multiplied means of salvation have been used in vain. Like those mariners and passengers, he has been

wrecked; but, unlike them, he is insensible of his danger. Death looks him in the eye; the scenes of the final judgment are laid open; the thunders and lightnings of a violated law roll and blaze around him; the dread realities of eternity are disclosed, and yet he is madly calm, and almost miraculously careless. His fearful danger he sees, hears, feels, heeds not. Another hour, and he that is filthy may be filthy still. But in the meantime up goes the last rocket; the last warning is given; it brings deliverance; his soul is saved! He enters his final rest and begins his last song—praising the Lamb for the mercy and the grace which sent up that last rocket. Perilous business to depend on the last rocket!

THE ALARM WATCH.

A LADY, who found it difficult to awake so early as she wished in the morning, purchased an alarm watch. These watches are so contrived as to strike with a very loud, whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all day for her early rising. This continued for several weeks. The alarm watch faithfully performed its office, and was distinctly *heard* so long as it was promptly *obeyed*. But after a time, the lady grew tired of early rising; and when she was wakened by the noisy monitor, she merely turned herself and slept again. In a few days the watch ceased to arouse her from slumber. It spoke just as loudly as ever; but she did not *hear* it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the wise resolution, that if she ever heard the sound again, she would jump up instantly, and that she never more would allow herself to disobey the friendly warning.

Just so it is with *conscience*. If we obey its dictates, even to the most trifling particulars, we always hear its voice, clear and strong. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the *voice* of conscience has no longer any power to awaken us.

Obituary.

MRS. CLARE, DALSTON.

LIKE Anna, "she was a widow of about fourscore years;" and, like her, so saw through all the veils of the Saviour's human nature and humble lot on earth, that they derogated nothing from his godhead or glory in her estimation, but gave her confidence in speaking of him to them "who waited for redemption." Like Simeon, also, she saw so much glory and grace in him, that she was ready to "depart in peace" at any moment for years. It was not so, however, always. She had had to endure, in early life, bitter opposition to her spiritual tastes and evangelical principles; and although she lived it down by her prudence, circumstances long hindered her from joining a church. But when the writer settled at Maberly Chapel, she soon became a member of "the household of faith," and remained an ornament of it. She was then a "spiritually-minded" Christian, and thus had much "life and peace;" but to this she added heavenly-mindedness in a remarkable degree after the death of her youngest daughter, Amelia, who was a fine specimen of that rare grace. Heaven was emphatically the *home* of Amelia's thoughts and affections for years. Both as rest and rapture, and especially as "the beauty of holiness," it was all attraction to her; indeed, almost *inspiration* to her, although she was young, and a living martyr to distressing asthma. A less devotional spirit than her mother's would have learnt from Amelia to "rejoice in hope of the glory to be revealed." Mrs. Clare gave her whole heart up to that hope from the moment her daughter entered "within the veil."

From that time her son-in-law, Mr. Ovenden, one of the deacons of Maberly Chapel, with much of the same feeling that weighed with John towards the mother of Jesus, "took her into his own house," where she enjoyed all the comfort that the whole family could administer to her. Her daughter, Mrs. Ovenden, was at her "right hand," and her grandchildren around her knees, during the evening of her life, vying with each other in kind and fond attentions, and witnessing her "good hope through grace," as it gilded her own prospects, and shed light upon their best interests. And it was a high treat to others, besides the whole family, to witness from time to time, during her long illness, the holy calm and the heavenly aspirations of her meek spirit. Her minister proved how much he profited and enjoyed in her company by his frequent visits, which he avowedly made as much for his own good as in order to gratify her, for she was emphatically a *judicious* Christian. Romaine had been her favourite author from her youth up; but she was "of *quick* understanding in the fear of the Lord," and thus knew well what to *take*, and what to *leave*, when reading his works. She enjoyed his rich table, but always eat "the children's bread" that she might do her "Father's work," and endure his will in the spirit of adoption. Her finely-balanced mind loved grace and holiness alike, and leaned equally upon the cross and sceptre of Christ. Her hopes and fears, like the mystic chariots in the vision of Zechariah, "came out from between *two* mountains, and the mountains were mountains of brass;" the immutable promises and warnings of Scripture. She thus walked "in the fear of God, and in the comfort of the Holy Ghost," during a long life of faith. That life began early, by fleeing from the wrath to come, in consequence of passing a crowd in the fields whilst Rowland Hill was crying, "Flee for thy life." She did at once, and willingly. And as willingly, and more cheerfully, she closed that life by fleeing to heaven. She was "a mother in Israel."

R. PHILIP.

Religious Intelligence.

THE CONGREGATIONAL UNION OF IRELAND.

THIS Institution was formed in the year 1829, upon the model of the Congregational Union of Scotland. It includes various ministers and churches in the four provinces of the country. Its great object is to sustain and diffuse the gospel in Ireland in connexion with Congregational principles, and it was for eleven years the only society existing with that design. It has a "School of the Prophets," in which nine students are preparing for the ministry. Nine brethren are labouring in its Home Mission department; and it has had much encouragement in open-air and other services strictly Missionary, as well as in pastoral work.

A deputation, consisting of Dr. Urwick, of Dublin, with the Rev. Messrs. King, of Cork, and Smith, of Newry, have lately visited Liverpool, Manchester, and the metropolis, for the purpose of making known more generally the state and claims of Ireland, and the plans and proceedings of the Union. The Rev. N. Shepperd was in Scotland for the same object. Considerable interest was excited by their statements. Great numbers of Roman Catholics were present at some of their public meetings, and listened with patient and even deep attention, probably in consequence of the brethren abstaining in their addresses from what was likely to irritate, and to their broad and manly avowal of the great principles of civil and religious liberty, while they compromised in no degree the truth as it is in Jesus.

Though the visit of the brethren from the Union to Great Britain was chiefly designed to prepare the way for future appeals, they received many substantial proofs of good-will to their cause, as well as pledges of liberal support hereafter. The case is cordially recommended by ministers of the highest respectability in England and Scotland.

Contributions for the Irish Union will be received at Messrs. Hankey and Co.'s, *Bankers*, Fenchurch-street, London; as well as by T. Turner, Esq., *Treasurer*, and Dr. Urwick, *Secretary*, Dublin, to whom all communications are to be addressed.

Extract from the Rev. N. Shepperd's Report of his visit to Scotland on behalf of the Congregational Union of Ireland, as referred to in the above notice.

"I have been now on many deputations not only in Ireland, but also in North and South Britain; and on my own account, but especially for the sake of the cause I advocated, I have sincere pleasure in stating that I never, on any occasion, received a more cordial reception, and never was on any engagement of the kind which altogether was so gratifying to my feelings. The interest in Ireland was intense and universal, and every appeal made on its behalf was listened to with the deepest attention, excited unaffected and strong feeling, and was answered by willing and generous contributions. The work of your deputation was, in consequence, easy and pleasant. His deficiencies were amply compensated by preparedness of mind in those he had the privilege to address; and he was cheered all through with the feeling that he was in circumstances where not to succeed was scarcely possible. I am confident that no evangelical agency employed in Ireland would be refused a measure of aid by Christian Scotchmen; but I owe it to those with whom I had to do, as well as to the Irish Union, to state that the Congregationalists of Scotland look with *peculiar* favour upon *our* Home Missions. They know their principles well, ardently love them, and zealously guard them. They are (I will venture to say) Congregationalists by emphasis. They, in consequence, strongly sympathize with our churches in this land of darkness, and they feel that in operating *through them*, not only will Ireland be directly and immediately benefited, but the churches themselves will be invigorated, and, what to them is of more importance than all, the law of the New Testament will be most closely followed. This sentiment was voluntarily and repeatedly expressed to me by some whom the Christian world know and reverence, and by many others who, though intelligent and devoted, are unknown beyond their immediate circles, and in language much more forcible than that here employed."

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION; OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE BRITISH MISSIONS CONNECTED WITH THE UNION.

FOURTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Meetings of the ensuing Fourteenth Annual Assembly of the Union will be held in Crosby Hall, Bishopsgate-street, on Tuesday the 7th, and Friday the 10th of May. On the morning of each of those days the chair will be taken punctually at nine o'clock by the Rev. H. F. Burder, D.D., of Hackney.

On each day it is proposed to close the morning session punctually at half-past two o'clock, that the brethren may assemble for refreshment in the Congregational Library at three o'clock.

The Annual Meeting of the Irish Evangelical Society will be held in Finsbury Chapel, on the evening of Tuesday, May the 7th. Chair to be taken at six o'clock precisely.

On Friday morning, at twelve o'clock, the Meeting of the Annual Assembly of the Union will proceed to the business of the Committee on General Education. All contributors to the Educational Fund will be invited to join the Assembly at that hour accordingly.

The Eighth Annual Meeting of the Colonial Missionary Society will be held in Finsbury Chapel, on the evening of Friday, the 10th of

May. The chair to be taken at six o'clock precisely, by J. R. Mills, Esq., Treasurer of the Society.

On Tuesday morning, the 14th of May, the annual services of the Home Missionary Society will commence with a meeting for conference between brethren from the country, especially the officers of County Associations, and the Directors, which will be held in the Congregational Library; chair to be taken at eleven o'clock. In the evening of the same day the Annual Meeting of the Society will be held in Exeter Hall. Chair to be taken at six o'clock precisely.

The position and prospects of these important Societies are such as to call for the gravest consideration of every one interested in the religious welfare of the British empire, and in the advancement of the gospel in connexion with the principles and churches of the Independents. Brethren from all parts visiting the Metropolis to advance the great designs of Christian benevolence in the approaching annual convocations, will naturally reflect beforehand on the points requiring special counsel, prayer, effort, and liberality. May the conductors of the Societies for British Missions respectfully but earnestly request their brethren to come and meet them, prepared for a candid, thoughtful consideration of statements which will show the strong and pressing claims of these institutions on the greatly increased contributions of the churches! Less cannot be said than that the Independent body is not by any means making the efforts demanded of it in these peculiar times to spread pure doctrine, spiritual piety, and religious liberty throughout England, Ireland, and the Colonies.

HOME MISSIONARY SOCIETY.

THE monthly journals of the missionaries, and the quarterly journals of the pastors, which have been received by the Secretary during the past month, present as usual great variety. The prevailing character, however, is that of *encouragement*. Some of them report most interesting cases of conversion. On several of the stations, revivals of religion have taken place, and are still going on. In other places new ground has been broken up, and many villagers who had not been accustomed to go to any place of worship now regularly hear the missionaries.

Notwithstanding so much that is cheering, we feel it a most important duty to keep before the minds of the readers of this Magazine, the great struggle that is still going on within the sphere of the Society's operations, between the friends of truth, and the advocates of error. The latter are zealous men, who think they are "doing well" to be angry with Dissenters for preaching the Gospel, while they themselves inculcate deadly errors; and with an *ignorant* conscientiousness teach "another gospel." Nay, what appears this month will show that the Tractarians are approaching nearer every day to the fulness of the Romish apostasy—not only in their belief of sacramental efficacy—but in enforcing auricular confession, and in promising absolution if that is made! So much for the *priests* of a nominally Protestant church!

The following extract is from a pastor in Cumberland. The reality of the religious revival is seen in the activity and consistency of the people.

Abundant Labour followed by most encouraging success.

Since our protracted Meeting was held in October, we have had a *continued revival*, and at the present moment the work is as promising as ever. During the present quarter, I have conversed privately with nearly fifty anxious inquirers. Thirty-one have been received into our fellowship, and we have several applicants. A good work has been begun, and is carrying on amongst the sabbath-scholars. Several of the boys commenced a prayer meeting in the month of January, and they have been very active in getting many of their old companions in sin to meet along with them. The girls are now following their example. We have a Christian Instruction Society. Forty-six members are engaged every week in carrying the glad tidings from house to house. They leave a tract at each visit, whenever practicable enter into conversation with the inmates, and invite those who attend no place of worship to come to our chapel. They are in general well received, and seem to take much pleasure in their "work of faith, and labour of love." During the last three months they have visited 681 families, comprising 2043 visits. Meetings are occasionally held in the dwellings of the poor, when two or three brethren engage in prayer and deliver short addresses on the great salvation. We have two sabbath-schools. One in town attended by nearly 300 children, and one in a village a mile and a half distant attended by forty children. The teachers, with a few exceptions, are members of the church, and I have reason to believe are praying and labouring to win the souls of their important charge to Christ.

The church is divided into three districts. A meeting of the members is held in each district monthly. The object is to promote brotherly love—keep alive the flame of piety, to "provoke one another to love and to good works." Occasional meetings of the whole church are held for the same purpose, and we always experience those to be hallowed seasons. I preach twice in the chapel every sabbath, and give an address at the evening prayer meeting. At the latter meeting there are generally upwards of 200 present. Every third sabbath, I preach in the afternoon in the workhouse. On Monday I visit the sick. On Tuesday evening, I meet with anxious inquirers. I am always kept busy from six till ten o'clock. For months back I have had every week from ten to twenty persons for private conversation.

On Wednesday I deliver a lecture in the chapel, and at the close of the service I have a male Bible class. On Thursday I preach in one of the villages. On Friday I attend a public prayer meeting in the chapel, and meet a female Bible class.

There are twelve villages within six miles of the town. In some of them preaching is regularly kept up by the Methodists; but so far as my knowledge extends the people generally are in a state of fearful ignorance of the gospel of salvation. It is only within the last three months I have preached in a few of these villages regularly. With one exception, I have succeeded in getting a numerous attendance and attentive auditors. We had the happiness of receiving two persons into our fellowship in

February, from one of the villages; but before any considerable movement can be made more systematic methods must be adopted. There is in two of the villages, an eager desire for hearing the pure gospel, and I am at present making arrangements for holding protracted meetings, and I fondly trust the effort will be crowned with an abundant blessing.—(*Cumberland.*)

The extract that follows is from a missionary labouring in a town which had for many years been given up to high Church prejudice and indifference, or rather hatred, to spiritual religion. One pastor after another had tried the barren soil, but a moral blight seemed to rest on the place. Our Society adopted it as a station a few years ago. The present missionary has laboured two years, and God has given him encouraging success, as his statement will show.

Success in preaching the Gospel.—Error opposed by the preaching of truth.

I feel happy in being able to inform the Directors that we continue to be favoured with the Divine approbation and blessing. The number of hearers, however, at T——, on the sabbath, is about the same as when I transmitted my last journal. The week evening services of late, have become very encouraging. The attendance has much increased, and several persons, we trust, are anxiously concerned about the salvation of their souls. Although we have many things to try us, yet we feel somewhat encouraged at the present time. "We are persecuted, but not forsaken; cast down, but not destroyed." The Lord is, we trust, adding to his church among us, such as are saved. Three more persons, since my last report, have been united with us in church fellowship, one of whom, a young man, and teacher in the sabbath-school; and another of the three, was led to Christ through hearing your agent preach his second anniversary sermon from these words; "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I cannot but refer to another who has recently joined the church. She is about twenty-three years of age. Her experience, which was read at the church meeting, evinced an acquaintance with the deceitfulness of her heart, the necessity of the Redeemer's blood, her interest in his sufferings, her joy in the Holy Ghost, and her scriptural assurance of her acceptance with the Father through Jesus Christ, in no ordinary degree. She is exemplary in her conduct, and is most anxious to promote the glory of Him who hath called her out of darkness into his marvellous light.

In the villages belonging to the station, the congregations have improved during the past month. At F——, our number of hearers has much increased, and they listen to the preached gospel with deep attention. At W——, the house in which we preach, is too small for the congregation. Here Puseyism reigns; but the preaching up of Popery, and the "Fathers," tends to drive the people to the preaching of "Christ crucified," &c., rather than to secure them to hear and embrace such deadly errors and monstrous superstitions.—(*Staffordshire.*)

The following gratifying account is from a Missionary in the neighbourhood of the preceding Agent, but in a rural district.

Interesting Condition of a Station in Warwickshire, from a Missionary's Journal.

S——, I rejoice to say, is awake to the great concerns of Christ's kingdom. It has long lain in a kind of stupor, as though it were spell-bound, or wrapt up in a spiritual death. The gospel has been preached here for many years, and was the first place the Society occupied in this county. Year after year has rolled away, and no permanent good appeared to be effected. Not one soul brought to Christ, nor one earnestly asking the way to Zion. It has been all up-hill work. It lies five miles from the place of my abode, and I could not visit it as often as I would. Our brethren, the itinerants, often supplied the pulpit, and nearly as often complained of the barrenness of the spot. Nor was it much better when I went; a few more might attend, but no good was apparent. The number of hearers was small, and those that did attend appeared cold and dead to every spiritual feeling. It has been a long winter at S——. But oh! how am I rejoiced to know that "the winter is past;" "the time of the singing of birds is come." What a blessed change! The chapel is filled with attentive hearers. Some are crying out for mercy, and many have become decided for Christ. Meetings for prayer are held frequently every week, with meetings for Christian improvement. Prayer meetings are also held in the vicinity, and a fresh door has been opened in the neighbourhood for the introduction of the gospel. The cause goes on with amazing rapidity, and we are greatly encouraged by the fact, that an experienced Christian and a wise judicious man dwells in the midst of the people, and undertakes the conduct of the meetings. At R—— there is also an improvement; likewise at B——. The station wears a most pleasing aspect. The Sun of righteousness has arisen with healing in his wings. The Divine Spirit has descended with his holy, fertilizing energy, and the wilderness is become the garden of the Lord.

A new system appears to be carried out in some parts of the country by the thorough-going Puseyite clergy, namely the re-baptizing of children who have been previously baptized by dissenting ministers. The *safety* of the child is the reason assigned for adopting this course, for it is alleged that the soul is endangered unless a priest in "*holy orders*" performs the ceremony. The *real motive* is also sometimes avowed, and that is, to convince the people that all that is spoken and done by dissenting ministers, as such, is worthless, if not positively injurious, both to young and old! That an enlightened Christian mother would suffer her child to be re-baptized by a clergyman, on the ground that the previous baptism of her pastor was worthless, is what we cannot believe. We fear, however, that in some places there are parents who have no religion, and who are not even regular attendants on a gospel ministry, who yet find no difficulty in getting their children baptized by some dissenting minister. That *such* parents should be induced to allow their children to be re-baptized is no surprising thing, and would only be one of the results arising out of the laxity referred to.

The following case, from the journal of a missionary labouring in Dorset, will show how the clergy act:—

Re-baptism—Confirmation—Opposition to Dissenters.

During the past month considerable excitement has been produced by a contemplated visit from the bishop of the diocese, for the purpose of administering the rite of confirmation, previous to which there was much ado about examining the applicants,—a chief point was whether they ever attended the chapel, and, as a general principle, tickets were given on the condition that they were not to attend the chapel in future, but the church and the sacrament of the Lord's supper. One young person, about sixteen years of age, who had been baptized by a dissenting minister, was re-baptized by the vicar, in the presence of the congregation, a few Sundays previous, while others refused to comply with the proposed terms, and were not confirmed. On Sunday, the 24th, the bishop having preached in the morning, proceeded with the confirmation service in the afternoon: a circumstance quite new to the inhabitants of B—— W——. As might be expected, our attendance was affected by the preaching of the bishop, but in the evening we were well attended, having also some strangers with us, who had come from a distance to hear the bishop. The evening discourse was founded upon the words of Paul, "But we preach Christ crucified." Thus we seek, by the preaching of the gospel, the conversion of our hearers, and to *confirm* also, in faith and obedience, *those who have been savingly converted to God.*—(*Dorset.*)

The extract about to be given shows plainly that in some localities the Tractarians are outwitting themselves, and producing a useful reaction. At the same time it gives a painful view of the present state of things in those parts of our country where the state clergy are determined to oppose the gospel, and secure their ecclesiastical monopoly.

Opposition, Re-action, Success. Necessity for Education. From a Pastor in Derbyshire.

T——. I feel thankful to the great Head of the church that he has vouchsafed his blessing upon my poor labours in the cause of Christ at T—— and the neighbourhood this last quarter. Our congregations are always good, and, for the most part, overflowing. There is this peculiarity as to our congregations at most of the places, that the greater part who come to hear the gospel from us are persons who never attended anywhere. At T—— this is especially the case; three-parts of the congregation were never known to attend anywhere, and were seldom dressed on the Lord's-day. The influence of the gospel is seen in the growing morality and comfort of the people in their outward appearance, and that of their families. We have also reason to believe that many are under the influence of Divine grace. Although we have not more in church fellowship now than we had when I last wrote, still we have five candidates for communion, and upon two persons (I am grieved to say) the church has been forced to use her power of discipline. We have suffered great persecution lately from our Puseyite minister and some of his people, because of my endeavours to obtain an education for the poor on scriptural principles. Anonymous letters, and placards of the most scandalous kind, have been the order of the day. But their weapons have been of such a character that the thinking and respectable, even amongst themselves, have cried shame on them, and the public have only become more and more attached to the cause of Christian liberty and religion based only upon the word of God.

There are in this town, and within one mile of it, 670 children who receive no education except in Sunday-schools. In the church school, the children learn little more than the collects for the day, and very many do not go even to a sabbath-school, so that a week-day-school is indispensable. I have written to the British and Foreign School Society for a teacher, but they cannot help us unless we could form a committee and ensure a teacher twenty shillings per week. This is impossible, for the people are wretchedly poor. We have nearly obtained the purchase-money for a large factory, which, when the Christian public enable us, can be altered into a good chapel capable of holding 450 to 500 hearers, and a school-room, &c., underneath, for 250 to 300 children. We hope and pray that Divine Providence will open a way by which we may not only carry on a sabbath-school, but also a day-school therein.*

A—— Lane Chapel.—At this place we have occupied an old Baptist chapel. The congregation consists of persons formerly attending the state church, but they have been driven away by the monstrous and unscriptural doctrines preached by their Puseyite minister. They are now hearty dissenters and advocates of religious liberty. About a month ago, we had a meeting, and it was resolved to build a new chapel in a more central situation for the congregation, and have attached to it a burial ground. A churchman has given us 800 yards of land, and in three weeks they have raised about £200. It is intended to build a neat chapel capable of holding 180 to 200 persons, and we expect to have it finished, opened, and paid for before summer is over. The congregation here and at some other places have not been so large as usual, owing to the inclemency of the weather, and some of them being two or three miles distant from the place of worship. At every other place, we have every reason to hope that the Lord is carrying on his good work. Many who never attended a place of worship at all have become attentive and constant hearers, and some have made a good confession of faith in Christ. I have found the delivery of tracts at every place before preaching, greatly to establish our hold upon the affections of the people. Many are the expressions of thankfulness for the trouble taken, and many the assurances that they have been made a blessing to the souls of the readers. In the midst of great family affliction, I feel happy in my work, and am divinely supported and comforted. My little church desire their thanks for your grant to their minister; without this they would be as sheep without a shepherd. They are so poor themselves that they can do little for the cause of Christ, but what little they can do, they do cheerfully.

When we read the following statement we could hardly believe it, as it seemed so near an approach to one of the most corrupting of all the corrupt practices of the Church of Rome. We sought more information on the subject, and

* Application will be made to the General Education Committee for assistance in supporting a Teacher.

the account was confirmed with additional particulars.

Bribery, Error, Auricular Confession and Absolution in the Established Church.

Amidst many difficulties and multiplied discouragements, I continue to sow the seed of divine truth, hoping that that which now lies buried beneath the soil will yet spring up and bring forth fruit to the praise and glory of God. The attendance, I regret to say, still remains stationary at the chapel. But this is not to be wondered at when Episcopacy and aristocracy are exerting their united and too powerful influence to keep down Dissent. To effect their object such means are employed as many would scarcely believe. I shall not attempt to state the various efforts which, during the last three years, have been employed against us, as they have been mentioned in former journals. But one thing not before stated deserves to be known. A fund is raised to buy the people over to the church. Several ladies go visiting the poor, and when they find any who go to chapel, or who send their children to the Dissenting school, they give them money, and then request that they will come to church, and attend the church school. Young people and singers are especially sought after. The latter usually have £3 or £4 per annum given them from the funds. Most of the singers in the place have in this manner been brought over to the church, and an attempt has been made to gain over to their party the young man who gives out the hymns at our chapel. The clergyman (worthy successor of the apostles!) one day called upon him, and offered him £3 per annum if he would leave chapel and come to church. I am happy to say that the offer was at once rejected. Now if the instructions and labours of the parish clergyman were calculated to issue in the conversion and salvation of the souls of the people above those of the despised Dissenting teacher, these things would be less grievous to hear. But this, I am persuaded, is not the case, as will appear from the following fact. A poor ignorant man was ill of a consumption. I visited him, prayed with him, and expounded to him the word of God. I was led to hope that the Spirit of God had blessed my humble efforts to do him good. He was deeply convinced of sin, and anxiously inquired, "What must I do to be saved?" The clergyman heard of this, and went to see him. Finding the poor man to be much distressed with the burden of his sins, he requested that the persons who were with him, viz., his wife and another female, a member of my church, would leave the room, and shut the door. He then instructed the man to confess to him what were the chief sins of which he had been guilty, assuring him that if he made such confession, he would absolve him. The man thus taken by surprise, and scarcely knowing what he was doing, told him that there were two things which pressed very heavily upon his mind—his violation of the Lord's-day, and his unkind behaviour to his wife. The absolution of course followed. The clergyman having left him, the man was more unhappy than ever; and his wife soon came to me, begging that I would go and see her husband again as soon as I could, as he had something upon his mind which he wanted to communicate to me. I knew nothing of what the clergyman had been doing, nor did the man tell me; but he wanted to hear more from me about Jesus Christ, and his chief anxiety was to know whether Christ was the *only* Saviour, or if there was any who could forgive sins besides him. The assurance that Christ was the only Saviour of sinners gave him much hope and comfort. I had the happiness to witness his growth in knowledge and in grace, and often to hear him speak of the goodness of God to his soul. His love towards me was greater than he could express, while he often observed that he never wished to be visited again by Mr. P. Thus while error is increasing, truth, by means of the Home Missionary Society, is opposing it; and while zeal is manifested in efforts to lead the people into greater darkness, God interposes on our behalf, and gives testimony to the word of his grace.—(*Herts.*)

IRISH EVANGELICAL SOCIETY.

THE following extracts, from the journals of one of the Scripture readers, the accuracy of which is attested by the superintendent of the readers, are deeply interesting, and while they graphically exhibit the difficulties which many Romish priests throw in the way of the circulation and reading of the Bible, furnish evidence of a growing desire on the part of the Irish peasantry to "prove all things, and to hold fast that which is good."

"I read and explained the word in two houses, the inhabitants of which are Roman Catholics. While thus engaged, the wife of J. M'D. came to complain to me of her husband, and requested that I would go and speak to him on a subject that was of great importance to her. I inquired the cause of her complaint. She told me that it was in consequence of her husband's obstinacy in continuing to read the Scriptures, and begged that I would persuade him to return the Testament that I gave him; otherwise, it would be the cause of her ruin. I requested her to explain herself, as it was a mystery to me how the word of God should be so injurious to her. She then commenced her story, by saying that the priest had refused her the rites of the church, in consequence of her husband being a Bible reader, and that while such books remained in her house, he would not hear her confession, but said, 'Go home and burn these books of your husband's, and then come, and I will hear you.' She told him her husband would not permit her so to do; that she had no control over his actions, and that she dared not take such liberties with his books. His reverence then said that if she had no control over her husband's actions, she had a control over herself, and therefore she should separate from her husband and leave him to the devil, otherwise he would not receive her. The poor woman, thus distressed between the threats of the priest and the thoughts of parting from her husband, came home and entreated him to give up the books, but not finding him inclined to comply with her request, hearing that I was in the village, she came to me to complain. I told her that at that late time it was out of my power to wait upon him; but seeing her much dejected, I endeavoured to comfort her, by telling her it was impossible that the priest would insist upon her separating from her husband, that he only meant to try if she loved him well, or if she was tired of him, for her to have patience, and the next time she went to confession she would find him more

willing to hear her; and for my own part, that I would call to see them the next time that I came to the village; accordingly, I took an early opportunity of paying them a visit, and was informed by them that the priest continued stedfast to his purpose, the husband diligently at his Bible, and the wife lamenting her condition. I then read to them the seventh chapter of Paul's first epistle to the Corinthians, explaining it to the best of my ability. She said, 'What will become of my two children?' I said that although it was proper to leave her to the freedom of her own will, yet in my opinion, her husband was justified in bringing up his children in what he believed to be the truth, even in opposition to her will. She then said, 'I will not part from my children.' And thus they continue to live together without calling upon the priest, either for confession, absolution, or any of the rites of the church.

"In conversing with some of the people of this village on the important question, 'What shall I do to be saved?' I was told by a friend, that a young man, who was in the habit of reading the Scriptures, desired to let me know that his conduct was represented to the priest, who came to his father, and commanded that if his son would not renounce his Bible reading that he should be turned out of doors; that his father, fearing to incur the displeasure of the priest, had acted accordingly, and that he was now banished from his father's house, and forced to seek his lodging amongst his friends; but that, although his father acted thus to please the priest, he was by no means displeased with his son, but on the contrary allowed every thing that was necessary to be sent to him. I marked several texts of Scripture for his comfort and support, under these trying circumstances, and exhorted him to trust in Christ, who has promised 'not to leave nor forsake us.' However, after some time indulging the tyrannical disposition of the priest, the father brought home his son, who not only continues to read the word for his own edification, but frequently reads it for the father's benefit. And for that purpose, a few days past, he obtained one of the Irish Testaments sent by your Society, as his father likes best to hear it read in the Irish language. Thus Popery defeats itself, and the unnatural persecution of the son excited a desire in the father to hear those doctrines of his church tested by the word of God."

The opening sentences of the next extracts refer to a public disputation the reader had with a priest, on the questions at issue between Protestants and Roman Catholics. We have no room for the details of the discussion, but beg attention to the sequel, as thus described:—

"The Rev. Mr. E—— and I met in presence of a number of his flock. I was afterwards informed he intended to have full satisfaction for the defeat of Mr. T——, his brother priest, as mentioned in my last journal.

"He immediately introduced the subject by saying, he wished that I had been present a little sooner, as while performing a religious duty (christening a child) he might also have made a Christian of me. I answered, that I was led to believe that true Christianity consisted not in the performance of certain rites and ceremonies, but in a firm reliance on the full and finished righteousness of Jesus Christ. 'Neither is it of man, nor by the will of man, but by the power of God,' and communicated to us by his Holy Spirit.' Priest—'When the apostles laid their hands upon them, they received the Holy Ghost.' Reader—'True. God condescended to show signs and miracles by the hands of his apostles, in order to prove that the doctrines taught by them were of divine origin; but the working of miracles has ceased long since. As Christianity spread, they became unnecessary.' P.—'That is matter of opinion, and of error. Christ gave the gift to his church, and promised to be with her to the end of the world, therefore the gift remains in the church.' R.—'And you profess to be a successor to these apostles?' P.—'Certainly.' R.—'If so, then give us the same proofs that the apostles gave. The text tells us that they all spake with new tongues, and prophesied. Now here are a number of those on whom you have laid your hands, perhaps in almost all the ceremonies of your church, and if the power is vested in you, where are the fruits? I hold that you are bound to show fruits similar to the apostles, otherwise to resign your claim of membership, or to agree with me that the days of miracles are passed.' To this he gave no direct answer, and all my endeavours to hold him to the point were fruitless; he waived it, and said, that in our zeal for puritanism we had renounced the ceremonies of the church, as taught and practised by the apostles and primitive Christians. I answered, that we held all the doctrines taught by the apostles, but rejected all the opinions of men that are in opposition to the word of God, as revealed to us by Christ and his apostles. P.—'Hold there; ye disregard the doctrine of fasting, which was practised by Christ and taught by his apostles.' R.—'We deny not the doctrine of fasting'—(here the priest and others cried out, 'Lent, Lent.') R.—I repeat it, we deny not the doctrine of fasting, but on the contrary, hold it to be a sound principle and necessary discipline; but your Lent is not that fasting referred to in the Scripture.' P.—'Our Saviour fasted forty days.' R.—'True; but he left no injunction that we should do the same; he knew that the infirmity of our nature would not admit it; and if, by this, he gave us a proof of his divinity, were we to attempt the same it would not only prove fatal to us, but might be answered in the words of the prophet, 'Who has required this at your hands?' It is evident that your Lent is not the fasting alluded to in the Scriptures; it is above our ability, and God does not require impossibilities: and not only so, but it is anti-scriptural. God is unchangeable in all his attributes, yet, according to your Lent doctrine, you represent him as being more propitious to the sinner at that season of the year; and your Lent ebbs and flows with the moon, as if the mind of God was as changeable as the moon. Again: some years you hold it to be mortal sin to taste flesh-meat during the whole Lent, and perhaps the next year you give permission to eat it several days in each week; thus it would appear that the mind of God is subject to the mind of man; during the same Lent it is more rigorous in some parishes than in others, and in the same parish some individuals are more privileged than others. Again: it is no fast to abstain from flesh, and gorge with fish. And lastly, it is in direct opposition to the word of God, which commands to 'eat what is sold in the shambles, asking no questions for conscience sake;' for 'not that which goeth into

the mouth defileth the man.' Thus you see your doctrine of Lent cannot stand the test of Scripture, therefore I consider it is of 'art and man's device;' permit me, therefore, to entreat of you to forsake all such cunningly devised fables, and return to the purity and simplicity of the faith as received by the church at Rome, and left on record for us in the apostle Paul's epistle to that church.'

"Thus we proceeded from point to point, for four hours, without ceasing. He parted from me not only with politeness but with cordiality, stating that he was sorry that I was not instructed in the true faith, but he commended me for manfully defending the doctrines I professed.

"I was informed that on the next sabbath I was the subject of a lecture, delivered by him to his parishioners, in which he cautioned them to beware of getting into controversy with me, saying, it was dangerous to meddle with me in that way, and that I had too much fluency of speech for any of his parishioners to compete with me in argument; but that any instruction they wanted they should apply for to their clergy, who would give them a true explanation. Yet I find that such remarks only raised me in the estimation of his flock, some boasting that I had put to silence both priests, and that they doubted very much if it was in their power to defend many of the doctrines which they taught; and, indeed, since I came to this locality, I never witnessed on the part of the Roman Catholics so great a desire for the Scriptures. All the Testaments sent me by your Society are given away, and numerous applications have been made to me for more. Some have purchased Bibles for themselves, and others Testaments, yet numbers are unsupplied who are not able to purchase. Some come even for the loan of one, who punctually return it at the appointed time, requesting to get it again as soon as possible, but still more are desirous of having it altogether. English Testaments are more sought after than Irish ones, and English Tracts are in more request than Irish tracts; Irish tracts would be more esteemed if printed in Irish characters; yet there are some old people to whom they are best adapted, and to them I have distributed a number of the Irish tracts sent me.

"The desire of reading the word of God naturally begets a desire to understand the meaning, and in this point great care and pains are requisite; for Englishmen, who have been brought up in the knowledge of the Scripture, could scarcely be persuaded that such gross ignorance of the will of God could pervade the mind of man, as is to be found among Irish Roman Catholics who have never enjoyed the privilege of reading the Scripture. Although they in general are a perceptive and docile people, yet they are so wedded to their superstitious doctrines and practices, that it requires much judgment to be able to obtain a patient hearing, and at the same time to teach them sound doctrine. However, after seven years' experience, it is a cause of thankfulness that, in a parish where the word of God was totally excluded from the Roman Catholics, and much neglected by the Protestants, I am now enabled to state that the majority of the parishioners, both Protestants and Romanists, are Bible readers, and not only readers, but many of them anxious inquirers after the spiritual import of the word; so much so, that I am earnestly importuned to set apart one evening of the week for the purpose of attending in certain quarters there to explain the Scriptures to an exclusively Roman Catholic audience. It is needless for me to inform the Society that I have readily embraced this invitation."

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

EXTRACTS FROM LETTERS OF THE REV. J. ROAF, TORONTO; AND OF THE REV. J. Q. STOWE, ADELAIDE.

In the following passages, Mr. Roaf writes like himself—in his own wise, vigorous, cheerful tone. To say this will suffice to commend them to the thoughtful perusal of our readers, which they will well repay.

"*Toronto, Dec. 25th*, 1843.

"My dear Friend and Brother,—Some months have elapsed since I wrote you at any length, and as I am about leaving home for my annual tour through the scenes of our labours in this Western Section of Canada, (a tour of 800 miles, on horseback,) I am disposed to clear up my arrears of business, and have full room for such communications as may be rendered requisite by my visits to our mutual brethren. I presume you have received some letters which have been addressed to me, and forwarded for your perusal since I last wrote—from them you will have learnt many particulars of interest, that I otherwise should have to record.

"I am in possession of your two letters, dated 21st of August, and 30th of September. The full explanation of your views of our work, interests, and connexions on both sides the Atlantic, are exceedingly valuable to me: on many points they give me information; on others, they very satisfactorily confirm my own opinions; in some few (very few indeed) they show a contrariety of views which requires a little discussion.

"One point in which I slightly differ from you is, your gloomy view of the character of the next generation. You seem to me, (pardon my freedom with you,) to regard the rise of a cloud as sunset. The feverish energy recently put forth by the Popish and Puseyite party, is but a paroxysm to be followed by proportionate feebleness, while the doubting and indifference as to progress evinced by the general mind of England, as a temporary relaxation, a mood—a re-action, after the impassioned excitement and energy of the preceding ten years. The 'Healing of the hurt of the beast,' will be but for a little space.' You will say, I am of a sanguine temperament. I admit that I am; but do I not see in the approach of an improved commercial system, in the nervous energies of Scotch Protestantism, in the awakening of the Methodism of the Methodists, and in the improved spirit of our own denomination, a justification of my hopes? As to *this* country, I have not a fear for civil and religious liberty—the public mind is improving, and feudalism becoming more and more impossible. It is probable that after a few years, the Roman Catholics and English Catholics will coalesce, and have in their hands our government, but ere that we shall have so much of corporate and local self-government as to be almost independent of the central authority.

"I differ from you too in your apprehensions of our missionary stations being permanently dependent on our English funds. We are already becoming independent of you in some stations, and are likely to be so in others, and (if our ministers are favourable) may before a very long period be so in all. My own church, as I will presently explain, is ready to support their ministers. The church in Brantford is doing so already. The church at Burford is intending to do so forthwith. The church at London has accepted one of our students upon the understanding that your bounty to them will annually decrease, till in six years it be terminated. The church at Hamilton has, for two years, been self-sustained. The church at Guelph, and a new one in its neighbourhood, can each of them raise almost the whole of a minister's support. Mr. Krebs, (one of our late students,) who is settled in one of our most difficult but important stations, told me last week that if God bless his ministry another year as he did in the last, he shall no longer need the aid given him from our Canadian Missionary Society. I do not expect that our English missionaries will generally become independent of the Society—their expenditure is larger than that of brethren raised in the country, and they do not (as this country requires) establish several stations together from which a salary could be drawn. But using them as pioneers, and replacing them with men of this country, their stations may be made independent—while they themselves will gradually get off your lists.

"I am far from thinking that our progress is likely to be less rapid than it has been and than we expected it to be. I could show you that our progress in the number of stations and churches has been very great during the past year.

"*To Rev. A. Wells.*"

The following extracts from the last letter received from the Rev. J. Q. Stowe will be found highly encouraging, both in respect to the interests and prospects generally of the noble colony of South Australia and in regard to his own missionary work and church. Mr. Stowe's ministerial course at Adelaide has been marked throughout with zeal, wisdom, and self-denial. God has crowned his labours with good success, with many marks of His approval. The residence and labours of our beloved brother have proved a blessing to the colony.

"*Felixston, near Adelaide, Sept.* 11, 1843.

"My very dear Sir,—In former letters I have told you much of the pecuniary distresses of the colonists and of my people. I thought my statistics would suffice. I should now have to alter them strangely. Some of my friends who were worth their thousands scarcely know how to get bread: and yet our colony prospers; that is to say, if luxuriant crops, rising vineyards and orchards, teeming herds and flocks, superabundant dairies, indomitable industry and perseverance, cheap provisions, and exports of wool, oil, flour, wheat, butter, cheese, &c., constitute prosperity. But it will interest you more to learn that my people, amidst all their troubles, have been paying regularly the heavy interest upon our place of worship, and even liquidating a portion of the principal. I should think, within the last year and a-half, there has been a reduction of about £200. Our friends have had a bazaar, which yielded a profit of £86. There is a stock on hand, which is to form the basis of a second. Some months since, the interest was a little reduced, and an offer is now made by the manager of the bank of reducing it to £5 per cent., provided we pay off £100 next quarter. It will, I believe, be done. This will be a wonderful relief. We stand high at the bank, for the punctuality with which our quarterly interest is paid. The government, knowing our difficulties, are about to tempt us with an offer of help, but so strong is my conviction of the impropriety of accepting such aid, that I could not consent to preach in the building as pastor, if this offer were accepted; but, happily, my friends think with me on this subject.

"You will be still further rejoiced to know that God has continued to bless us in our church. That amidst the strange pecuniary ordeal, there have been no instances of improper or dubious procedure, and, in consequence, that there have been no exhibitions of distrust, of whisperings, of crimination and recrimination, I dare not say; nor dare I say, that I am not sometimes fretted and worn by them. I am sometimes constrained to say, 'O that I had in the wilderness a lodging-place!' But after all, God's work has gone on. We have had some striking instances of the power of divine grace, which have greatly cheered our good people. We have a much larger proportion of young people joining the church. On one occasion, a father and his son joined together, both having become decided simultaneously, without mutual communication on the state of their minds. A man, his wife, and daughter, are about to join us, whose change has been very remarkable. Not long since, they went to no place of worship, but kept open shop on the Sunday. The parents lost their only son. They wished me to bury him and to preach a funeral sermon. I consented, as it would give me one opportunity of preaching the gospel to them. They came, they heard, they believed. They have attended ever since, and give strong evidence of being true Christians. Our sabbath-school has greatly improved, and our congregation keeps up, notwithstanding the frequent loss of some who go off into the country. We have, also, some other features of great promise in the church. Some of our members are eager for usefulness, and it is not heat and bustle; but so deep and apostolical is their zeal, that it often makes me feel ashamed of myself. We have also a few instances of revived piety which have been as observable and striking as even the conversion of sinners. Our pious people are trusting also, and striving and contriving for greater fellowship and co-operation. An association has been formed for multiplying and improving our sabbath-schools. Its effects already appear. Hindmarsh increases in interest and promise. No denomination has an out-station approaching to it, either as to congregation, school, or settled-like appearance. The preaching at Albert Town is resumed by my friends in turn with the Wesleyans. The Sturt station I still visit, and am about to recommence my far visits to the east. Some of the distant localities are becoming thickly settled, are crying for preaching, and ready to catch hold of the first minister who goes, bear he what name he may. All I can give them is a sigh, and a visit now and then."

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

JUNE, 1844.

Theology and Biblical Illustration.

THEORY OF MISSIONS.

HERE is a book called the Old Testament, which differs, in many particulars, from all other books known among men. It comprises the history equally of past and of coming times. As history, it incalculably excels all other history, and as prophecy, it stands entirely alone; there is nothing in our world which, in either respect, admits of a moment's comparison with it. It is, moreover, the book of a people every way as remarkable as itself. The antiquity of both surpasses that of all other nations, and all other literature. Both are equally necessary to the proper explanation of each other's history and character; the book shows how they came into existence; they show how the book came into existence. That mysterious volume everywhere sets forth a remarkable distinction between them and the rest of mankind, calling them Jews, and all other people Gentiles. One of the most extraordinary features of the two classes relates to the object of their worship. On this point the book is most explicit; it represents the Gentiles universally as serving gods innumerable, gods of wood and stone, of gold and silver, the work of their own hands, while it denounces the act as folly, infatuation, and crime. It describes the character of the object of Jewish worship, whom it calls Jehovah, God, the Lord, in terms the most magnificent and awful, as immortal, invisible, all-present, all-powerful, holy, just, good, the Father of spirits, the Creator of the heavens and the earth, with all that is in them. The laws of the book solemnly interdict even the least approach to idolatry. God speaking in it said, to every Jew, "Thou shalt have none other gods before me; thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them nor serve them." Such was the law, and the most fearful judgments were threatened against the breakers of it.

This is a strange sight! The wide earth is covered with idols; the chief business of mankind is, to make and to worship them; neither philosopher, nor legislator, nor ruler formed an exception; the chain of idolatry bound the whole human race. No man had been able to emancipate himself, and still less his fellow vassals. To these philosophers, legislators, and rulers we find in Moses a solitary exception; and in his followers an exception, equally marked, to all the Gentile nations.

Such was the state of things upwards of *three thousand* years ago; and surely apart from the book, it is not easily explained. Whence this singular exception? Existing, by what means was it preserved? Speculating on mere probabilities, men might have expected that the exception would speedily have yielded to the omnipotence of the rule—that the small body of the Jews would have been swallowed up amid the floods of the Gentile nations. But the fact has been otherwise. They have been contemporaries of all the great empires, and have out-lived them all. This is a wonder, and yet it is only the beginning of wonders still greater. The books of the Jews predict that the Gentile kingdoms will come over to them, and that through all lands the gods of the Heathen shall be famished, and their idols utterly abolished. These books, in connexion with this, give very early intimations of the advent of a King different from all other kings, and of the rise of a kingdom, that shall swallow up all other kingdoms. This brings us to the subject of Missions.

Let us then endeavour to trace the vein of Missions through the Jewish Scriptures.

The King who is to arise, is designated the Son of God; and his Father promises him the Heathen for his inheritance, and the uttermost parts of the earth for his possession, predicting that he is to break them with a rod of iron, and dash them in pieces like a potter's vessel. It is asserted that all the ends of the earth shall remember and turn unto him, and that all the kindreds of the nations shall worship before him, inasmuch as the kingdom is his, and he is the governor among the nations; that he shall have dominion from sea to sea, and from the river to the ends of the earth; that the inhabitants of the wilderness shall bow before him, that the kings of Tarshish and of the Isles shall bring presents, the kings of Sheba and Seba offer gifts; that all kings shall fall down before him, and all nations shall serve him; that his name shall be continued as long as the sun; that men shall be blessed in him, and all nations shall call him blessed.

The same book assigns extraordinary names to him, such as Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace, stating his qualifications for authority and rule to be of the same elevated and supernatural description. He is to possess the spirit of wisdom and understanding, of counsel and might, of knowledge and piety, and to dispense perfect laws in a perfect manner. As the Prince of Peace, he is to be its teacher; he is to judge among the nations, and to rebuke many people, and as a consequence, they are to beat their swords into ploughshares, and their spears into pruning-hooks, nation is never again to lift up sword against nation, and they are to learn war no more. The influence of his all-subduing presence is to extend to the fiercest classes of the animal creation; the wolf is to dwell with the lamb, and the leopard to lie down with the kid; the calf, the young lion, and the fatling are to be linked together, and a little child is to lead them; the cow and the bear are to feed, their young ones lying down together; the lion is to eat straw like the ox, the sucking child to play on the hole of the asp, and the weaned child to put his hand on the cockatrice den; in a word, there is to be nothing in our world to hurt or destroy.

Whether these descriptions be viewed as figures or as facts, they are equally wonderful. And the reason of these marvellous transformations is to be found in the simple fact, that the earth is to be full of the knowledge of this coming King, as the waters cover the sea.

The same books contain mysterious references to certain evils which are to overtake the King on his way to his throne. His visage is to be marred more than that of any man, and his form more than the sons of men. These sufferings are moreover to flow from the stroke of his Father's hand, and to be considered as punishment for the sins of others. He is to bear their griefs, and to carry their sorrows; to be wounded for their transgressions, and bruised for their iniquities; the Father himself is to bruise him, to put him to grief, and to make his soul an offering for sin; at a period fixed in the counsels of heaven, he is to be "cut off, but not for himself." The matchless honours which await him are to be the reward of his sufferings. He is to sprinkle many nations; he is to be given for a light to the Gentiles, and to be God's salvation to the ends of the earth; the Gentiles are to come to his light, and Kings to the brightness of his rising; he is to speak peace unto the heathen; his dominion is to be from sea to sea, and from the river to the ends of the earth, and by the "blood of his covenant," God is to send forth his "prisoners, out of the pit where there is no water." He is to be king over all the earth; in that day there is to be one Lord and his name one. The last utterance of these prophetic books, is in the person of the King himself about six hundred years prior to his appearance among men, in which he says, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen."

As the time draws near, these books become more explicit with respect to the kingdom. One of the prophets speaking, about six hundred years previously, of subsequent events, says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom the same prophet saw conferred on the Son of God, who was brought near to the Ancient of days, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This kingdom, under him, is, moreover, to be given to a peculiar class of persons. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Such is the substance of the testimony borne from age to age, by the prophets of the Jews, the writers of their books. There is reason to conclude that the wisest among them entertained very imperfect views of the meaning of these testimonies. It deserves especial notice, indeed, that these statements exist in their Scriptures as matters with which nothing practical was connected. They served as a marvellous theme of meditation to the pious Jew, and were highly calculated to excite in his breast feelings of wonder, love, confidence, and hope, but no personal duty was prescribed as a means of bringing on those glorious days. They knew nothing of the way in which the great revolution was to be effected. One of their seers declared that many should run to and fro, and that knowledge should be increased; but they understood him not. The Jews still look upon these things as future.

Dispersed among all nations, they wait, and wander, and suffer, but employ no means to subvert idolatry, and lead those nations to the worship of the true God. This, in their view, must be left till the advent of Messiah, the Prince.

Turning from the Jews and their Scriptures to the Gentiles, we find there has arisen among them a class of persons, who differ even more from the nations of idolaters than did the Jews themselves—these are called Christians. The history of this strange people, in many respects, resembles that of the Jews, from whom they have derived their religion. They too have their books,—books also full of history, miracle, and prophecy,—books which likewise explain their origin, institutions, and laws. Taking this volume of the Christians, by its light we are able to unfold the mysteries of the Jewish volume. Remembering the two great points of prediction in the Jewish Scriptures, we search for two objects—a king, and a kingdom; a king that shall die and yet live; a king whose glory is to be consequent upon his sufferings; and a kingdom which is to be founded in knowledge, to be composed of saints, and to be universal.

Let us next endeavour, then, to trace the vein of Missions through the Christian Scriptures.

At the very outset of the first book, we read of an extraordinary personage presenting himself to the Jewish nation, summoning men to repent of their sins, assigning as a reason, that "the kingdom of heaven was at hand," and intimating the approach of its king as one mightier than he, whose shoes, he said, he was not worthy to bear. This personage had, at length, an intimation from heaven that his Royal Successor was actually come, and that he stood in the midst of his audience; when he immediately pronounced him the "Son of God," and "the Lamb of God, which taketh away the sin of the world,"—words which distinctly intimated that he was Divine, and that he was to suffer—two of the chief things which the Jewish Scriptures teach us to look for. The forerunner was soon imprisoned, on which the Master immediately began to preach to the same effect, saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." On his first appearance, he took the Jewish Scriptures, and read the following words in the hearing of the people: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," adding, "This day is this Scripture fulfilled in your ears." Throughout the Christian Books we meet with constant allusions to these two objects—the King and the Kingdom. These points are presented to us in all possible ways. At this time a little company of Jews were actually waiting for the kingdom of Heaven, and on his appearance, he was by one of these at once proclaimed "the Son of God, and the King of Israel." They also applied to him some of the chief Scriptures and their prophets; such as, "Blessed is the King of Israel that cometh in the name of the Lord;"—"Fear not, daughter of Zion; behold thy King cometh." Travelling throughout the land, he "preached, showing glad tidings of the kingdom;" and while the people followed, he "received them and spake unto them of the kingdom of God." Public anxiety became at length strongly excited, and the people began earnestly to inquire "when the Kingdom of God should come," which led him to disclose another great truth; "the kingdom of God," said he, "cometh not with observation;" it was the result of the exertion of an unseen power in the heart of man; "the kingdom of God is within you."

Many persons, awed by his wisdom, and astonished at his miracles, let loose their fancy, and expected "that the kingdom of God," according to their own notions, "should immediately appear," when, to their unspeakable confusion, he began to tell them that he must shortly die! This communication filled their hearts with sadness. The prediction was soon realized. They saw him nailed to the cross, and heard the cries of his dissolution; but to their amazement, after a brief space, he appeared to them again, and satisfied them of his resurrection. Having assembled his disciples at an appointed place, he said, "all power in heaven and on earth is given unto me; go ye, therefore, and teach all nations." And so saying, he passed away into the heavens. Shortly afterwards, he sent the Comforter, whom he had previously promised, and who acted upon their souls as had been foretold. In consequence of the work of the Comforter on the minds of men, multitudes believed, that the risen King was the Son of God, that he died for their sins, and rose again for their justification. It was distinctly stated, that all he did and suffered was from love to the souls of men;—a fact which constrained those who believed, to love him in return; and as the fruit of this love they performed whatever they knew to be his will,—they kept his commandments.

Here then the Books of the Christians completely explain the Jewish Scriptures. They clear up all the dark and mysterious passages which refer both to the King and to the Kingdom. They show that, while the King appeared in human form, yet, he is the Son of God; they set forth his "sufferings beforehand, and the glory that follows." By the doctrine of the resurrection they solve the previously inexplicable mystery, connected with his vicarious death, his endless life, and his everlasting dominion. The nature of his kingdom is explained in a manner equally satisfactory. We are informed, that it is not of this world, but that it is wholly spiritual, and as such not to be set up by the might of man, or the power of Cæsar, but by the Spirit of God.

With respect both to the King and to the Kingdom, the Jewish and the Christian Scriptures mutually explain and illustrate each other. Having first read them forwards, we may profitably, next, read them backwards. The New Testament abstains from all description of the glory of the Kingdom as a work of supererogation. It does simply what is required to be done, without touching what had been done already by the prophets, with so much magnificence. Having seen the foundations of the Kingdom laid on the Day of Pentecost, leaving the Apostles and Evangelists, we must return to the Prophets, to learn from them, in strains which the highest poetry never reached, never approached, the doctrine of its universality, perpetuity, righteousness, peacefulness, holiness, happiness, and glory!

Nonconformists of England, Christians of all sects in all lands, hear the voice of History! The King is come; his sufferings are past; his work is accepted; he has assumed his sceptre; his kingdom is set up; the means of its spread are appointed; the command to use them is given; the promise of his perpetual presence is on record; his glory is begun! The wide world is his; and that world is in arms against him! It must be subdued, and under him you, even you, must be the conquerors! Your success is certain. Failure is impossible. Away with all doubt, and fear, and peradventure. The fact is decreed in heaven! Let the changeful calculations of carnal reason give place to the immutable certainties of Divine Revelation. The testimony of the latter is, it will, it must, it shall be done, and none shall hinder it!

"ALL KINGS SHALL FALL DOWN BEFORE HIM; ALL NATIONS SHALL SERVE HIM."

We present these views, at this season, for the encouragement of the people of God, of every community of the faithful; and that they may have before them a view of the present position of the glorious conflict, we shall now present a condensed view of the operations of the principal Societies, for the bygone year.

THE MAY MEETINGS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The fortieth anniversary of this noble Institution was held at Exeter Hall, on the first Wednesday, as usual. From the Report read by the Rev. A. Brandram, it appeared that the Sacred Volume, in whole or in part, had been translated, printed, and circulated in 138 different languages or dialects. The number of versions completed is 160, of which 108 are translations, never before printed. During the year the amount of money received was 46,563*l.* 12*s.* 11*d.*; the amount received from sales of Bibles and Testaments 51,373*l.* 4*s.* 8*d.*; and for drawbacks 422*l.* 4*s.* 9*d.*; making the total 98,359*l.* 2*s.* 4*d.*, or 5,882*l.* 19*s.* 8*d.* more than was realized in the year preceding. The issues of the Society have been, from the depository at home 676,624 copies, and from the depots abroad 267,407; together, 944,031. This made the total issues of Bibles and Testaments, since the commencement of the Society in 1804, 15,965,025, or, in round numbers, 16,000,000 of copies! A portion of the report which referred to China, had engaged a large share of the committee's attention; but an unexpected impediment having arisen, in the necessity which was supposed to exist for a thorough revision of the present Chinese version, no measures had been taken in regard to that extensive field, at all commensurate with its claims, or the committee's wishes. At the same time that the Society's exertions abroad are conducted upon so large a scale, it is gratifying to observe that the wants of our countrymen at home have not been neglected. As an instance, we may mention that a grant has been made during the year to the London City Missions of 5,000 Testaments and Psalms for the Spitalfields district, where, after a careful inquiry from door to door, it had been ascertained that 6,075 families were without a copy of the Scriptures.

RELIGIOUS TRACT SOCIETY.

The forty-fifth annual meeting of the Religious Tract Society was held at Exeter Hall on Friday evening, May 3rd, 1844, Samuel Fletcher, Esq., of Manchester, in the chair. After prayer by the clerical secretary, the Rev. Robert Monro, M.A., the chairman addressed the meeting; Mr. Jones, the corresponding secretary, then read an abstract of the Report. It urged the necessity and importance of the Society in times when unscriptural and dangerous sentiments are widely diffused, and the enemies of the truth are powerful in their opposition to all evangelical efforts. The operations of the Society in foreign lands were detailed: China, Java, India, Australia, Van Diemen's Land, the South Sea Islands, Africa, Spanish and British America, West Indies, the United States of America, Newfoundland, Greenland, France, Switzerland, Spain, Belgium, Netherlands, Germany, Norway, Denmark, Russia, the Mediterranean, and other parts of the world; and various encouraging facts were referred to. The general grants of publications for Great Britain and Ireland amounted to 1,904,604, of the value of 2,437*l.* 2*s.* 6*d.* The libraries granted on reduced terms were 317, of the value of 1,640*l.*; these had been voted to Sunday and day schools, Union Houses, and destitute districts. The new works printed during the year were 188, and the number of publications issued from the Depository amounted to 15,637,676, making the total circulation, in about 94 languages, including the issues of foreign societies assisted by the parent institution, amount to nearly 400,000,000 of copies of different tracts and books. The benevolent income of the year amounted to 5,105*l.* 7*s.* 6*d.*; the special fund for China 823*l.* 12*s.* 2*d.*; and the fund for the building of the Society's new depository 899*l.* 1*s.* 11*d.* The cash received for sales was 43,427*l.* 8*s.* 6*d.* The gratuitous issues, including money grants, paper,

libraries, and publications, amounted to 6,227*l.* 14*s.* 11*d.*, being 1,122*l.* 7*s.* 5*d.* beyond the amount of the contributions, and without any charge whatever for the agency and other expenses connected with the Society's gratuitous operations at home and abroad. The Report concluded with an appeal for greater and more prayerful co-operation on the part of all denominations in the Christian church; and with the committee recording their unabated attachment to the catholic principles on which the Society was established.

The resolutions were supported by the Rev. E. Bickersteth, M.A., rector of Watton; the Rev. J. Sherman, of Surrey chapel; the Rev. Henry Hughes, M.A., secretary of the London Hibernian Society; the Rev. A. King, of Cork; the Rev. J. J. Freeman, secretary of the London Missionary Society; the Rev. Dr. Davies, president of Stepney College; the Rev. Mr. Sutter, missionary from Mangalore; the Rev. T. Smith, of Sheffield; the Rev. Mr. Ostertag, of Basle; and Mr. W. Jones.

LONDON CHRISTIAN INSTRUCTION SOCIETY.

This most meritorious Society was organised not only to relieve the suffering poor, but also to awaken Christians in happier circumstances to a sense of their shortcomings in reference to them, and to renew in this city the charities of a practical, personal Christianity. And by the grace of God it has succeeded to a most gratifying extent. At the formation of this Society, the enrolment of the names of a few scores of voluntary agents, was a matter of congratulation; but now, after a trial of nineteen years, the Committee report, that two thousand two hundred gratuitous visitors continue steadfast in this self-denying work, and illustrate the patience and philanthropy of the Gospel, while they prosecute their system of domestic visitation.

The Metropolis is divided into nine districts, in each of which this work of mercy is carried on to the extent reported in the following summary:—

	Associations.	Missionaries.	Visitors.	Families.	Stations.
London.....	13	2	215	6914	14
Finsbury	12	1	335	7916	9
Marylebone	6	0	118	2344	2
Westminster ...	6	0	188	3085	11
Tower Hamlets	25	3	718	16,275	36
Southwark.....	11	2	258	6159	22
Lambeth.....	9	0	111	2723	6
Greenwich.....	4	1	94	2798	3
Suburban	16	2	226	7079	17
	102	11	2,263	55,293	120

Besides the regular circulation amongst the dwellings of the poor, of more than two millions of religious tracts, during the year 937 copies of the Holy Scriptures have been distributed, 2,326 children have been obtained for Sunday and day schools, and 2,813 cases of distress have been relieved.

The operations of the ten Associations are carried on at the insignificant cost of about 1,500*l.* per annum, which is raised by their own efforts, besides the large amount of personal service which their members systematically afford.

Much might be said of the beneficial results of the year; very many most convincing proofs exist that their "labours have not been in vain in the Lord." Drunkards have been brought to temperance, and fornicators to enter into married life—infidels have been put to silence, and backsliders reclaimed from the error of their way; young women, who had deviated from the paths of virtue, have been placed in asylums for their restoration to society, and others have been snatched from the fangs of the seducer in the very crisis of their fate; destitute children have been placed in schools—poor sufferers who languish in hospitals and workhouses, have been visited—the lodging-houses of sailors and wanderers, beggars and outcasts, have been explored, and the Gospel of Christ preached to their pitiable and grotesque inmates; the observance of the Lord's-day has been promoted, and attendance on public worship increased,—true conversion has been professed by the living, and the hopes and consolations of the Gospel have been enjoyed by the dying, through the services of the visitors. During the past

year about fifty individuals have joined various Christian Churches, and of the mournful number of sick and dying persons who have been visited more than seventy have learned to believe in Him who is the resurrection and the life.

During the past year some additional efforts have been made on behalf of the unhappy inmates of the prisons for debtors and criminals. The agents of the Borough-road Association regularly visit the inmates of the Queen's Bench Prison; and covered tracts, supplied by the Committee, are circulated amongst the prisoners at Whitecross-street and Newgate by their respective chaplains. The late Reverend Ordinary, in acknowledging the grant, says, "Four thousand individuals of almost every degree and variety of character pass under my notice annually, the majority of whom, having no other occupation, exhibit an earnest desire to be supplied with tracts and books."

When we recollect the hinderances and discouragements which are inseparable from the character and circumstances of the poor, and call to mind how wilful and stubborn, how rude and repulsive many of them are—how frequently they change their lodging-places, and how often they are brought to the borders of despair by the apathy of some, and the oppression of others, it is a matter for congratulation that so much has been effected, and for holy excitement to stimulate zeal and to provoke to renewed efforts in the glorious enterprise of Christian Instruction and charity.

Besides the usual winter courses of Lectures, which were delivered at Falcon-square Chapel, and well attended, a second course of Lectures was delivered on the Lord's-day afternoon, at Union Chapel, Horsleydown, by which many were induced to attend public worship, who live in the habitual neglect of the means of grace.

The preaching of the Gospel beneath the tents of the Society was continued during the past summer in Britannia-fields, Islington; at the foot of Vauxhall Bridge, Westminster; on Kennington Common; and in a field belonging to the Surrey Canal Company, at Peckham; the attendance was much the same as in former years, and the orderly and respectful decorum of the people encourage the hope, that such services are not in vain.

The tent-services of the Society enable the ministers of Christ to stand forth on the way-sides, and publish to the thoughtless passengers the glad tidings of reconciliation to God, through our Lord Jesus Christ. But what are four or five such stations amongst the crowded suburbs of this wide-spread metropolis, the circumference of which includes a circuit of so many miles? Our public parks and gardens—our squares and market-places—the fields and the banks of our rivers and canals—the thronged highways, and other places of populous resort, should be also occupied on the Lord's-day, as the stations of able and earnest preachers, who, "warning every man, and teaching every man," that would stay and listen to them, might, by the blessing of God, turn transgressors from the error of their ways.

This would be a "City Mission" in the fullest sense of the term, and such a mission as this Society *alone*, of all existing institutions, can constitutionally undertake. But its resources, we regret to say, are so restricted, that this most important because most evangelical means of usefulness is entirely neglected. Will the wealthy Christians of the metropolis perpetuate the neglect?

The site on which one of these tents was placed, at Camden Town, in the summer of 1842, is now occupied by a spacious chapel and school-rooms. Is it too much to hope that the several denominations of Christians associated in this Society will see the vast importance of following up its occasional labours, by the erection of places of public worship to supply the ever-growing wants of this gigantic capital? The increase of our population requires additions to be made to it every year equal in size to a dozen provincial towns. To overtake this surprising growth, as well as to supply the previous destitution, demands efforts far greater than have been yet put forth,—efforts which should employ the energies of every individual Christian within our bounds. And let no man shrink from the task, as presenting difficulties insuperable and overwhelming. When Napoleon resolved to construct a road across the Alps into Italy, it seemed to many an impossible undertaking: to ascend the snowy heights, to level the granite rocks, to fell the mountain pines, to build the airy galleries, to form the safe highway, was indeed a formidable task for the legions of the Empire. Now, had some solitary engineer, contemplating the colossal difficulties before him, exclaimed, "I cannot achieve this mighty work! What mortal strength can overcome these difficulties? It is folly to attempt it!"

he would have been told, that the task did not devolve on him alone, but that it was the work of a corps, of which he was only a single member, and under the direction of a leader whose resources were equal to the enterprise; that if he, with alacrity and perseverance, would perform his part in union with his comrades, Alpine difficulties would be vanquished, and Italy attained. Such is the answer that must be given to those timid persons, who, conscious of their individual weakness, allow themselves to imagine that the mighty mass of ignorance, ungodliness, and crime that is before them in our capital, can never be reduced. Only let each Christian labour according to his ability and in his own proper sphere for this object, and by the blessing of HIM, without whom there is nothing wise, or strong, or holy, the difficulties will be vanquished, and the exclamation of the triumphant church renewed, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

Such is the substance of the Report of this most laudable Institution, read by the Rev. John Blackburn, at the last Annual Meeting.

LONDON CITY MISSION.

THIS most important society held its ninth annual meeting in the large room, Exeter Hall, on Thursday, May 2nd, when the chair was taken at eleven o'clock, by Mr. Plumptre, M.P. The room was crowded in every part. The Secretary read the report, which occupied upwards of an hour and a half in reading. It consisted of many interesting accounts of the labours of the missionaries, and of their success in rescuing from vice and crime several hundred persons. It also stated that the British and Foreign Bible Society had voted five thousand copies of the New Testament and Psalter. The funds the last year had exceeded the amount received the preceding year by 2,027*l.* 9*s.* 2½*d.*, being 8,781*l.* 14*s.* 1½*d.* The expenses were upwards of 700*l.* per month, which went to pay 101 missionaries and current expenses. The report also announced the formation of a new society by the Bishops of London and Winchester, for the purpose of employing persons to go from house to house to read and expound the Scriptures. This statement was received with loud cheers. But wherever bishops are concerned, experience has taught us the wisdom of reserving "cheers" till we have had some experience. There was no need for a *second* London City Mission. So long as such Missions are necessary in London, which we fear will be for a generation to come, we need no other; and, whether as to principle, system, or management, we cannot have a better. We do trust that not one of the supporters of the old will forsake it for the new society.

SUNDAY-SCHOOL UNION.

THE Report commenced with a brief sketch of the origin, principles, and constitution of the Sunday-school Union, and then went on to detail the operations of the Society in Denmark, France, the East Indies, Van Diemen's Land, New Zealand, the West India Islands, Newfoundland, New Brunswick, Bermuda, Nova Scotia, Canada, and the Sandwich Islands, in all of which great benefit had been conferred through its instrumentality. With reference to home proceedings, it stated, that fourteen grants had been made during the past year in aid of the expense of erecting or enlarging Sunday-schools, amounting to 430*l.* The total number of grants, up to the present time, was 242; amounting to 5,503*l.* A grant of 40*l.* had been made, to promote the extension and improvement of Sunday-schools. Depository book-grants had been made to the amount of 199*l.* 12*s.* 7*d.* Donations had been received, amounting to 200*l.* 18*s.* Local Unions had been formed at Evesham, Newark, and Barnsley. The Trowbridge Union had been dissolved. Deputations from the Committee had attended the annual meetings of several Unions. The libraries granted during the past year had been 115; making a total of 1,084. The pecuniary loss from the grants of last year amounted to 276*l.* The schools which had been thus assisted contained 16,580 scholars, of whom 9,245 were able to read the Scriptures.

The following were the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office :—

	Schools.	Teachers.	Scholars.
South . .	96	2,118	19,966
East. .	145	2,858	28,087
West . .	122	2,249	21,847
North .	118	2,144	23,897
	481	9,369	93,797

Lectures had been delivered in the library and reading-rooms upon several

highly interesting topics. It then adverted to the Factory Districts Education Bill; the proceedings taken by the Committee with reference to that measure, and the success which had attended the opposition made to it. The sale of publications at the Depository had amounted to 8,703*l.* 14*s.* 9*d.*, being a decrease of 123*l.* 5*s.* 5*d.* on the sales of the previous year. The Teacher's Hymn-book had been revised and improved. Its publication completed a series of books, which the committee had, for some years past, been engaged in preparing. It then referred to the circumstances which led to the publication of the *Sunday-school Union Magazine*, and the encouraging demand which it had met. The *Teacher's Magazine* had scarcely been at all affected by it; great success had attended the use of moveable letters, for rendering the attainment of the art of reading more easy. The circulation of the monthly notes on Scriptural lessons had greatly increased.

The total receipts of the Benevolent Fund during the past year had been 1,747*l.* 4*s.* 8*d.*; the expenditure, 1,677*l.* 17*s.* 2½*d.*; leaving a balance in hand of 69*l.* 7*s.* 5½*d.* The total receipts of the Trade Account, including debts from schools and individuals, and the Trade Stock, were 13,572*l.* 1*s.* 2*d.*

HOME MISSIONARY SOCIETY.

The Society has pursued its important course during another year. The agents have had to struggle with much opposition. The advocates of error have in many ways attempted to spread their opinions on their stations, but with very little success. They have multiplied teachers, but not converts. They make some progress among the clergy, but not to the same extent among the laity. There have been several counteracting circumstances, all tending to check the efforts of the teachers of error. The absurdities of the forms introduced into some churches have disgusted even churchmen; the instructions given to the young in the Sunday-schools of Dissenters, have imparted light to many minds, and armed them against heresy; the wide circulation of the Bible among millions of our population, providentially before Tractarianism revived, and the faithful preaching of the Agents of the Society, and other similar efforts by other denominations, have all acted as checks to the onward movement of the most injurious opinions; and freed many of the villages in rural districts from the blighting effects of a moral pestilence.

The Agents of the Home Missionary Society, are sharing largely in the toils, and in the reward of this labour. The Directors are happy to report that no former year has furnished them with more abundant proofs of the Divine blessing resting on the exertions of the Missionaries than the past year. There has been an increase in the number of hearers, in schools, in Bible classes, and in the number of pupils. The Agents labour in upwards of 600 towns, villages, and hamlets. The members of the Home Missionary Churches are actively co-operating with their ministers in helping forward the cause of God. In this way more than 100,000 Religious Tracts, and upwards of 3000 copies of the Scriptures have been circulated on the stations during the past year.

But above all, the labours of the 152 Agents of the Society have been crowned with the Divine blessing in the conversion of sinners to an unprecedented extent. God has been pleased to bring to the knowledge of himself more than 630 individuals who have been added to the Home Missionary Churches during the past year! This has been cause for joy and encouragement.

The only drawback on the satisfaction of the Directors, is the deficiency in the income of the Society. There is reason to fear that the sum will be more than was reported at last year's meeting, which was 1,500*l.* This is a serious affair, and greatly discourages the Directors. Why Home is thus neglected they cannot tell, but this they know, that if such a state of things should continue, not only must pressing and numerous applications be rejected, but a number of the present stations be relinquished. In a northern county greatly needing the help of the Society, the Directors had curtailed their assistance. This has obliged the ministers of the county to relinquish two Missionary stations. The Secretary of the Association, in announcing the painful resolution that had just been passed at their Meeting, thus writes: "My impression is, that we are guilty of suicidal folly in straining ourselves to the utmost for foreign objects, while we are allowing irreligion and superstition, and every kind of error to multiply itself through the land, threatening in many places to extinguish the few scattered, glimmering lights which our churches exhibit. I would not have the subscriptions to any

of our Societies decreased, if it were possible to maintain them; but to meet the unprecedented efforts now made to reduce under one spiritual despotism the whole land, we should feel that we are struggling for life, and every thing else must yield to the necessary duty of self-preservation."

COLONIAL MISSIONARY SOCIETY.

STATEMENT presented to the fourteenth annual assembly of the Congregational Union of England and Wales :—

The present state of your enterprize for introducing the Gospel, in accordance with your own cherished views of its doctrines and institutions, into the extensive and growing colonies of the empire, is adapted to encourage, to reprove, and to stimulate.

British colonization is in great activity and progress. Indeed, all the settlements founded by your countrymen, and especially all the chief towns and ports through which their commerce and traffic are almost exclusively carried on, have most disastrously suffered during the late years of general and severe commercial depression. These calamities have been much more heavy in the colonies than in the parent land. Hence, emigration has through the past year been greatly checked and diminished. The resources of the colonists for sustaining and extending religion throughout their communities have, of course, been much lessened. It has, therefore, been unavoidable that churches and ministers in the colonies connected with your Society have drawn on its resources much more than they would have done, had they enjoyed a state of temporal prosperity.

Yet the work of colonization goes forward with great power and progress. The people in the colonies multiply; they are bringing the regions they occupy under cultivation; society among them is gaining form and regulation. They have gained more than the rudiments of free institutions. All British tendencies are developing themselves in courage and industry, in literature and liberty, in religion and politics. What these colonies now are in their germ and beginnings, what they are sure to become in their growth and progress, equally furnishes considerations for prompt efforts to introduce your ministers, and found your churches among them to the greatest possible extent.

What you have already undertaken has, on the whole, greatly prospered—in some instances more, in others less, with some checks and disappointments; yet the favourable far indeed outweighs the unfavourable.

Your efforts, and those of the brethren themselves in the provinces, combined, have increased the number of ministers in Canada West to twenty-eight. These brethren are doing a great work, and exerting extensive influence. They have their Provincial Missionary Society, their Congregational Union, their Theological Academy. In this latter infant institution, seven young brethren have completed their course of study, and are now occupying posts of labour, with every promise of success, and seven are pursuing in it their education.

In Canada East, thirteen faithful ministers are labouring, and four young brethren are receiving education for the work under the tuition of the Rev. Dr. Carruthers and the Rev. H. Wilks, at Montreal.

A mission to New Brunswick has been commenced during the past year; and Mr. Porter, late of Crediton, has gone forth with a view to the pastoral charge of an Independent church at Sheffield in that province, and Mr. Gallaway to commence the work in St. John's, a city of more than 30,000 inhabitants. Mr. Gallaway's opening efforts have proved most successful and promising.

From Sydney, Dr. Ross, and from Adelaide, Mr. Stowe, transmit the most encouraging accounts of the success of their labours in the midst of extreme commercial calamities.

Mr. Waterfield has resigned the pastoral charge of the church at Melbourne, Port Philip, and has crossed over into Van Diemen's Land, where he is labouring in connexion with the Home Missionary Society in that island, while Mr. Morison, who had been employed in itinerant labours in Van Diemen's Land, has received and accepted a call to succeed Mr. Waterfield as pastor of the church at Melbourne.

From every colony your committee receives pressing applications for additional labourers. These calls cannot be responded to. Indeed, it is doubtful whether your present extent of operations can be sustained, for the finances of the Society are in a most burdened, indeed, dangerous state. For the year reported to the 31st March, 1842, there were arrears to the amount of 268*l.* 2*s.* 7*d.*; for the year ending 31st March, 1843, they

amounted to 235*l.* 17*s.* 4*d.*; and for that now reported, ending 31st of last March, say 540*l.*, making a total and increasing debt of 1,043*l.* 19*s.* 11*d.*, so that the one thing demanding care and effort is, to improve greatly the income of the Society. Till that is done, new efforts, extended operations, are of course quite out of the question.

THE BAPTIST MISSIONARY SOCIETY.

India.—In the Sanscrit a new edition of each of the Gospels and of the Acts, 2,500 copies, and of the Gospels and Acts together, 1,500 copies, has been completed, and the version of the Old Testament prepared in manuscript to the end of the Pentateuch.

The Hindi Testament has just been finished; the edition printed consisting of 1,000 copies.

In the Bengali language the third part of the Old Testament, containing Job, the Psalms, and the writings of Solomon, has been published. The printing of the prophetical books has advanced to the end of Jeremiah, and the hope is entertained that the entire Old Testament will appear in May or June. Of the new editions of the Psalms and Proverbs, that of the Psalms, 5,000 copies, has been completed; the Proverbs are in hand, and will be ready in a few weeks. Of the gospel of Luke an edition of 12,000 copies, of the Acts one of 5,000 copies, and of Luke and Acts together, one of 3,000 copies, have been printed; and an edition of John, to consist of 15,000 copies, has been commenced.

In Hindustani 4,000 copies of the gospel by Matthew, in the Arabic character, have been printed; and large editions of the whole New Testament and of parts of it, both in the Arabic and Persian characters, are in the press.

Lastly, of the Armenian Testament two editions are being carried through the press simultaneously, one of them (1,260 copies) in the ancient, the other (1,000 copies) in the modern Armenian language. Both of them contain marginal references to parallel passages. The ancient Armenian Testament has advanced as far as the middle, and the modern as far as the end of Acts.

The whole number of volumes, the printing of which has been completed during the year, amounts to 45,000, while the works in hand amount to 47,760 more.

The distribution has kept pace with the preparation of these sacred books, and equalled or rather exceeded the distribution of any previous year. In all, there have been sent out of the Depository 47,247 volumes. These, added to previous distributions, make a total of 230,837 volumes, containing larger or smaller portions of the sacred Scriptures, sent forth since 1831.

Of the great good which these copies of the Bible are likely to produce, a striking instance occurred recently in India. An intelligent and learned brahmin of Benares had occasion some little time ago to go down to Calcutta. On his way he called at Mirzapore, where one of the brethren of the London Missionary Society gave him a copy of the New Testament in Sanscrit (Dr. Yates's version). The pundit, to beguile his weary hours in the boat, read the Testament, and was convinced of its divine authority. On his arrival at Calcutta, he was directed to the house of an agent of the Church Missionary Society, and had repeated conversations with him on the subject of religion, from which the missionary gathered that he was not only a sincere inquirer, but a subject of divine grace. He has since connected himself with the cause of Christ in his native city. How beautiful this unintentional harmonious co-operation of three denominations in the conversion of this man! The Testament, translated by a Baptist, given away by an Independent, and explained by an Episcopalian, proved the means of leading him to Christ.

In Calcutta, the eight churches contain 454 members, of whom 270 are natives. The baptisms during the year have amounted to 32, all natives, with the exception of three. The number of Schools in Calcutta and the neighbourhood is 14, and of scholars 954, being an increase of 105.

In various parts of Northern India there are 16 churches; 69 persons have been baptized; the total number of members being 465. The number of schools is 19, with an average attendance of 673 scholars; an increase of about 50 as compared with the accounts of 1842.

In Ceylon, 76 persons have been added to the churches, making the total number of members 530. There are also 21 native preachers, and 40 schools, with 1,257 children; 177 persons have been added to the churches on a profession of their faith; the total number of members being 1,449. The number of schools is 73, and the total number of children

taught in them 2,884, being an increase of 272.

There are about half a dozen preaching stations in various parts of Calcutta, where large and attentive audiences are addressed twice or thrice in the week. There are also occasional labours in places of public resort, or in private houses, among the Roman Catholic and heathen population. The brethren speak of these fields of labour as more nearly resembling the stations of the Christian Instruction Society in this country, than strictly heathen districts. Idolatry is seldom defended. The unwillingness of the people to receive the Gospel evidently springs from a love of sin, not from any strong attachment to Hindoo superstitions. Monthly meetings for prayer and conference have been established for the encouragement of the brethren engaged in this work—meetings described as highly interesting and profitable.

Africa.—Dr. Prince, Messrs. Merrick and Fuller reached Clarence at the beginning of September, and were welcomed with hallowed joy by Mr. Sturgeon and the people. They immediately commenced operations. The school, which Mr. Sturgeon's illness had compelled him to close, was reopened with about 70 scholars. Mr. Merrick proceeded by the first opportunity to Camaroons, where two stations were formed at the towns of King Agua and King Bell. Two pieces of land have been obtained for the erection of chapels and mission-houses. At the same time Dr. Prince started for Calabar, where he received a kind reception from the people of that place.

Long ere this, there is every reason to believe that Mr. Clarke and his noble band of teachers and settlers from Jamaica have reached Africa.

Shortly after the arrival of the brethren at Clarence, a public missionary meeting was held, when addresses were delivered principally by the native members of the church, and the sum of 16*l.* 15*s.* collected, which was increased on the following day to upwards of 20*l.*

The congregation at Clarence is about 500, and the number of members 44.

The health of the brethren at this station was, according to the last accounts, all that could be wished. Considering the insalubrity of the climate, this circumstance calls for peculiar thanksgiving and praise.

The Society have purchased the property of the West African Company in Fernando Po, which has enabled them to provide immediate accommodation for their missionaries, and has furnished buildings for schools and religious worship, while it will enable them to facilitate the settlement at Clarence of Christian emigrants from Jamaica.

The total receipts of the Society for the year, exclusive of contributions towards the Mission vessel, amount to 21,661*l.* 0*s.* 3*d.*, being an increase, as compared with the preceding year, of 462*l.* 16*s.* 5*d.* Of this sum, 16,479*l.* 11*s.* 10*d.* has been contributed for the general purposes of the Society. The remainder is made up of contributions for special objects.

The Jubilee Fund.—Up to the 31st of March, 1843, the actual receipts of the Jubilee Fund were reported as 30,433*l.* 17*s.* 6*d.* Since that time the committee have received 3,750*l.* 19*s.* 8*d.*, making a total of 34,184*l.* 17*s.* 2*d.*, of which 1,512*l.* 5*s.* 9*d.* is specially contributed for a vessel to be employed in the use of the Mission on the coast of Africa. Of this sum, 13,469*l.* 0*s.* 9*d.* was reported as expended at the time of the last annual meeting. The balance of 20,415*l.* 16*s.* 5*d.* is therefore still to be accounted for. Of this amount 500*l.* has been granted towards the expenses of enlarging and completing the premises at Calabar, in Jamaica, and another sum of 500*l.* advanced upon them as a loan. The expenses of the African Mission, including the purchase of the property at Clarence, and the chartering of the *Chilmark*, have amounted to 3,201*l.* 15*s.* 10*d.* Payments on account of the Mission House, including the purchase of the freehold, and four-fifths of contract, to 6,393*l.* 6*s.* 500*l.* have been paid, in fulfilment of the vote of last year, to the Baptist Board of Missions for their mission to China; 400*l.* have been voted to various stations in India, and 400*l.* loan to stations in Jamaica; 1,512*l.* are due for the vessel; and there is a balance in hand of 6,679*l.* 2*s.* 3*d.*, the whole of which is pledged to the various objects announced in the first resolutions of the Society in reference to this fund.

Summary.—The total number of members added to the churches during the past year is 2,670, the total number of members in all the churches being 37,976. There are also 202 stations, 90 missionaries, 68 female missionaries, with 197 native preachers and schoolmasters. The number of day-schools is 139, of children taught in day-schools 9,728, and of children taught in sabbath-schools about

15,818. The total receipts for all purposes 25,411*l.* 19*s.* 11*d.*

CHURCH OF ENGLAND MISSIONARY SOCIETY.

THE report shows that, with the exception of Jamaica, there had been no contraction of missionary labour. The accounts received from the Society's agents throughout the world had been most satisfactory. During the past year nine additional missionaries had been sent out, 54 branch associations, and eighteen juvenile societies established, and twenty-four missionaries admitted to what is called holy orders. The report stated, that two years ago the Society was in a position of embarrassment, arising from excess of expenditure over income; but last year, through the liberality of the Christian public, that difficulty had been overcome.

The financial statement, which was next read, gave the following results:—general fund, 97,791*l.* 2*s.* 3*d.*; special fund for China mission, 1,556*l.* 16*s.* 1*d.*; capital fund, 2,648*l.* 1*s.* 6*d.*; Fourah Bay buildings fund, 1,181*l.* 17*s.*; disabled missionaries' fund, 1,145*l.* 19*s.* Total receipts, 104,323*l.* 15*s.* 10*d.* The expenditure of the year, including contributions to local funds, amounted to 93,473*l.* 7*s.* 3*d.* The excess of income had been applied in part to the erection of buildings at Sierra Leone, with a view to the training of native youths as local missionaries, to the discharge of a debt of 1,000*l.* remaining due on the last account, and the residue of 4,318*l.* 15*s.* it had been deemed advisable to transfer to the amount of capital, in order that the Society's operations might not hereafter be interrupted by temporary fluctuations in its financial department. The committee had raised the *maximum* of expenditure from 85,000*l.* to 87,000*l.* a year, exclusive of local funds in the respective missions.

WESLEYAN MISSIONARY SOCIETY.

THE secretaries reported at length on the state of the Missions in Ireland, Germany, France, and Switzerland, at Gibraltar, in South India, North and South Ceylon, New South Wales, South Australia, Western Australia, Van Diemen's Land, New Zealand, and Polynesia, at the Cape of Good Hope, in Caffraria, Bechuana, Sierra Leone, the West Indies, and North America, from most of which the intelligence is particularly gratifying. Of the Canadian Mission the Report says, they are in a most healthy and improving state. The altered circumstances of the aboriginal tribes under the care of the Society's agents afford delightful evidence that "the gospel of our salvation" is indeed the parent of all true virtue and real happiness, and contains in itself the germ of all improvement in the condition of our race. The accounts received by the Committee from some of the Indian Stations embody facts which, if viewed in connexion with the former circumstances of the people to whom they relate, must convince the most sceptical of the immense advantages, physical, intellectual, and religious, which the Indians are daily deriving from the new state of things, which "the Father of the spirits of all flesh" has, by means of Christianity, introduced amongst them; and for which they daily render thanks and praises to His holy name. The public services of the sanctuary are frequently and gladly attended by young and old, the sacrifice of prayer and praise is offered twice a day on the domestic altar; an incipient civilization, springing from evangelical faith and charity, is extending its benign influence; cleanliness and contentment are apparent in their cottages, the women now "lay their hands to the spindle, and their hands hold the distaff;" the men cultivate their fields and gardens, and feed their sheep and oxen; while the children are daily instructed in various branches of useful knowledge. The summary runs thus:—

Central or principal Stations, called Circuits, occupied by the Society, in various parts of the world	274
Missionaries and Assistant-Missionaries, including 11 Supernumeraries	387
Other paid Agents, as Catechists, Interpreters, Day-School Teachers, &c.	1,640
Unpaid Agents, as Sabbath-School Teachers, &c.	4,884
Full and accredited Church-Members	101,137
On trial for Church-Membership, as far as ascertained	5,066
Scholars, deducting for those who attend both the Day and Sabbath-Schools	64,307
Total number of Attendants at Public Worship, including both Church-Members and Scholars, not fully ascertained.	
Printing Establishments	7

LONDON MISSIONARY SOCIETY.

As this noble Institution has peculiar claims upon us, we shall, in our next, present a full view of its operations during the past year. Meanwhile we give the closing paragraphs of the Report, which was one of the most comprehensive, interesting, and impressive documents of the kind ever addressed to this or any other Missionary Society.

"Let the members of the London Missionary Society then signalise the completion of the first half-century of its existence by special and generous efforts, worthy of the cause and the occasion—such efforts as shall enable its future Directors to carry forward the glorious work with greater vigour and accelerated speed.

"It is not to be doubted that our holy cause is destined in its progress to encounter new forms of opposition; but the Temple which we rear is the church of the living God; God is in the midst thereof; it shall not be moved. It is founded on a rock—that rock is Christ—and the gates of hell shall not prevail against it.

"The great work—the work of our age—which we have received in solemn trust from our fathers, we will commit to our children, and our children's children; charging them before the Lord, that whatever be the toils it may impose, that they never tire,—that whatever be the sacrifices it may demand, that they never spare—that whatever be the enemies it may provoke, that they neither flee nor fear. The time, yea, the set time to favour Zion will come; then labours and sufferings shall give place to joy and triumph; the Lord shall appear in his glory; and the topstone shall be brought forth amidst the acclamations of an adoring world, 'Grace, grace unto it.'

"In concluding this brief sketch of the Society's operations, the Directors perform their last *public* duty in the forty-ninth year of its existence, and the privilege awaits their successors to commence its year of Jubilee on the 22nd of September next.

"On that day, in the year 1795, its venerable Fathers and Founders, feeble in numbers, but strong in the Lord, and in the power of his might, laid its broad basis in the spirit of humble faith and universal love. Superstition, formalism, and infidelity united to oppose the hallowed undertaking: the Samaritan joined with the Ammonite and the Arabian to defame and to oppose, and covering their fears with mockery and scorn, they cried, 'Even that which they build, if a fox go up, he shall break down their stone wall;' but the labourers worked hard and prayed fervently, and the walls of Zion were built in those troublous times.

"Few of these honoured servants of God remain this day; but the glorious superstructure which they commenced, their children have seen rise; and it is still rising in its fair proportions and unshaken strength.

"The faith of our fathers was strong, yet their expectations as they measured the prospect of the future, never rose to the lofty altitude which the sacred edifice has reached. One of the first messengers of mercy sent forth by their united efforts to make known the way of life in India, within eight and forty hours of his landing in Calcutta was commanded to reembark; and on his homeward voyage he sickened and died. *Now*, India, with her more than 100 millions of souls, is open to our mercy; and the Missionary may pass through the length and breadth of that vast Empire, proclaiming redemption, none forbidding, none making afraid; and by multitudes of his countrymen he is honoured, aided, and beloved.

"Who that in the year 1823 wept for the martyr Smith, as he lay in the dungeon of Demerara, waiting an ignominious death as the penalty of his compassion to the slave, would have ventured to anticipate that within fifteen years slavery should exist no more throughout the dominions of Britain? Or that the Missionary then feared, suspected, hated, murdered, should now command the respect and admiration of his persecutors?

"'I doubt not,' said the venerable David Bogue, 'that I shall live to see the day, when the income of the Society will be 20,000*l.* a year.' Now, the contributions of the Mission Churches approach nearly to that amount.

"These are the Lord's doings, and they are wondrous in our eyes.

"But the Directors glance only at the labours and results of former years as a stimulus to present and prospective duty. If, within half a century, from beginnings so small, with resources so limited, amidst obstacles so gigantic, such glorious progress has been made; then with hinderances constantly diminishing, and means of advance as constantly accumulating, and with the promised blessing of an unchanging Saviour, what may not be anticipated, and what should not be attempted in years to come?"

Essays, Extracts, and Correspondence.

CHURCH PRINCIPLES.

No. III.

A THIRD deeply-cherished principle of Independents on Church constitution, is, "That Christian churches ought to be churches of Christians—that true believers only are qualified for the full and internal fellowship of churches—that as vital, spiritual religion alone constitutes any man a Christian, so nothing less ought to constitute him a church member." The principle thus stated is distinctive of Congregational churches, including under that term both Pædobaptist and Antipædobaptist Independents. In a less strict and spiritual sense, the principle may be admitted by many communities of professed believers, that Christians only are qualified for full church communion. But a very wide divergence of sentiment would prevail between them and Congregationalists as to what constitutes a true Christian character, and as to the rules to be employed in estimating Christian character. Blameless morals, correct doctrinal sentiments, and regular attendance at religious services, especially if sustained by the observance of family devotion, and the practice of liberal charity, would be deemed by many amply sufficient proofs of *the* religion that ought to admit any man to fellowship, and the title of Christian, though there were no evidence or even profession of anything more in all this than cold, formal, and worldly conformity to established and conventional religious proprieties. On the other hand, in some communions, in which far more correct ideas of the vital and spiritual nature of true religion prevail, it would yet be contended that morals, orthodoxy, and habits of religious observance ought to qualify for every church privilege, even in the admitted absence of genuine godliness, because it would be held that these privileges are to be employed as means of conversion; therefore, unconverted persons, if at all of correct or hopeful character, are to be welcomed to special church privileges in the hope of their conversion, by their observance of these sacred institutions.

Against both these modes, or reasons for desecrating the true church communion of the saints, or believing people of Christ, Congregationalists equally protest and contend. Against the first, they allege, that the characters described are not Christians, are not believers according to the New Testament use and meaning of those words, or so as to secure their interest in the privileges and salvation of the gospel; and that, therefore, to receive them as members of churches is at once to render church communion secular and formal, and to produce in the minds of such improperly admitted persons, false estimates of character, and false hopes of salvation. Against the second, they represent that the privileges and fellowship of churches are not instituted means of conversion, nor likely, or adapted to effect conversion; but, on the contrary, to produce hardness of heart, combined with presumptuous hope in those admitted formalists who remain formal, and a deep compunctious sense of great sin for having desecrated sacred institutions, in such as may be subsequently awakened to more just views and feelings on spiritual things; and that, therefore, souls are placed in great peril, religion is greatly misrepresented, and church fellowship is deeply corrupted by the admission into churches of unconverted characters, as such, in an unfounded, unauthorized hope that church communion may be made instrumental to their conversion.

It needs hardly to be stated, how utterly opposed are the sentiments of Congregationalists on the great principle now stated, to another form of church corruption in which gospel ordinances are on the one hand reduced to mere rites, while on the other hand these mere rites are magnified as available to grace and salvation, as constituting men Christians by their sole efficacy, and as embodying in themselves the whole substance and significance of church communion, access to them being at the same time laid open almost indiscriminately to any applicant. Everything in this system appears to Congregationalists erroneous and perilous, the real nature of religion fatally misunderstood, church fellowship rendered utterly formal and common, outward observances at once magnified and desecrated. Sacramental efficacy is the sole principle recognised throughout; genuine conversion and enlightened piety are unknown; the church and the world are mingled and confused together; intelligent fellowship of Christian minds

in the same faith, affections, and hopes seems altogether excluded; the Gospel becomes a ritual dispensation no less, or even more, than the law of Moses.

In opposition to all these different corruptions of the fellowship of Christian churches, Independents believe that genuine Christian piety has its origin in the conversion of the mind and heart to God, by truth and grace, and that no one not thus converted, is really a Christian. They believe that the inward, living piety thus produced, alone originates the sympathies and qualifications essential to church communion. They think that those thus converted are conscious of a divine work in their hearts, and that they can profess and evidence it to others. They believe it to be the duty of converted persons, with meekness and fear, but with love and joy, to testify their Christian experience to the church for admission to its privileges, for the glory of God, and as the basis of the confidence, sympathy, and spirituality of all subsequent fellowship. They further believe, that nothing but this converted and spiritual state of heart forms the true qualification for the fellowship of the faithful, that a merely decent, grave, correct, and amiable character is quite insufficient—that men should enter the church that the living piety they already possess may be exercised and advanced; not that, being destitute of it, they should seek its commencement in acts of communion for which they are disqualified.

To Congregationalists, as believing that the subjective religion of true believers, the saints of Christ, is an inward, vital power in their souls, produced in regeneration, by the work of the Divine Spirit, it seems to follow as an unavoidable inference, a matter of course, and a dictate of reason, that the possession of this living spirituality of heart is the only true qualification for fellowship in Christian churches; and that the supposed possession of this vital godliness can alone justify a person in seeking that fellowship, or a church in receiving an applicant into its communion; the most conscientious care being observed, both by the candidate in representing, and by the church in judging of, the grounds on which this great conclusion rests. But Congregationalists, in this, as in everything else, betake themselves to holy Scripture. If it could be proved from Scripture that Jesus Christ and his apostles instituted promiscuous fellowship in churches, they would do so likewise. They feel sure no such thing can be proved, but the contrary. If it could be shown that in the apostolic churches fellowship rested on anything external, on any combination and completeness of points of conduct and observance being but external, and so regarded, then would Congregationalists so order and constitute their churches. But they find all recorded instances of the success of the apostolic ministry, whether personal and particular, or general and embracing numbers, so stated and represented as to satisfy them that the persons spoken of were regarded as having undergone spiritual conversion. They find the apostles addressing the churches to whom they write as societies composed of converted, spiritual, and saved persons, employing in respect of them names, statements, congratulations, not to be fairly interpreted on any other supposition than this—that the inspired founders of these churches had gathered into them such only as concerning whom they hoped that God had renewed their hearts, by the power of his word, and the grace of his Spirit. It further appears to Congregationalists, that there are in the apostolic epistles, graces, duties, tempers, joys, hopes, enforced on the members of the churches, of which any but real Christians are quite incapable. In a word, that the epistles are to be understood only when they are regarded as faithful and affectionate communications, addressed to communities of spiritual and converted Christians. Such churches, therefore, Congregationalists aim to gather, to discipline, to edify,—such as Paul gathered at Ephesus, such as he addressed at Thessalonica.

If it be objected, that men cannot make the state of each other's hearts the basis of their fellowship, that communion among men must be ordered according to what appears externally of character and conduct,—this is denied, both as a general proposition, and in its application to the union of Christians in churches in particular. There are many and frequent, important and sacred relations in human society constantly based on the state of the heart, mutually declared and believed. It is a thing easy and natural to be done, that Christians, feeling within the deep and living work of grace, should disclose the experience of their hearts to those with whom, on things so sacred, interesting, and tender, they can hold sympathy and fellowship. There are wise, considerate, and delicate ways in which this can be done, even by young and timid Christians, through pastors and experienced

members, as the way in which communion with churches is sought and obtained. Wisdom and experience in heart religion will qualify churches and their elders to form judgments, generally accurate, of the cases thus submitted to their charity and fidelity. The whole principle, in all its applications, that spiritual conversion and piety form the true and only qualification for the communion of saints, is a constant exercise of vital religion, a stedfast testimony to it, a frequent and delightful enjoyment of its holy pleasures.

Independents regard their testimony and practice in respect to spiritual communion as amongst the most important of their distinctive principles. Their sentiments and practices on this point, doubtless, subject their churches to a severe test. They are before the world on high ground. To be consistent, they ought to be remarkable for Christian purity. The administration of such churches ought to be conducted by ministers and elders of eminent character. Their admitted and lamented failures in these reasonable consistencies, are no doubt regarded with heavy and often uncandid censure. In respect to the number and rank of their members, the spiritual rules of their fellowship certainly keep them from the enlargement they might easily attain by adopting a more open and promiscuous communion. But all this, and much more, cannot but be regarded as a cheap price to pay for a principle affecting so deeply the honour of Christ, the purity of religion, and the salvation of men. This principle casts the Congregational churches on the work of the Spirit for their very existence. It is only as he operates that they live, and grow, and prosper. A converted and spiritual ministry is of course indispensable to them. From their principles and practices in maintaining a spiritual fellowship, the Independent churches derive the social power by which they influence favourably other Christian communities. Their humble but firm hope is, that they thus elevate the standard of communion on all hands far higher than, but for their testimony, it would stand. Scripture, history, observation, experience, all unite to confirm them in this principle. It stands with them among the sacred symbols deposited in the ark of their covenant, and placed in the holiest of all. It has a place assigned to it by them, or rather by Christ, with evangelical doctrine, the work of the Spirit, and personal regeneration—things never to be compromised, abandoned, or questioned.

It is to churches thus select and spiritual, that Congregationalists can alone look to be conservators of sound doctrine, of a converted ministry, of an intelligent worship, of the keeping of the Lord's day, of really correct Christian morals. The separation of Church and State is with them an application of this principle, and a necessary inference from it. Independents do not struggle to keep the Church and State distinct so much that the authorities of each may be exercised without collision, as, because the elements composing the two bodies stand opposed, cannot be blended without entirely neutralising and corrupting that to which purity is essential, and separation for the sake of purity. In all state establishments of Christianity, under whatever modification, the fellowship of churches so sustained and governed must be worldly, must be promiscuous, must be made necessary to civil rights and social customs, cannot be denied to those otherwise justly entitled to possessions or offices which can be legally confirmed to the holder only by religious observances enforced by the State. To the apprehension of Independents, such a state of things puts an end to Christian churches. Church and Nation become all one, and the terms are convertible. The Church cannot sanctify, because it cannot spiritualize the mass, but the mass corrupts and desecrates the Church. And dissent, or separation, is valuable to Independents principally, that spiritual communion may be obtained and guarded. The separating into distinct, but unchanged portions, of the large masses once held together in state churches, would be matter of small and doubtful congratulation to them. But if spiritual men will separate on spiritual grounds for spiritual fellowship, this will delight Congregationalists. If converted ministers, and converted Christians will come out and be separate, then will Congregationalists see the advance of sound principles, and the growth of a church distinct from the world, yet a blessing to the world. Such churches, truly spiritual, can alone with safety to the just power of governments, and the just liberties of nations, be permitted to stand separate from the state, and uncontrolled by the civil authority. If churches are to be corporations, or hierarchies, then must the strong arm of law restrain their power—neither a dissenting position, nor being cast solely on the volun-

tary principle for their pecuniary resources, will qualify churches for independence of the State. But a truly spiritual fellowship will do this. Churches so constituted and governed can alone be safely left by governments to pursue their course unrestrained.

These are the views which render Independents at the present juncture so solicitous to see the Free Church of Scotland perfect its noble movement by the adoption of the principles and practices of a converted ministry, and a spiritual fellowship. Till this is done, one vital element of purity and strength will be wanting in a community including so many illustrious men, contending for so many great principles, wearing so many well-earned honours, exciting so many high expectations, that in sincere love and deep anxiety, Independents can but appeal to God in prayer, and to their brethren in expostulation, that they may be brought to adopt this "one thing they yet lack."

Nor should the Congregational churches and their pastors suffer themselves, for any inducement, to swerve from this sure centre of their system. If this be safe and right, all is well. If unsoundness, unfaithfulness creep into this vital point, all is lost. Sound doctrine, independency, voluntaryism, liberty, valuable and essential as they each and all are, will yet avail nothing for the great ends of salvation, without the vitality of spiritual godliness. Be this then for ever the term and the glory of the communion of the Independent churches! A. W.

CHARACTER OF THE PURITANS.

By the Right Hon. T. B. Macaulay.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on his intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions — the difference between the greatest and the meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the book of life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake, empires had risen, flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been wrested, by no common deliverer, from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God.

THE MAY MEETINGS IMPROVED.

By John Sheppard, Esq.

[The return of our Anniversaries reminds us of the lapse of another of those great periods by which time is measured, and

of our own consequent approach to that world from whose bourn no traveller returns. Amid all that is exciting and joyous connected with them, there is also much that is solemn and pathetic. To a multitude of those who crowded our recent assemblies, the services were valedictory. Long before the next return, they will have rested from their labours, and have gone to sleep with their fathers. The subject has seldom been improved with more beauty and tenderness than in Mr. Sheppard's "Thoughts," the *eighth* edition of which has just been published by the Tract Society.]

In the earliest stages of life we can have but few private anniversaries. The year is comparatively unmarked by memory, and all its days are given to hope. Even the birthday, which is early distinguished by parental notice, and the new year's day, which general feeling or habit observes, are rather viewed in connexion with the future than the past. But the memorable days which succeeding years will recall, must multiply for each of us as years revolve. There arises gradually a calendar of our individual history; and its anniversaries are far more affecting to ourselves than most of those which the almanack presents.

The period of our attaining some desired success; of our entrance on some important employ; of our embarking for some distant enterprise, or returning from it in safety; of our solemnly assuming new duties; of an endearing connexion commenced; of other fond relations ensuing; of some signal preservations, and of some poignant griefs, among which must be the successive dissolution of the tenderest ties of life;—all these, in some minds, already augment the record; and some of the last must, in almost every mind, continue to augment it till our mortal records shall be closed. Perhaps there are those so awake both to grateful and to pensive recollections, that this unwritten register, amidst all the scenes of passing months, rarely fails to be reviewed; so that few such anniversaries escape without a degree of lively remembrance and appropriate feeling. To some others, a calendar thus inscribed, still noting the additional days which are signalized as life goes on, might be more profitable than many a treatise. It would be the briefest and most impressive sort of diary; and not omitting the seasons which nature or Christianity celebrates, it would add a still increasing number, which must awaken as powerfully the serious thoughts and emotions of the individual. These emotions would indeed be dissimilar in kind and in degree; but all anniversaries have this one very obvious and important office in common—that they most strikingly measure out and proclaim the lapse of time. It is true that waning moons, and returning sabbaths, and every setting sun, and every passing hour, much oftener speak the same monitory language; but none of them with so distinct and powerful a voice. Anniversaries of events long past, which have therefore often recurred, already remind me how very large a portion of my mortal course is run; they stand like pyramids on the great plain of time, remote, yet still distinct, and show us how far we have imperceptibly journeyed. But each, even at its *first* occurrence, marks and announces that a year of life is fled; that the material world on which I dwell, vast in *my* view, minute in the sight of Him who guides unnumbered worlds through the abyss of space, has fulfilled one more of its mighty revolutions. A thousand times a thousand leagues are but a small portion of its annual flight. And in the same swift period, this ever-moving spiritual world within, little in its attainments while linked with feebleness and death, but vast in the view of Him who comprehends its eternal prospects, has run through its myriads of successive thoughts and wishes, hopes and fears. But its circuits, if they may be called such, are not like those of the globe on which I tread; the soul of man, as its hasty years revolve, should be compared rather to a world which, like the comets of our system, is rapidly receding from, or approximating to, the source of life and light. Either with each day and year the voluntary distance is widened, till it awfully plunge in the "blackness of darkness;" or else the transforming attraction strengthens, and with each circuit of time the spirit draws nearer to the Sun and Centre of all worlds, soon to be immersed in that nearest brightness where all its waste places shall blossom and bear fruit unto perfection, through an endless summer. How stupendous, how immeasurable the alternative!

Every greater division of time, such as these anniversary seasons indicate, should lead me not only to meditate on my own fleeting life, but to "consider the years of many generations;" to mark with how sure and ceaseless a progression the secrets of eternity hasten to their development. Like the great movements of visible

nature, like the travelling of sunbeams, and the courses of the stars, the destined course of ages is to us noiseless and insensible; but it has a silent grandeur, an equable irrepressible celerity, which is full of awe. "Yet a little while," exclaimed an apostle, glancing through all the drama to its glorious consummation; "yet a little while, and He that shall come will come, and will not tarry!" "Behold, I come quickly," says the Lord and Inspirer of apostles, "and my reward is with me, to give to every man according as his work shall be." That great crisis which is yet future, must one day be for ever past. "At midnight there was a cry made, Behold, the bridegroom cometh, go ye out to *meet* him!" Overwhelming summons! Why does not the very forethought startle every drowsy energy of my immortal spirit? Does it not rouse me by all that is solemn and all that is transporting? Does it not hurry me, as with an angel's hand, through the brief circuits of this dreaming mortality, and bear me, as on an angel's wing, up into the regions where none shall slumber?

But the mind soon reverts to that great personal change which is most surely near, and the impression of which is much stronger, because it is much more definite. "When a few years are come," said the patriarch, amidst his multiplied calamities, "then shall I go the way whence I shall not return!" He must often have made the same reflection afterwards, and perhaps with equal sensibility, in the midst of his restored enjoyments.

Every anniversary suggests to the thoughtful mind that reflection, and neither its antiquity nor simplicity can impair its force. What distinction, what circumstance so weighty, so affecting as this? "I shall not return!" When, towards the close of life, a voyage is undertaken to another hemisphere, to a shore whence the adventurer never expects to revisit the land of his fathers, if he be of a reflective and a tender spirit, what preparations does not this voyage demand! what objects does it not endear! what emotion does it not awaken! But "when a few years are come," (may *every* Christian say,) when a few more anniversaries have glided by, what a voyage is in prospect for *me!* that vast and unknown voyage, whence, "till the times of the restitution of all things," I shall not return! not return to the seasons of sacred retirement or social devotion, those golden hours to fit me for the skies; not return to that abode where alone I can imitate my descended Lord in doing and in suffering, where he found labours enough to occupy an untiring zeal, and to engage, till the last moment of his sojourn, a celestial benevolence. He left a world replete with sorrows, (though, for his true disciples, he bore away their sting,) and I soon must leave it also. Then I cannot return to wipe away one tear of affliction —to lead back one wanderer from the edge of ruin—to guide, and help, and comfort those who are most dear—to soften the adversities of this life, or invite to the joys of another!

And shall I pass these quickly-circling years as if there were nothing to be done, to be subdued, to be acquired, to be imparted, before I launch my bark for that "undiscovered country?"

If the anniversaries, which are calculated to affect us most deeply, should call forth sentiments at all resembling these, surely they should also impel us to seek, with unwonted earnestness, the communication of heavenly strength, that we may be enabled to pursue a course in some measure accordant with such feelings.

Contemplating thus the funeral procession of centuries, the hand's-breadth of our own earthly career, and the vast gulf of duration beyond, in which all finite periods are alike absorbed and lost, whither shall we look but to Him that enfolds the universe in his parental embrace, and comprehends, by his infinite being, that eternity towards which we tend?

If we solemnly desire to improve and consecrate the remnant of these fugitive years and days, whither shall we resort for the spirit of fortitude, and wisdom, and fidelity, but to Him that worketh in us "to will and to do of his good pleasure," even "according to the energy of his mighty power?"

WHAT IS PUSEYISM?

To Protestant Dissenters.

PUSEYISM is Popery in embryo, and Puseyism is filling the land. It is already come to your doors! Its deadly doctrines are being dispensed in pulpits within your hearing, and diffused from house to house in your very streets. Against a system, therefore, so potent, so pernicious, and withal so plausible, it behoves you to watch with fear and trembling! It is the mortal adversary of all that has contributed to make England good and great, free and happy. It is the insidious foe alike of both Civil and Religious Free-

dom; and its triumph in these realms—which may Heaven avert! — would to both in the end be alike fatal. Every enlightened Christian and every true patriot in England is, therefore, interested in its overthrow, and is laid under the most solemn obligation to exert every effort for its utter destruction! It perverts every ordinance; it corrupts every doctrine of the gospel. It teaches its disciples to believe lies, to trust in shadows, and to despise persons both wiser and better than themselves. It ruptures at once the bonds which bind together good men of all denominations. It compels its votaries to renounce intercourse and refuse co-operation with Protestant Dissenters of every class and of the highest character. Nor is this all; it identifies dissent with schism, and schism with perdition. It calls upon Englishmen to surrender the indefeasible right of private judgment, and submit their conscience to the keeping of the clergy. It represents the Reformation from Popery as an evil rather than a benefit; and scornfully repudiates the great Protestant principle, that the sacred Scriptures are to mankind the only rule of faith and conduct. It next assails the fundamental doctrine of the evangelical system, that the justification of a sinner before God is wholly by faith in the one perfect sacrifice of the Lord Jesus Christ, to the utter exclusion of all works and all merit. From errors respecting doctrine, it proceeds to advance errors respecting officers. First, unchurching every other community of Protestants in Christendom, and avowing its exclusive sympathy with the Church of Rome, it sets up claims in behalf of the established clergy of this country as enormous and preposterous as they are unfounded and unjust. It demands for them the honour of being the sole, and only, successors of the apostles. On this absurdity it boldly insists, in defiance of sacred Scripture, of ecclesiastical history, of right reason and common sense. Upon this ridiculous allegation they build a corresponding doctrine regarding ordinances. In their view, if a man has but obtained episcopal ordination, although destitute of those qualities which, according to the New Testament, are essential to constitute Christian character, he is made and becomes a true minister of Jesus Christ. Although he may hunt, swear, dance, revel, play at cards, and live after the course of this wicked world; yet, since he is a link in the apostolic chain, and, as such, invested with a mysterious spiritual authority, these simple facts impart validity to all his acts and deeds ecclesiastical! Christian ordinances are rightfully administered, if administered by him, notwithstanding the depravation of his character; while, on the other hand, if administered by a Dissenter, they are null and void, although the administrator should unite in his person, the piety of a John, the knowledge of a Paul, the zeal of a Peter, and the eloquence of an Apollos! Baptism, they tell you, by a Dissenting minister, is a pretence and a mockery; but if by "a successor of the apostles," however profligate, the subject of it is at once regenerated and made an inheritor of eternal life! So with the ordinance of the Lord's Supper: administered by a Dissenter, it is powerless, worthless, an imposture; but if by a "successor of the apostles," it becomes a mystery; it partakes of the nature of a sacrifice for sin; it is invested with potency and virtue; and it imparts life-giving qualities to the receiver! Such is the character of this pestilent perversion of the things of God. Be, therefore, vigilant to guard against a system so full of abomination. Let your daily prayer be, "*From all false doctrine, heresy, and schism, Good Lord, deliver us!*"

Men and brethren,—such are the perils which at this moment surround you! What is to be done? How may you best defend yourselves and protect your beloved children? Of sure methods there is no choice. You have only one: but that is of God's appointment; and hence its certain efficacy. Take to yourselves, then, "the sword of the Spirit, which is the word of God; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." In God is your strength; from him comes your wisdom. With minds thoroughly enlightened, with hearts purified, with adequate knowledge of Gospel doctrine, of Christian ordinances, and of the true nature of the New Testament dispensation, "ye may be able to withstand in the evil day, and having done all, to stand." But whoso remains in ignorance, and the slave of corruption, is the ready-made victim of this deadly delusion. Awake, then, and prepare for the combat! Study the Scriptures of truth! Seek the salvation of God! Thus alone may you escape the poison of Puseyism, and the perils of Popery!

GRATITUDE ILLUSTRATED.

During a sea voyage, a few years since, says Dr. Parker, of the United States, in his interesting book, "Invitation to True Happiness," I was conversing with the mate of the vessel on this topic, when he concurred in the view presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this, he related the following story.

"I was at sea, on the broad Atlantic, as we now are. It was just such a bright moonlight night as this, and the sea was quite as rough. The captain had turned in, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a most frightful sea.

"As we rose upon a mountain wave, we discovered the man upon a distant billow. We heard his cry, and responded 'Coming.' As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of each successive wave we saw and heard him, and our hearts were filled with encouragement. As often, in the trough of the sea, we almost abandoned the hope of success. The time seemed long, and the struggle was such as men never made but for life. We reached him just as he was ready to sink with exhaustion. When we had drawn him into the boat, he was helpless and speechless. Our minds now turned towards the ship. She had rounded to.—But, exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon the deck. We were all exhausted, but the rescued man could neither speak nor walk; yet he had a full sense of his condition. He clasped our feet, and began to kiss them. We disengaged ourselves from his embrace. He then crawled after us, and as we stepped back to avoid him he followed us, looking up at one moment with smiles and tears, and then patting our wet footprints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been our greatest enemy he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage he showed the deepest gratitude, and when we reached the port he loaded us with presents."

Reader! Are you subdued? If not, why? Christ has seen you exposed to a more fearful peril, and has made an infinitely greater sacrifice for your rescue! He saw you sinking in the billows of eternal death! He did not merely venture into extreme danger to save you; he has actually suffered for you the most cruel death! Yet you have never embraced his feet, nor given any proper testimony of gratitude. What estimate ought you to place upon your depravity, when such goodness has for so long a time failed to subdue it?

A WORD OF WARNING TO WEALTHY MEN.

An active business man is a rational man, and a blessing to the community. He keeps in gratifying exercise the talents which God has given him, which, of itself, is a blessing to him. He gives employment to the hand of industry, which is far better than giving alms to the unemployed. These are the legitimate and rational ends of active business pursuits and wealth-getting—the gratification of the active powers, and promotion of industry. But the desire of growing rich, merely to die rich, is one of the most foolish intentions that ever entered the heart of foolish man. Experience has fully and emphatically taught the lesson, that much wealth left to heirs is, eight times out of ten, not a blessing, but a curse. Its expectation beguiles the soul, spoils all the manly powers—its possession leads to misjudgment, excess, and finally exhaustion and ruin. The time will yet come, when men of wealth will be wise enough to make a gradual disposition of their property while living—not prospective, but operative—and thereby have an eye to the use which is made of it, and participate in the greatest enjoyment that wealth is capable of giving—that of seeing it do good to others. They will dismiss the foolish aspiration of dying rich, with the almost certain reflection that their heirs, sooner or later, will die poor.

U. S. G.

Biography.

MR. RICHARD HINE, OF BEAMINSTER.

By Alfred Bishop.

Mr. Hine was a native of Powerstock, (or Poorstock,) an obscure village of Dorsetshire, about five miles from the town in which the greater and better part of his life was spent. From that village, which had long lain buried in the gloom of moral darkness and apathy which once overspread so large a proportion of the rural districts of our country, and which is even yet far from being universally dispersed—from that village emerged, some sixty or seventy years since, various branches of a family, which has since proved, in several of its members, eminently serviceable to society, and has given more than one valuable minister to the church of God. The first of these, and the ancestor of numerous respectable and pious families scattered through the land, was Mr. Thomas Hine, the elder brother of our friend, and for many years the deacon of the Independent church in Beaminster.

Richard Hine was apprenticed, when a youth, at the usual age, to Mr. Fisher of Dorchester. He went thither utterly unacquainted with genuine religion; but while there, he was mercifully brought under the powerful, searching ministry of a Mr. Mills, a minister in the Calvinistic Methodist, or Lady Huntingdon's Connexion, and was brought to a reception of the truth as it is in Jesus. Mr. Mills afterwards preached at Walworth, but was early removed to his rest, being succeeded by the Rev. Geo. Clayton, who is still the minister of that place. From that time till his decease, a period of sixty years, our friend was enabled to maintain a zealous, undeviating course of adherence to the essentials of gospel truth, and to "adorn the doctrine of God his Saviour in all things." About fifty years since he returned, and settled in business at Beaminster. A divine blessing rested on the efforts of his industry; and though at various times he had opposition, loss, and injury, as a tradesman, to contend with, his course, on the whole, was a successful one. His name stands honourably connected with the interests of true religion, and with the history of the Dissenting cause in the town and neighbourhood of his residence. In the former, a ministry far from evangelical in its character, had for several years been operating to the injury of the congregation. Vital godliness was becoming, in consequence, almost extinct; and while it possessed considerable worldly opulence and respectability, "Ichabod" was all but visibly written on its walls. It was just at this period that Mr. Hine seems to have been sent for the very purpose of staying the plague; for, with one or two other individuals who were faithful to the truth, he exerted himself to introduce and patronise an evangelical ministry. His efforts were blest. His prayers were heard. From that day to the present, the gospel standard has been exhibited, and, under a succession of ministers, many souls have been born to God.

He could always be counted upon when any instrumentality, congenial to his principles and capacities, was required to be put in action. When the Rev. John Rogers, whose ministry commenced in 1796, exerted himself to establish a weekly prayer-meeting, Mr. H., with one other person, was at hand to realize it. When it was inconvenient for the minister to preach on the Wednesday evening, Mr. H. would take his place. Sometimes even on the Sabbath his services were in request, either at Beaminster or in other towns. In company with the then pastor, Mr. Rogers, he frequently shared the perils and persecutions which, in those barbarous days, attended the preaching of the gospel at the neighbouring village of Stoke Abbot, until at length it was found necessary, by a successful prosecution, to punish and subdue the rioters. At all times, his heart, his house, his purse were open to God's faithful servants. He was "a lover of good men," and was in return as cordially loved.

As an instance of his usefulness and intrepidity, the church-book records the following fact:—"To the scandal of the town, and to the shame of the pious souls residing in it, the butchers had held a public market on the Lord's day, from time immemorial. (One of them, John Keach, a grey-headed sinner, boasted before the magistrates, that he had kept the market on Sundays, without interruption, in the market-house, for the sale of meat, for more than fifty years.) Mr. R. Hine, (a zealous member of the church,) and the minister, determined to suppress it, having the law of God, and the laws of the country on their side. Sir William Oglander, a justice of the peace, had pre-

viously, at the instance of the minister, issued a public proclamation for its suppression, but it was soon recommenced. After taking a variety of prudent steps for several months, and reasoning with the men both in public and private, they, as the last resource, cited some of the more obstinate before the magistrates, who commended the conduct of the prosecutors, and acknowledged that they 'deserved the thanks of the whole town for what they had done.' The butchers engaged to desist on the Lord's day, and so the business ended. Though the two friends had the commendation of the magistrates, they experienced much obloquy from others for their zeal, and from some from whom better things might have been expected. But they rest content with the purity of their own motives, and in being the honoured instruments, in the hand of Providence, of removing for ever, it is to be hoped—such a public, impious, and heaven-daring nuisance."

As a friend, Mr. Hine was sincere and generous. As a professor of religion, uniform, consistent, exemplary; as a Nonconformist, intelligent and decided. No man more heartily despised the preposterous pretensions of the priesthood; was more keenly alive to the inherent evils of the "established" system, or could, in proportion to the extent of his educational advantages, more readily put down its sophistical defenders. At the same time, no one was more happy to recognize humble piety, in whatever denomination it might be found. As a deacon of the church, and a faithful steward of its affairs, he was most disinterested, most devoted. Many are yet living, many are departed to their rest, to whom either the private conversation, or the more public services of this good man, were highly useful in commencing or in establishing their spiritual course.

But we proceed to notice a sphere in which, for more than thirty years, Mr. H. found the highest delight, as being congenial with the benevolent and holy tendencies of his renewed nature—that of village preaching. As far back as the year 1797, the church-book records, "Mr. R. Hine, touched with serious concern for the souls of his fellow villagers (the inhabitants of Poorstock) determined, if possible, to establish the means of grace among them. The Lord having blessed him with prosperity in his secular business here, (at Beaminster,) he generously gave a commodious building in the village, belonging to himself, for this purpose, and had it decently fitted up, at his own expense, as a place of worship. The minister at Beaminster, Mr. Rogers, being willing to preach there on the evening of the Lord's day, and on the week-day as circumstances might admit, opened a lecture there this evening. More than a hundred persons were assembled. Some of them expressed contempt, but most heard with a degree of attention, and, as several of them said, 'went away well pleased.' Mr. H. experiences the saying of holy writ verified, 'A man's foes shall be they of his own household.' His own relations in the village, by marriage and blood, were inimical to the institution, and none of them attended."

The supplying of the place, however, soon devolved chiefly on Mr. H. himself; and to the village in connexion with Abbotsbury, still more distant, about fifteen miles from home, he, for many successive years, perseveringly journeyed every Lord's day, through foul and fair, to carry to their ignorant inhabitants the words of eternal life. Other villages in this neighbourhood likewise occasionally enjoyed his benevolent service; and in these labours of love, to preparation for which he would often (no doubt to the serious injury of his health and nervous system) devote the latest hours of the night, and the earliest of the morning,—he persevered till he was necessitated to desist by the increasing infirmities of age.

At length the time drew nigh that the faithful servant of his God and his generation must cease from his toils. The approach of the last enemy was very gradual, and the mind of our friend uninterruptedly calm and peaceful. For many years, probably from the very beginning of his christian profession, he had been wholly exempt from those "doubts and fears" respecting his religious state, to which so many professors are liable. This humble but firm persuasion of his acceptance with God, arose doubtless from a combination of causes; partly from the decided, vigorous hold which evangelical truth had from the first taken on his mind, and partly from the unvarying devotedness, combined with remarkable simplicity of habits and feelings which marked his character. As nature sunk, his love to the house of God was still predominant. By brief expressions of gratitude, confidence, and holy love, it was made manifest to all around him, that his soul was sweetly resting on the promises of his Saviour.

Without anxiety for life or death, he calmly awaited the Divine will. There was no rapture, no excitement, little pain of body, entire tranquillity of mind:—

"A holy quiet reign'd around,
A calm which life nor death destroy'd;
Nothing disturb'd that peace profound
Which his unfetter'd soul enjoy'd,
Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

He entered into his rest on Tuesday morning, April 2, 1844, in the 77th year of his age, and was buried at Powerstock, on the Friday following.

Church and State.

ECCLESIASTICAL ESTABLISHMENTS INEXPEDIENT AND INJURIOUS.

By the Rev. J. Ely, Leeds.

I. We may be assured that what is unscriptural is also inexpedient, and we advance now to a second class of objections,—those which arise out of the practical working of the principle against which we are arguing. And here our object must be selection, and our illustrations must be brief.

1. At the very outset, difficulty presents itself as to the measure of influence to be exerted by the State in matters of religion.

One system requires a complete incorporation; another simply furnishes aid. Britain's Sovereign is head of one Established Church; another Establishment of her realm refuses her the headship. Catholic churches, Roman and Anglican, claim the arm and the purse of the State, while they refuse its control. On the other hand, there are theories according to which the whole amount of influence is to consist in State endowment.

Our own island presents a striking example of the two extremes. The Anglican church stands most intimately allied with the State. Her dignitaries sit, by virtue of their office, in the House of Peers. Her ritual, her occasional prayers, her entire system, are ordained by Act of Parliament, or emanate from the Privy Council. The Administration of the day appoints her highest functionaries, while *they* have within their power the right of ordaining all her pastors and ministers. The tithe of England's produce is made over to the clergy. The State parcels out the country in territorial distribution for their superintendence, and constitutes them the stipendiary chaplains of all national institutions,—dockyards, fleets, prisons, workhouses; and would fain make them the superintendents of national education. For increasing population, churches are built by parliamentary grants. Compulsory rates are laid, (at least where the barest majority can be obtained in a parish,) for the repair of churches, the provision of priestly garments, the tolling of the church-going bell. On the other hand, we have seen in North Britain a Church Establishment, maintaining, by permanent majorities, in its highest representative court, entire independence in things spiritual, but claiming State endowment on the ground of ancient covenant and national will. The State has refused to allow that independence. The theory is obviously not a practical one. But a noble-minded company of confessors, maintaining this theory, has refused to retain emoluments which were to be held at the price of spiritual enslavement. But while the question of State influence may conduct to such wide extremes, its practical perplexities and embarrassments are obvious.

2. A second question then presents itself—On what principle shall State influence be exerted?

Statesmen will answer—as a State engine, to promote the order and well-being of Society; churchmen will reply—for the honour and advancement of religion. One class would endow all sects, others only one. The political economist and statistician would, perhaps, constitute the body to which the majority of the nation is attached, the State Church; the simple-minded religionist would say, Adopt the true Church, all the while concluding, of course, that that must be *his*. In the British Empire, we have almost every principle brought into operation. The English Church is probably the church of the majority, while its basis is Parliamentary law. The Establishment of Ireland numbers but a small minority of Irishmen in its pale, and must be adopted, of course, as the True Church. In the same country, Presbyterians receive State pay;

and a Roman Catholic college is sustained by the State. In some of the American States common imposts were at one time laid on the community for religion; every man being constrained to pay, but every man being allowed to determine the appropriation of his own payment. Read the works of those who have advocated State Establishments of religion, and each has his theory: Hooker makes Church and State identical, the citizen and disciple are one; Warburton makes Alliance a matter of mutual concession,—the Church concedes some of its liberties, the State some of its treasures and dignities, for mutual support; Chalmers claims State endowment, but refuses to yield up the Church's independence.

3. The principle of *selection* presents the next difficulty.

Shall the religion of the Monarch, or of the Administration, or of the Parliament, be the selected system? Henry VIII. made his own will the rule; and so did Mary; and so did Elizabeth: and each reign had its own State Church. Shall the will of the people, expressed by their representatives, determine the choice? The will of Scotland abolished Episcopacy, and established Presbyterianism. Shall simple power give right of establishing a sect? Then seven millions in Ireland must pay tithes to support the religion of one million.

But good men will return to the position,—You must establish the *right* system. And who shall judge?—the disciples of the several systems? Each will clamour for his own. Shall the nation decide the question by ballot? The disciples of truth may be few. Shall Parliaments decide? Where got they their theological training? Shall the Executive? or the Sovereign? These claim no infallibility. Rome is the only consistent claimant of State support; for Rome claims infallibility. When States select, the balances may seem to be at an equipoise; but a Chief Marshal's sword thrown into the scale will make it at once to preponderate.

4. How shall provision be made for varying conviction and circumstance?

Take any principle of selection, save that of infallibility, and it will be liable to shift with varying times. Majorities may shift, and then ought the body selected on this ground to be dispossessed. Even hereditary Sovereigns may not always hold an hereditary faith; and administrations may be of diverse creeds. Suppose an administration holding high sacramentarian doctrine, raising to the episcopal bench learned professors and parish priests who are known as Tractarians, and as such are known to repudiate the name of Protestants, to affect that of Catholics, and to recognize Rome as Catholic,—what might be the issue? There is nothing so extravagant in these suppositions as to render any of the steps improbable, and thus *the Establishment principle might in twenty years raise Popery to the ascendant in our own England.*

There are other changes, arising out of territorial distribution, for which the Establishment principle has hitherto made no adequate provision. A city was parcelled out in former times, when population was dense: many churches were built and large provision was made, for which, with diminished population, there is no adequate demand; and now there are hosts of priests, with rich provision, but without duties to perform. A vast tract of land, with barrenness on its surface and a thinly scattered population, was seven centuries ago constituted a parish; there manufactures and population find a locality; the parochial priest has a benefice of vast wealth; church patronage follows; he retains all the augmented wealth and influence, and new ecclesiastical edifices are erected, and new ecclesiastical functionaries are appointed by national grants and local imposts. For such exigencies there is no adequate provision.

5. In the practical working of the Establishment principle we witness no small amount of collision.

There can scarcely be an alliance of Church and State without ascendancy on the one part or on the other. Within the last ten years loud complaints of oppression by the State, have been uttered by the high churchmen of Britain. Discipline is crippled, for a convocation is forbidden. For ages such a convocation has been forbidden. Past periods have witnessed fierce conflicts for ascendancy; the local Beckets and the central Hildebrands taught monarchs to submit. Now, more generally, churchmen succumb, complaining, but meekly yielding to the oppression of which they complain. A different spectacle has been exhibited in North Britain: the northern church has exhibited meekness in suffering, not in succumbency,—the meekness of the heroic confessor.

But there are other collisions. Large communities, consisting of enlightened, religious, earnest men, have risen up, to whom the State gives nothing, but tolera-

tion; whom the State *tolerates*, that is, *permits to be conscientious—to believe according to evidence—and to profess according to belief*. These, for the most part, would not accept State support in any form; but they have no relish for State scorn or State oppression. They can suffer, have suffered, will suffer, for the truth's sake; but they must ever protest against the favouritism which selects and fondles a party, when their own disciples constitute subjects than which none are more loyal, and pay their full proportion of taxes for the maintenance of national order. They are annoyed, alarmed, put to untold trouble, when enactments propose to wrest their children from their schools; and when impost after impost is laid on them for a church from which they conscientiously dissent. But there is a more disastrous collision risked: religious men will only peacefully protest, and suffer. There are multitudes of even Britain's population, alas! who are not religious, and from these, serious collision with the oppression of a State church may be expected. When utterly ignorant, they were easily enslaved; illumination excites inquiry. Against the disciples of the Voluntary system they can make out no case, or at best they can only charge them with deceiving the people; their sanctuaries, their ministers, their worship, are supported by the voluntary contributions of religious people. But a system supported by impost, by government grants, by national property, will be looked upon with a very different eye. We trust that the approaching collision will be one of opinion, of peaceful remonstrance and treaty; much is to be hoped for from growing intelligence and moral influence. Above all, religious men must act on religious principles, recollecting that the diffusion of Scripture knowledge, and the importunity of fervent, effectual prayer, are instruments by which they may secure the national peace and the well-being of true religion.

6. We point only to one other difficulty presented in the practical working of the Establishment principle,—the anomalies of character, which from time to time appear in those who have either the external or internal administration of ecclesiastical affairs.

History presents such anomalies. What terms of deep reproach may not, must not, be applied to the name of Henry?—voluptuary, blood-thirsty, unrelenting tyrant! And his will moulded the Establishment of his day. Who can guarantee the piety, or even the churchism, of every monarch that may sway in succession Britain's sceptre? Yet such monarch is to be crowned by ecclesiastics; they are bound to administer to every such monarch the supper of the Lord, and to recognize in him the head of their church! An administration is not, surely, necessarily pious; yet the minister of the day fills every vacancy in the bench of bishops. Parliaments but too seldom exhibit the religious character; and yet all questions of church extension and church regulation are to be determined by them.

Nor is ecclesiastical office itself free from similar anomalies. Learning may induce preferment quite as often as piety; nor would it be too much to say that political partizanship may as often exert an influence as either. Our rural parishes furnish melancholy examples of anomalies in clerical character. But it is a painful subject, and we dismiss it.

II. A few remarks must be added illustrative of the third class of objections proposed for consideration,—those arising out of the inherent tendency of religious establishments, such as have been described.

Of the many bearings of the Establishment principle in which an injurious tendency might be shown, a few only must be selected.

1. As it provides the means of support from without, it tends to weaken the principles of Christian zeal, and to produce a spirit of indifference in the professing church.

Our Great Head knew all the springs of human nature, for he was its Maker. He knew that it is in our nature to feel attachment in proportion as the object has called forth effort, anxiety, cost, self-denial. This principle is seen in operation everywhere. The plot which has been cultivated with the sweat of your brow, is specially prized. The child whose sickness has called forth the mother's most anxious care, and has occupied her wakeful nights, is peculiarly dear to her. It is so in religion. A previous generation may have reared a sanctuary, and their children loved it, as the scene of spiritual profit, and as rich in the recollections of the past; but they themselves reared one amid many anxieties, with many prayers, at great cost,—and its walls are dear to them beyond those of the former house. The missionary cause is dear to the Christian disciple, whoever is the agent, whatever the field:

but one particular society has been sustained by his zeal from childhood; he has collected for it, he has contributed to it, he has sacrificed sometimes the sweets of his cup, or the trappings of his equipage, for it,—and he feels specially interested in it. Let this obvious, universal principle be applied to the support of religion. Provide by impost on the community, by tithe, by endowment for worship and the ministry, and the people will be liable to sink into comparative, perhaps total, indifference. Appeal to their sense of obligation, to their voluntary zeal, to their principles of attachment, for the support of worship and the ministry,—and they will be likely to be aroused to the lively interest in both. Greatly were the evangelical labours of our brethren in the northern Establishment prized by their people; but will they not be more highly appreciated, when they shall have been called by zealous, self-denying effort to raise sanctuaries, to build manses, to serve the tables of their pastors? It is to share with them every day's meal, and every purchase,—for these must be curtailed. It is to reciprocate carnal for spiritual things. It is to add new bonds of attachment. On the other hand, has it never been seen that in an endowed church, where nothing had to be done for the officiating minister, for the conduct of worship, or for the fabric, that zeal has become extinct, and indifference has settled down in tenfold slumber on the people? Has it not been seen, even in Dissenting communities, that the pecuniary endowment which has exonerated a people from exerting any self-denying liberality, has been the occasion of a listlessness which has at length assumed the aspect of desolation and death?

But this is not all. Voluntary zeal not only acts on the well-known principle of our nature—that what costs us care and self-denying effort, becomes the object of interest and attachment; but its elements are the best and holiest graces, and these are, or are not, called into exercise in proportion as voluntary zeal is demanded or superseded. The limb that is never used becomes feeble and wasted; the organ that is not called into exercise, loses its acuter sensibility. Now voluntary zeal has for its elements, believing discernment, gratitude to the God of salvation, love to Christ, pity for souls, and all the kindred graces. Give scope to zeal, enlarge its field, multiply its objects, task the powers on its behalf, lay under contribution the talents for its sake; and all these graces are called into play, are invigorated, are warmed into animation: the agents of zeal are themselves first and chiefly benefited, they have an interest in all the good that is done under the sun, and God is glorified. We may be assured that when we make our costliest sacrifices for religion, however invaluable the effect may be in reference to the immediate objects, none are benefited so much as ourselves.

2. The principle of an Establishment holds out a lure, which is injurious to the purity and spirituality of the church at large, and especially of its ministers.

It may be easily seen, how, if the ministry be regarded as a lucrative profession to which worldly men may bring up their children; if it offer large emolument as a prize, not for diligence in office and for labour, but to be secured by interest or by purchase; if its functionaries, once inducted into office, can, at least while maintaining decorum of manners, and fulfilling a certain routine, retain their position and all its temporal advantages, even though no zeal should be put forth: it may be easily seen how, in such case, the worldly, the careless, the avaricious, may be expected to scramble for the prizes of the ministerial office. As long as human nature is the mixed thing which it is, it will have no good effect, even on the holiest of ministers, to be sensible that he is altogether independent on those among whom he labours; at all events, it will stimulate zeal, and give it a character of reciprocity, for the minister to feel that if he is toiling, dedicating health and consecrating life to a people's benefit, that they are spreading his board and caring for his household. But what will be the effect where the ministry is regarded as a profession,—where status, emolument, preferment, are the aims,—where the guide is blind and spiritually dead? It is fearful to think how many have been lured into ministerial office, by baits which never would have been held out but for the civil establishment of churches. It is fearful to think how, in this way, worldly character has hereby been imparted to whole communities and wide localities. It is fearful to think how, among Established Churches, the spiritual, the evangelical, the fervent, have acknowledged themselves to be a minority, though it has never seemed to occur to them that there must be something radically wrong in a system beneath whose auspices a majority,

to the amount of thousands of individuals, with millions subject to their influence, may be left in fundamental error. We need not point to the English Episcopal Establishment: how long were the Moderates the majority in the Scottish Establishment! how has Neology eaten out the core of religion in the Establishments of the European continent!

3. The tendency which operates thus in worldly character, operates also in stupifying and searing the public conscience, while it puts a barrier in the way of purer zeal.

If there is a religious instinct in the human mind, there is also a depraved principle, which induces it gladly to accept anything that will pacify the fears, and extenuate the criminality, of the soul. It is to be feared that the very notion of a national religion has been the occasion of grievous delusion. The denizens of a Christian country, the subjects of a Christian government! surely these must be Christians. Then religion so often appears as a thing of heartless form; sacraments and worldly dissipation are beheld in such immediate juxtaposition; it is so obvious that the religion thus exhibited has so little to do with the heart, that the multitude are lulled, public conscience loses all sensibility. Ceremonial is accepted as all in all by the more decorous; the great mass sink down into brutal stupidity; the thinking become sceptical; and souls are deluded and perish.

Yet the field is occupied by a religion, such as it is; and Voluntary zeal bears an invidious character, inasmuch as it proceeds on the assumption that this is not true religion. Its aggression is, in one respect, far more unlikely to succeed than if there were no religion at all, inasmuch as then it would oppose itself simply to irreligion; now it assails a people who reply that they have a religion, that they are Christians. Besides, the Establishment principle has absorbed so large a portion of those resources that would otherwise have flowed into the channels of Voluntary zeal, that the very means of aggression are straitened. How large an amount of those means would, under other circumstances, have been called into the service of evangelical, spiritual religion! how would they have been economized! how would they have become an instrumentality for the nation's conversion!

4. The Establishment principle, while it selects and exalts one section of the professing Church, has a tendency to disturb brotherly love, and destroy unity.

Arrogance on the one hand, and exasperation on the other, are the natural consequences of favouritism; and these are utterly unfavourable to union. There are great principles in which all true Christians agree, in which they resemble each other. Those who believe these principles with the heart, profess them with the mouth, and illustrate them in their lives,—are Christians indeed; and are unquestionably recognised as such by their condescending Lord, and as such they are heirs of a common salvation. In these things they have principles of union; they should recognise *each other's* Christian character, hold fellowship together, co-operate in common objects. Wherein they differ there should be forbearance. They should love as brethren.

Now the visible signs of this unity are presented in the case of unendowed sects; the Baptist, the Wesleyan, the Presbyterian, and the Independent, interchange pulpits with each other; they commune together at the Lord's table, without demanding an exact accordance in minor points. Is it so on the part of the Evangelical Churchman towards the Dissenter? It is much if he call him a brother; the Lord's table is barred against him who has not been confirmed; pulpits are never exchanged. Yes—the high sacramentarian and the zealous disciple of evangelism will successively stand in the same pulpit will recognize each other in the participation of the sacred supper; yet that same disciple of evangelism will withhold himself from all intercommunion with those whose creed he acknowledges to be one with his own in all that is fundamental, and whose character he will acknowledge to bear the stamp of regeneration. O, it is a melancholy spectacle of disunion! a grievous infraction of unity and brotherly love!

5. The Establishment principle has a tendency to spiritual despotism.

This operates in two ways. In persecution of dissentients. It kindled fire and fagot in days past. It long made religious opinion and communion a test of fitness for civil office. Now it lays burdens on the whole nonconforming community for the support of rites, their nonconformity to which is matter of conscience; if they will not observe, they shall support, them.

But there is a despotism within the pale of the Established community. It is at the peril of exclusion or of perjury that men differ a hair's breadth from article,

creed, or catechism. Were Britain's Sovereign to arrive at a conscientious conclusion in variance with the doctrine or discipline of the English Church, would not royalty itself be forfeited? Establishments grant no freedom to opinion. Not the Bible, but the creed, is the standard; and he that questions whether the two are harmonious, must either give up the Bible or the Church.

This despotism may become an engine of formidable, of appalling power and operation. Let anti-protestant principles gain the ascendancy,—extend the machinery of the Establishment into every colony, and even into Syria,—ally episcopacy with foreign churches,—secure an administration bowed in mental subjection to the Catholic principle,—tamper with public conscience by the anodyne of sacraments, and with public taste by the pomp and sentimentalism of ceremonial —employ the sword and bullet in the service,—renew fellowship with Rome itself—and the deadly wound of the Beast will be healed; the nations of Europe will again wander after the scarlet whore; blood will again be quaffed, and blasphemy will again be rampant. The bare possibility that such an ascendancy should be gained, and that such should be its consequences, may well induce us to sound the alarm, to direct men's minds to the consideration of the master evil from which danger is to be apprehended, and to urge every evangelical disciple to watchfulness and prayer.

Here the argument must close. A word or two only shall be added in conclusion. This whole subject proceeds on the principle that religion is a matter of supreme importance, that it is a spiritual reality, that it is a thing of personal experience. We disclaim the bitterness of partizanship: our concern is for the spirituality of Christ's kingdom; and in loyalty to him, and in solicitude that men may become his spiritual subjects, we contend against an alliance which we believe to be an infringement on his supremacy, and perilous to the interests of his church. Our solicitude is for the salvation of men. In vain will it be to convince the reader of the spirituality of Christ's kingdom, unless he become its spiritual subject. In vain will he become an advocate for liberty of conscience, should his own conscience not be delivered from the burden of guilt. In vain will be the boast of a pure and scriptural system, if he should be found neglecting that great salvation which is the one object of divine institutions. The Church is the aggregate of true converts: and is constituted for the conversion of the world. Our desire is, to see it uncorrupt, unimpeded, prosperous—such that its Great Head may say of it, "THIS PEOPLE HAVE I FORMED FOR MYSELF THAT THEY MAY SHEW FORTH MY PRAISE."—*Alliance of Church and State.*

LETTERS TO A PIOUS MEMBER OF THE CHURCH OF ENGLAND.

LETTER I.

DESIROUS as I now am, my dear friend, to speak my mind to you more plainly than I have hitherto done, on an important subject, I hope and pray that I may be enabled, not only to speak the truth, but to "speak the truth in love." You have been brought up in the Church of England, and most of your religious friends and connexions are of that communion. It is, therefore, to me an unpleasant task, to draw your attention to what I deem the errors and evils of that church. I would not unnecessarily wound your feelings; but a regard to Christian truth will not suffer me to be silent. I can no longer conceal from you my full conviction,—a conviction which has been gathering strength for many years,—that the Church of England is essentially popish and antichristian; and that therefore the prophetic warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4; is applicable to that church as well as to the church of Rome. There are, I know, many spiritually-minded ministers and private Christians in your church; and so there have been, and, I doubt not, still are, in the Church of Rome; and hence the propriety and force of the prophetic warning. But let us look at the system itself, in justification of the conviction to which I have now given expression.

At the period of the Reformation, the Establishment of this country was purged from some of the grosser errors of popery; yet too many of those errors were left behind, and are still tenaciously held, and some of them indeed are evidently inseparable from it, so long as it continues to be a church established by law. You say, "fearful reports reach our ears of the extension of popery." In what does this extension of popery consist? It is but the carrying out into greater promi-

nence what are unquestionably the tenets of your church. Baptismal regeneration is clearly taught in the catechism; and although evangelical ministers of your communion have often ingeniously sought to explain it away, still there it is, as plain as words can make it, and the great bulk of the clergy and people take those words in their plain and obvious meaning.

What is popery? It is the yielding to human authority in matters of religion,—to do which is antichristian, as opposed to those express commands of Christ to his disciples, "Call no man father, call no man master, on earth." It is the attempt to amalgamate the church of Christ with the governments of this world, contrary to the memorable declaration of our blessed Lord, "My kingdom is not of this world," John xviii. 36. It is the assumption, on the part of the clergy, of the title and office of *priests;* whereas there is only one priest in the Christian Church,—"the High Priest of our profession, Christ Jesus;" Heb. iii. 1; except, indeed, in that sense wherein all true believers are said to be "a royal priesthood," "kings and priests unto God," 1 Pet. ii. 5; Rev. i. 6. See also Heb., chap. iv. to x. It is the giving of flattering and lordly titles to the higher class of ministers;—titles which the apostles themselves never assumed, and which they disclaimed most explicitly any desire of assuming. 1 Cor. iii. 5, 1 Cor. i. 24; 1 Pet. v. 3. It is investing a fellow creature with the title which the Scriptures represent as exclusively belonging to Christ,—that of "*Head of the church,*" Eph. i. 22, 23; Col. i. 18. It is making the support of that particular church or form of religion which happens to be predominant, whether Catholic or Protestant, *compulsory* on all who live within the limits of a country or district, whether members of it or not: thereby inflicting penalties on all who conscientiously dissent from it. It is, finally, the enforcing of such oppressive exactions by civil authority, and prosecution, *even to imprisonment and death!* Can anything be more opposite to the spirit of genuine Christianity than this? All this is popery,—the popery of the Church of England. I believe there are many liberal-minded Roman Catholics who would sincerely disavow this last-named feature of popery; and so, you may say, do the pious portion of the Church of England. True; *but it forms a part of their system;* and, I think, combined with the foregoing particulars, fully bears out the conviction I have avowed, *that the Church of England is essentially popish and antichristian.*

Let those Christians who deem the Episcopal mode of church government, and the form of worship connected therewith, the best and most scriptural, carry out their convictions and maintain their views: they have an undoubted right to do so. But let them not deny to others the same right, the same liberty. And when I find an Episcopal Church in this country, relying for its temporal support on its own resources, or the voluntary aid of others;—owning no Head of the church but Christ;—its ministers renouncing all exclusive claim to the title of priests, and its bishops satisfied with that which satisfied the apostles, to be styled "servants of Jesus Christ;" admitting, moreover, no authority in matters of religious faith and practice besides that of Christ and his Apostles, as made known in Holy Scriptures,—when I find an Episcopal Church thus constituted, I will most cheerfully and cordially wish it "God speed." I should still be a Dissenter from such a church, because I think another mode of church government and a different form of worship more in accordance with apostolic rule and practice; but I should readily acknowledge it as a portion of the true and universal church of the living God, and should heartily rejoice in its success.

While, however, these relics of popery are found attached to the Church of England, how can the Divine blessing be expected to rest upon it as a church? How can pure and undefiled religion prevail or increase in a community where these things, so obviously antichristian, are not renounced? Good men, both in and out of the Establishment, have tried to cast the mantle of love over these "abominations of the mother of harlots;" but they can thus be concealed no longer. The time is evidently come, when the true church of God must "*awake,* and put on her strength and her beautiful garments." The daughter of Zion "must arise and shake off all these corruptions, and loose herself from the bonds of her neck, and the unclean must no more enter into the holy city," Isa. lii. 1, 2. No longer must the church be thus united with the world. Christians must "come out from among the ungodly, and be separate, and not touch the unclean thing," that God may "receive

them, and be a Father to them," and that they may "be the sons and daughters of the Lord Almighty," 2 Cor. vi. 17, 18.

Do we fear persecution? We are assured that "all who will live godly in Christ Jesus shall suffer persecution." I do not think it will ever prevail in this country, to the extent of martyrdom. But if it should, all will be well. Better, far better, to be thus persecuted, than to be found amongst the persecutors. Let it be observed, however, that a church connected with the State, and relying for its support on the authority of the civil magistrate, is necessarily a persecuting church. The spirit of persecution may for a long period lie dormant therein, yet none can tell how soon it may awake, and display all its native ferocity. I shall not cease to pray that the Lord may open the eyes of all his own people, to see the radical evils of such a system, and incline their hearts to "*come out*" of this spiritual Babylon, "that they partake not of her sins, nor receive of her plagues."

I will only add, my dear friend, "consider what I say," comparing it with what our Lord and his Apostles have said, "and the Lord give you understanding in all things." J. B.

Review and Criticism.

The Morning Exercises at Cripplegate, St. Giles' in the Fields, and in Southwark: being Divers Sermons, preached A.D. 1659—1689. By Several Ministers of the Gospel, in or near London. Fifth edition, with Notes and Translations. By James Nichols. 8vo, pp. 688. Vol. I. London: Printed for Thomas Tegg, 73, Cheapside.

In several most important respects, the Morning Exercises stand alone; no other publication of the kind admits of any comparison with them. They extended through a whole generation; they were to some extent the productions of a number of the first men of the age; they form the largest body of Doctrinal, Experimental, Practical, Casuistical, and Polemical Divinity in the English tongue, comprising Six Quarto Volumes. It will, therefore, be apparent that of Mr. Tegg's many meritorious projects, this is one of the most laudable, and to the public the most valuable. Only a man of ample means could have embarked in such an enterprise. The outlay, in such undertakings, is necessarily great, and the return generally uncertain; but in the present case, we do trust the demand will be such as to satisfy reasonable expectation. There is in this edition one feature which gives it a most marked preference to every other—the almost innumerable gems of Greek and Roman Literature with which every Sermon, if not every page in some of the Discourses, is studded, have been translated by the very laborious Editor, whose performance thus far does him the highest credit.

The Life and Times of the Good Lord Cobham. By Thomas Gaspey, Author of "The Lollards," &c. In two volumes. 12mo, pp. 310 each. London: Cunningham.

Nobility and virtue have been seldom allied, and still less frequently, nobility and religion; and hence the paucity of the Martyrs whom that class has supplied. But while the number of the exceptions has been very small, it has, in some cases, been singularly splendid. History presents few examples of a character so truly great as that of "*The Good Lord Cobham,*" who would have adorned the religion of any age, and added lustre to royalty itself. If it was his misfortune to be a subject of Henry IV.; it was his felicity to be a disciple of Wickliffe. With a courage which defied danger, an integrity which abashed iniquity, and a piety which, in depth, truth, purity, and power, rendered him to the wise and good an object of intense admiration, he sealed his testimony with his blood, a victim to the sanguinary spirit of his clerical contemporaries. The work before us does full justice to all the main points of his great character, and is highly creditable to the talents and erudition of the writer. We see throughout much to praise, and very little to blame. It will be observed, that these volumes

professedly comprise not only the life, but the times, of Lord Cobham; and they certainly throw much light on some of the darkest portions of that interesting period. The work is written with elegance, and presents a fine specimen of narrative, blending civil with ecclesiastical history.

A Memoir of Mrs. Margaret Wilson, of the Scottish Mission, Bombay, including Extracts from her Letters and Journals. By JOHN WILSON, D.D., M.R.A.S., Missionary of the Free Church of Scotland, in Bombay. Post 8vo, pp. 552. Fourth edition. Edinburgh: William Whyte and Co. London: Longman.

A WORK which has reached a *fourth* edition has ordinarily but little to fear either from the justice or the malice of criticism. To this rule there are exceptions, but assuredly the work before us is not one of them. It is one of the finest pieces of Female Biography that has appeared during the present century. This judgment is very deliberately given, after revolving in our minds the claims of all kindred publications both British and American. Born with talents of the first order, she received an education worthy of them, while her lot in life was in the highest degree adapted to illustrate her principles and to test her character. Mrs. Wilson would have shone conspicuously in any sphere; but nothing short of the arduous service of the Mission field could have summoned forth the entire body of her extraordinary mental and moral excellencies. Her eminence as a woman was only surpassed by her eminence as a Christian. Such females as Mrs. Wilson and Mrs. Judson exalt, not only their country, but their sex. Dr. Wilson alone was capable of doing justice to the worth of her whose loss he survived to deplore, and he has performed his work in a manner befitting the occasion. It has much of the grace and tenderness, which only a husband's pen could impart, without one particle of the infirmity which ordinarily cleaves to such productions.

Reflections after Reading; or, Sketches, Biographical, Ecclesiastical, and Historical. By JOHN COCKIN. Post 8vo, pp. 450. London: Ward and Co.

MR. COCKIN belongs to a class of men far from numerous, and therefore the more valuable—those who "reflect." Happy he! Would that the little one were become a thousand, and the small one a strong nation! When once the majority of men begin to read, and the majority of readers to reflect, the affairs of our world will speedily assume a new aspect. Mr. Cockin is largely endowed with those natural powers which constitute a critic, a character which mere culture never can produce. The true critic, not less than the true poet, must be born. The right discharge of the function demands a certain species of powerful instinct as well as strong sense, disciplined reason, and various knowledge. Were we to commence a voyage round the world, Mr. Cockin would be one of those whom we should like for companions. The first department of the work consists of Biographical Sketches, or rather criticisms, of Sir M. Hale, O. Heywood, Drs. Watts, Doddridge, and Dodd, Burns the poet, and Bishop Watson, leaving little room for regret, unless that some of them are not more copious. Ecclesiastical Sketches follow, bringing before us W. Penn, John Knox, E. Erskine, Baxter, the Reformers, the Nonconformists, the French Protestants, &c. Next come Historical Sketches of great men, such as Walpole, Bolingbroke, Washington, and Bonaparte; and of great eras, such as the Times of the Commonwealth, &c. The book itself contains much thought, and is suited to promote habits of reflection in others. It abounds in important facts and sound principles, and ends with a double blunder, which none but a bookish man could have committed. He appends an excellent Dissertation on Itinerant preaching, and a powerful Discourse against Ecclesiastical Establishments, both entirely out of place in such a work—a work which deserves to be a favourite with cultivated persons of every persuasion.

A Concordance of the Old and New Testaments, and the Apocrypha. By ALEXANDER CRUDEN. Imperial 8vo, pp. 720. London: Dinnis.

THIS is an accurate, beautiful, and very cheap edition of a work which is necessary to all Christian families. There is reason to fear that the great majority of them have but a very imperfect idea of the vast importance of such a book. Were the choice given to a judicious scholar,

of parting either with Cruden, or with the best commentary in his library, he would, without a moment's hesitation, surrender the latter. The "Concordance" is the best of all helps to the study of the Sacred Volume. In such a work correctness is the great matter; and to inspire confidence in this respect, it is enough to state, that this edition is from the press of the Messrs. Childs.

Lectures delivered at Broadmead Chapel, Bristol. By JOHN FOSTER. 8vo, pp. 419. London: Jackson and Walford.

LOCKE said to a friend, "If you would have your son to be a solid reasoner, let him read Chillingworth." And we say to our readers, "If you would be deep thinkers, ponder the works of Foster." He, who, patiently sitting down, shall read this volume, and study every sentence till he fully understand it, will, by the time he has finished his task, have received a measure of intellectual benefit, which will profit him through life. What a great man, half a century ago, said of the Rambler, may, with equal truth, be said of this volume—"It is a book to make a man think." The "Aids to Reflection," of a well-known writer, is but as chaff to wheat, compared with this volume. Although a mass of fragments, rather than finished treatises, it is a magnificent display of profound thought and powerful reasoning. It is rather more ethical than theological in its character —sometimes stating, but always assuming Evangelical doctrine. It will be viewed as a treasure by reflecting men of all sects and parties of the Church of Christ.

The Highlands, the Scottish Martyrs, and other Poems. By JAMES G. SMALL, 12mo, pp. 276. Edinburgh: W. Whyte and Co.

"THE age of chivalry is gone, and the glory of Europe is departed for ever!" So said Edmund Burke; and the orator's lament is the philanthropist's rejoicing. We have had enough of chivalry. But the age of Poetry, too, seems drawing to a close. Ours is a prosaic age. Who reads poetry now? Fancy is giving place to fact, and rhyme to reason. Montgomery, Scott, Moore, Campbell, and Southey, from the time they reached full manhood, renounced poetry, and laboured like Spartans in prose compositions. This speaks well for the prospects of mankind. The birth of Adam Smith and of James Watt were events of more importance to our race than those of all the poets of every nation, from the days of Homer down to the present time. True poetry, moreover, is immortal, and our present supply is sufficient for centuries to come. Still, the race of poets is not extinct, although they are lost amid the crowd of economists and engineers. Mr. Small is unquestionably a poet; and had he appeared a century back, might have commanded the attention of the world. The present volume, as a whole, is finely conceived and finely expressed. The highest moral and religious truth is often blended with the noblest descriptions of physical nature, all tending equally to regale the fancy and to purify the heart.

Bibliotheca Sacra, and Theological Review. Conducted by B. B. EDWARDS and E. A. PARK, Professors at Andover, Massachusetts, United States, with the special co-operation of Dr. ROBINSON, and Professor STUART. Vol. I, No. 1, Feb., 1844. 8vo, pp. 224. Andover: Allen, Morrill, and Wardwell. New York and London: Wiley and Putnam.

The North British Review. No. 1, May, 1844. Edinburgh: W. P. Kennedy; 8vo, pp. 284. London: Hamilton, Adams, and Co.; Dublin: Curry and Co.

GROUNDS for another grudge against both America and Scotland! How long are we to be excelled by these two countries in periodical literature? We have hitherto been content to read and admire the American BIBLICAL REPOSITORY, instead of establishing a co-equal to that invaluable publication. Spiritless men! Now comes the "Bibliotheca Sacra and Theological Review," the first number of which is worthy of Andover; and it is unnecessary to add more. "The North British Review" has made a splendid commencement. We hail the appearance of the First Number; and have examined it with much satisfaction. In point of literature, it admits of advantageous comparison with any number of the "Edinburgh Review," in its best days. It has all the power without any of the impiety of that most potent organ

of public opinion. But in regard to religion it is not a mere negation. All its discussions, mental, moral, political, and scientific, will be conducted on principles which do homage to Revelation. Its theology will exclude the peculiarities of sect, and comprehend only those principles which are common to all Evangelical communions. Its politics will be of the same character—the views of party uniformly giving place to the true interests of the community. Its plan embraces the whole range of human knowledge; and its contributors will largely consist of the first men of this and other countries. Such, in our judgment, is the very work required by our times; and we trust the public will entertain like views, and promptly act upon them.

The Voice of Christ to the Churches considered, in a course of 21 Lectures, Expository and Practical, on the 2nd and 3rd Chapters of the Book of Revelation. By EBENEZER MILLER, A.M. 8vo, pp. 400. London: Jackson and Walford.

THESE are very good Lectures,—perhaps, all things considered, superior to any that have appeared on the Epistles to the Seven Churches. Mr. Miller's religious tenets are thoroughly scriptural, and very accurately stated; his views of Christian experience and practical godliness are equally correct; nor is he at fault on that most momentous question, the true character of Christ's kingdom. The volume presents a superior specimen of expository preaching, which may be studied with advantage by junior pastors, while it is well adapted to family reading.

The Pictorial Sunday Book. Parts 1—5. Folio, pp. 64. London: Charles Knight.

THIS book forms a suitable companion to "The Pictorial Bible." It presents, at the cheapest rate, a SERIES OF ENGRAVINGS, illustrative of the Bible History, the Prophecies, the Psalms, the Life of Christ, and the Acts of the Apostles—exhibiting the scenes of the great events recorded in Scripture, the Customs of the Jews, the Natural History of the Holy Land, and the Antiquities which throw a light upon the Sacred Writings. With these are united some of the more striking and impressive compositions of the great masters, and original designs—each illustrating the historical events of the "Old and New Testament." These Pictorial Illustrations are connected with a *Course of Sunday Reading*—which, avoiding all matters of controversy, endeavours to present, in the most instructive and engaging form, a body of scriptural narrative and explanation, continuing from number to number; each number forming a fitting portion for a Sabbath exercise. The Physical Geography of the Holy Land, constituting a part of each, will furnish an interesting course of reading and study, and is illustrated with Maps, executed from the best authorities. It is altogether a wonderful production; and the greatest wonder is, how a number of such a work can be sold for *eighteen pence.*

A Complete View of Puseyism. By R. WEAVER. 12mo, pp. 187. London: Jackson and Walford.

THE Author of this work has done excellent service to the cause of truth. The idea is happy; and it is happily executed. Mr. Weaver has subjected the whole Library of Puseyism to analysis; and the result is presented in *twenty-two* tenets, with a careful refutation of each tenet, and an exposure of the tendencies of the whole to exalt unduly the power of the clergy, to enslave the minds of the people, to propagate a spurious religion, to delude and destroy souls. The subject is so treated as to involve the Scripture doctrine of the Church, of uniformity in religion, of Justification, of Regeneration, of Sanctification, of Baptism, and of the Lord's Supper. These simple facts are the best recommendation that can be given to the work.

The Last Days; their near Approach, and Perilous Character. By the Author of "The Downfall of Popery." 12mo, pp. 136. London: Ward.

THIS work includes a "new interpretation of the Seven Vials, the battle of Armageddon, and the coming of the Son of Man." The subject is confessedly as difficult as it is awful; and the simple fact that the interpretation is *new*, renders it, at least, doubtful. The Author is not more confident than many of his predecesors; and it is probable that he will, in his turn, follow them to the same oblivion. He writes, however, in a good spirit, and deserves a portion of attention from students of Prophecy.

CHARACTERISTIC NOTICES.

The Cultivation of the Intellect; a Lecture delivered at the Mechanics' Institution, Halifax. By P. J. WRIGHT. 12mo, pp. 40. London: Simpkin and Marshall.

A BLAZE of declamation, much fitted to dazzle and delight a popular assembly, but utterly unsuited to communicate instruction. The subject is perilous for such persons as Mr. Wright, who is undoubtedly a man of talents and high capabilities in the way of rhetoric; but his fancy calls for discipline, and his vocabulary for revision. Had we met the piece without a title, we should certainly have supposed it a speech of "Counsellor Phillips," made some thirty years ago at an Irish dinner, and we earnestly recommend Mr. Wright to ponder the judgment of the Edinburgh Reviewers on the oratorical performances of that gentleman. Mr. Wright refers to the classic taste of Addison, Gray, and Robert Hall, and recommends them as "models of purity and elegance." His recommendation is good, but it is entirely neutralised by his example. The united prose compositions of these three great writers could not supply a number of sentences of the same description, equal to those of the pamphlet before us, in which brilliancy is confounded with glare, and stilted bombast with simple dignity. It is what is vulgarly termed "prose run mad." It is formed on the model of the Irish school, having all its garishness without its passion. We should not have bestowed so much pains on Mr. Wright, had we not found a very respectable contemporary pointing him out as a gentleman in whose performances "the admirers of genuine eloquence and refined intellect are presented with a rich treat." Of Mr. Wright we would say, in the closing words of the Edinburgh Reviewers to Mr. Phillips: "If he learns to think of his subject; to regard the sense always, even in ornamental passages; to speak plainly and rationally; to use figures only when they come naturally in, and then to use them as not abusing them—we will venture to promise him very considerable success in the arduous pursuit of oratorical renown."

The Sacrament of Baptism: its Nature, Design, and Obligations. By WILLIAM K. TWEEDIE. 18mo, pp. 124. Edinburgh: Johnstone.

The Right of Infants to Baptism; and an Essay on the Mode. By W. DAVIS, of Hastings. 18mo, pp. 80. London: Ball and Arnold.

Christian Baptism; showing the Right of Infants to that Ordinance. Fourth Edition. 12mo, pp. 24. London: Dinnis.

Parental Training of Children: a Scriptural View of Baptism and Circumcision: in reply to a late Circular Letter of the Baptist Union of Scotland. 12mo, pp. 22. Dundee: James Alexander.

The Holy Ordinance of Christian Baptism. Royal 18mo, pp. 185. London: Jackson and Walford.

Baptism at Corinth, and by Paul, shown to be, both in its spirit and practice, Christian Baptism, and not that in the Jordan and by John. A Sermon, by THOMAS STRATTEN, Hull. London: Snow.

A Reply to a Sermon on Baptism, by the Rev. Thomas Stratten. By D. M. N. Thomson, of Hull. pp. 32. G. & J. Dyer.

Why do you not Baptize your Infant Children? 32mo, pp. 59. Edinburgh: W. Innes.

Baptismal Regeneration. A Sermon preached at St. Peter's, Walworth. By the Rev. PELHAM MAITLAND. 8vo, pp. 16. London: Hamilton.

The Sentiments of John Wesley on the Scriptural Mode of Baptism. A tract. Stockport: Smith.

The Sentiments of John Wesley on the Scriptural Mode of Baptism examined with regard to their Consistency. By JOHN CRAPS. 18mo, pp. 24. London: Houlston and Stoneman.

WHEN are we to have done? Nineteen centuries will soon have passed away since the Institution of Christian Baptism, and still we are disputing about its nature and design, its subjects and its mode. Where lies the mystery of this confusion? Is it in the record, or in ourselves? Not in the record; for it is perfected, signed, sealed, and delivered, and will be the subject of no further revision. It is the result of unerring wisdom, and as such admits of no improvement. The darkness must therefore be in man. How, then, is his vision to be improved? *Time* alone will not suffice for this, for after the lapse of ages we are not one whit more agreed than at the beginning; and another thousand years, it is probable, will leave us just where we are. As an inexhaustible theme of unedifying conflict, it has no parallel in the annals of controversy. All, or nearly all, that talents, learning, and piety can do, has, we think, been already done; and, in our view, enough has been done, if not to settle the question, at least to induce a spirit of affectionate forbearance. The publications before us are as various in merit as in magnitude. Several of those on the Pædobaptist side abound with practical lessons of great value both to parents and children; and in the sermon of Mr. Stratten the argument is conducted with consummate ability. We shall say no more upon the subject till the work of Dr. Halley appear.

Responsibility; or, Improve your Privileges. By WILLIAM INNES. 32mo, pp. 125. London: G. and J. Dyer.

LIKE all the practical performances of Mr. Innes, full of truth and love, savour and sanctity, a fine pocket companion.

Select Pieces; Practical and Experimental. By the Rev. OCTAVIUS WINSLOW. 32mo, pp. 57. London: Shaw.

DESERVING the same character as the above by Mr. Innes.

The Christian's Walk with God. By the Hon. MRS. M——. 18mo, pp. 78. Edinburgh: Johnstone.

AN admirable help to the child of God, the heir of glory, in the work of self-examination.

Old Humphrey's Country Strolls. 18mo, pp. 320. London: Religious Tract Society.

LONG life to Old Humphrey! Thousands of

our readers, we are sure, will add their hearty amen. The Old Man's sagacity is really wonderful. We should like to make the tour of Europe with him.

Salvation Possible to the Vilest Sinners. By JOSEPH HERRICK. 18mo, pp. 96. London: Simpkin and Marshall.

AN excellent piece of sound divinity, of the same stamp with Bunyan's "Grace Abounding."

The Spiritual and Financial Economy of Christ's Kingdom Considered and Explained. By ALEXANDER GORDON, M.A., Londonderry. 18mo, pp. 44. Snow.

THIS is a Catechism for the times; and in its publication Mr. Gordon has performed a most laudable service. Some such thing was greatly wanted. It is a fine popular exposition of the Voluntary Question in all its principal bearings. We wish a copy of it were to be found in every Christian family in the Three Kingdoms.

Notes for my Flock. A Reprint of "Why are you a Churchman?" with remarks by an East Anglian Pastor. 12mo, pp. 40. London: Simpkin and Marshall.

A THOROUGH demolition of High-church pretensions.

Humble Suggestions for High-Church and Puseyite Clergymen. By Rev. W. FROGGATT. Morpeth: P. Blair.

Dissenters not Schismatics; or, A Refutation of Serious Charges. Same Author and Publisher.

The True Characteristics of an Apostolical Ministry, Contrasted with the Doctrine of Apostolical Succession. Same Author and Publisher.

The Two Sacraments not Efficacious to Salvation. Same Author and Publisher.

The Supreme Authority of Scripture, and the Right of Private Judgment. Same Author and Publisher.

Tradition as the Interpreter of Scripture, absurd and Pernicious. Same Author and Publisher.

SIX tracts worthy of universal circulation.

Two Lectures Explanatory of the Objects of the Anti-State Church Conference, delivered in South-Parade Chapel, Leeds. By the Rev. J. E. GILES, Leeds. 12mo, pp. 32. London: Houlston and Stoneman; G. and J. Dyer.

FULL of home truth, cutting sarcasm, and coarse jocularity.

Sabbath and Day-Schools.

SUGGESTIONS FOR THE IMPROVEMENT OF SABBATH-SCHOOLS.

By the Committee of the West London Auxiliary Sunday-school Union.

THE Committee having taken some active part in the general opposition to the late Factory Education Bill, now feel in some degree responsible for the results of its abandonment by the Government: results, which they doubt not will tend to advance, rather than retard, the educational movements of the present day; not only in the establishment of a large number of elementary day-schools, on comprehensive and unsectarian principles, but the improvement of those which are already in existence, by placing larger funds at the disposal of the respective general and local Committees, who will thereby be enabled to obtain the services of men of piety, talent, and zeal, to discharge the onerous and all-important duty of training the youth of our land to fill those stations in future life to which Divine Providence may direct them, with credit to themselves, honour to their instructors, and glory to their Creator.

By these means the Committee rejoice to think, that the teachers of our sabbath-schools will be entirely relieved from the drudgery of imparting the mere elements of reading on the Lord's-day, and will therefore have more time and opportunity for instilling into the minds of our rising youth, the essential truths of Holy Scripture, which, by the blessing of God, are able to make them wise unto salvation. This increase of time, and release from secular teaching, will impose upon Sunday-school teachers the imperative duty of making their schools still more useful auxiliaries to the church of Christ; one way in which this can be done, is by the teachers preparing and arranging in their individual and collective capacities, such lessons during the week, as will, by a faithful and affectionate communication of the same on the sabbath, produce upon the minds of their scholars those effects which, under the influence and guidance of the Holy Spirit, will render the teachers of Sunday-schools more direct instruments in the soul's conversion to God.

The Committee wish to draw the attention of ministers, deacons and mem-

bers of churches, as well as superintendents, secretaries, and teachers of Sunday-schools, to the following subjects.

1st. The necessity of establishing efficient and well conducted Bible Classes for young persons, in connexion with every sabbath-school.

2nd. The formation of suitable Lending Libraries for young people, and scholars of Sunday-schools.

3rd. The establishing of classes for the youngest scholars in the school, upon the collective system.

It is well known, that there is a feeling very generally entertained by senior scholars, that they are too old for the usual classes of the Sunday-school; this feeling, for the want of proper oversight and direction, too frequently estranges the affections of the youth, first from the school, and then from the teachers; and for the want of a suitable class, in which to place these young people, they are led to seek employment and pleasure in forbidden, degrading, and sinful objects; and thus the youth, once the joy and hope of the pious teacher, is lost to the school and the church, and too often found sunk in the depths of crime, degradation, and misery. The Bible Class for senior scholars appears to be the great desideratum for retaining the youth of our sabbath-schools, which can only be effected by transferring them to a more matured nursery of the church, where their minds may be brought into closer contact with the truth, and where they are more likely to become impressed with the importance of seeking redemption through the blood of the Lamb; and so becoming fit candidates for admission to the church of Christ.

In order to command the serious attention, due respect, and filial affection, of the members of the Bible Class, it requires a teacher of superior talents and attainments, 'aptness to teach,' and devotedness to the work; a heart imbued with love to God, and an undying zeal for the salvation of the soul. Under such a person, what might not the Bible Class become! It would emphatically be the best nursery of the church; it would yield a constant and abundant supply of well-trained teachers for the succeeding generation; and of faithful labourers, to carry forth the glad tidings of salvation, both at home and abroad.

In connexion with Bible Classes, the Committee desire to draw public attention to the necessity of providing suitable works for their perusal, and also for the reading classes of the school. These books will greatly tend to form the taste for intellectual, moral, and religious reading; and will take the place of works of a light and doubtful, if not of a decidedly irreligious, character.

The Committee of the Sunday-school Union, having considered the great benefits resulting to the children from a well-selected lending library, have made a selection of such books as are most adapted to such libraries, and, in order to assist schools in needy circumstances in purchasing a library, have resolved to let such schools, upon suitable recommendation, have

A LIBRARY OF THE VALUE OF

£	s.	d.		£	s.	d.
8	0	0	for	3	0	0
7	0	0	„	2	12	6
6	0	0	„	2	5	0
5	0	0	„	1	17	6
4	0	0	„	1	10	0
3	0	0	„	1	2	6
2	0	0	„		15	0

It is therefore in the power of every Sunday-school to possess a library of choice and valuable works for the home use of the scholars.

In several sabbath-schools in this Auxiliary, the experiment has been tried of teaching the children of the lowest classes upon the collective system, according to the plan adopted in Infant Day-schools, which has not only succeeded, but has far surpassed the expectations of its warmest promoters. The benefits resulting from its adoption are, the intellectual development of the child's mind, by leading him to think; the economy of time and labour, inasmuch as the lesson given by one teacher is communicated to many minds at the same time. The facility is great in keeping up the attention, and interesting the scholar by the easy and pleasing mode of imparting the instruction. Another benefit, and perhaps not the least, is, that where this collective Infant Class is in operation, there is little or no occasion to employ young persons to teach on the individual plan, whose time would be so much more usefully and profitably occupied, in the Bible Class before referred to.

J. Shorman,
J. H. Newman,
G. W. Tisoum,
J. G. Gent,
} *Secretaries.*

Obituary.

DIED, February 13th, 1844, at Coleman-green, Hertfordshire, at the advanced age of ninety-three, Robert Coleman, for many years a consistent member of the Independent church at Wheathampstead, near St. Albans.

In early life he was a most depraved and abandoned character, and half a century ago was tried at Hertford Assizes for the murder of a travelling pedlar, but for want of sufficient evidence to substantiate the charge, he was acquitted. On his return from prison he still "lived according to the course of this world," and for many years exhibited no signs of repentance, or reformation; indeed, (to use his own words,) he was a terror to the neighbourhood. But he was "a chosen vessel," and that God whose authority he had so long disregarded, was about to bring him, "by a way which he knew not," and soften by the grace of his Holy Spirit, that heart which for so long a period had been callous to every impression. The writer of this is not able to state the exact period of his conversion, but from an entry made in the Church-book, it appears he was received into Christian communion in the seventy-ninth year of his age.

From that time he was "an Israelite indeed," "adorning the doctrine of his Saviour in all things;" and although he resided nearly two miles from the sanctuary, and for the last six or seven years was afflicted with a total deprivation of hearing, he was seldom absent from public worship, expressing gratitude to his heavenly Father, for strengthening his poor body to accomplish the journey thither, and always rejoicing in the divinely assured hope of eternal life. He used to say, "Although I cannot hear a word from the minister, I feel it a duty to come, for I love the house of prayer; yea, I would rather be a doorkeeper there, than dwell in the tents of wickedness."

The illness which terminated in his death was short, but rapid; yet, whilst "the outward man decayed, the inward man was renewed day by day." He enjoyed an astonishing share of the Divine presence, and his conversation, in his last moments, displayed the wonderful combination of Christian graces which richly adorned this departed saint. His resignation was great, his faith was strong, his love to the Redeemer was ardent, and his hope truly animated. When I called, a day or two before his death, he was in pain; as I stood by his bedside in silence, he suddenly lifted up his hands towards heaven, and exclaimed with energy, "Lord, thou wilt soon take me home—I hope I shall not be too impatient—but I long to see the face of my precious Saviour;" and turning to me he said, "O, dear Sir, we shall meet again—God bless you for all your kindness to me, the chief of sinners." In this happy frame of mind he entered into rest. His mortal remains were interred in the burial ground adjoining the chapel, and on the following sabbath the event was improved by the Rev. Thomas Gilbert, from 2 Cor. v. 1.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them," Rev. xiv. 13.

Wheathampstead. T. G.

Table Talk.

RESTORATION OF MENTAL ENERGY.

THE celebrated Haydn being in company with some distinguished persons, the conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said he had recourse in such cases to a bottle of wine—another that he went into company. Haydn being asked what he did, said, he *retired to his own closet and engaged in prayer*—that nothing exerted on his mind a more happy and efficacious influence than prayer. Haydn was no enthusiast. There is much truth in this remark. God is the strength of his people. Luther used to say, that to pray well was to study well. The celebrated Eliot left us, as the result of his laborious and useful life, the striking sentiment, "that prayer and pains-taking were able to accomplish all things." A first and leading defect of many, very many, Christians, lies in their not praying as they ought—here they are weak, and this weakens them in all things.

APPEARANCES NOT TO BE TRUSTED.

JEFFREYS, being sent to the Tower, continued, with few either to pity or supply him. At last, a barrel of oysters being sent him, he thanked God he had yet some friends left: but when the contents were tumbled out, with or without oysters, a strong cord halter fell out, which made him change countenance on the prospect of his future destiny.

HORRORS OF PERSIAN DESPOTISM.

THE shocking cruelty of putting out eyes is so common in some portions of Asia, that it is scarcely mentioned by the people as strange or afflictive. Lady M'Neil relates that she visited, by invitation, the royal Harem, in Persia. A number of young princes were at play in the apartment of their mothers, *blindfolded*. Lady M. inquired why the children were thus blindfolded; and their mothers composedly replied, that they were merely practising to acquire dexterity, that, in case their eyes

should be put out when they became men, they might be able to walk about and be the less dependent, in consequence of this early training! A heated iron rod, or spit, is the instrument by which sight is extinguished in such cases.

HOW TO WRITE FOR PERIODICALS.

Much time, words, ink, and paper, are wasted on introductions. Periodical writers should be brief and crisp, dashing into the subject at the first sentence. Sink rhetoric. Nobody cares how you came to think of your subject, or why you wrote upon it; of course, the *exordium* is unnecessary. Commence with your leading thought, and avoid irrelevant digressions. You may be less scholastic, but you will be more original, and ten times more amusing. Take it for granted, that your article at the first is four-fifths too long. Cutting it down requires resolution; but you gain experience as well as improve your article, by every excision. For the mode of doing it, begin by crossing out all explanatory sentences. Leave nothing but simple propositions. Young writers always explain a thing to death. Never commence an article till you know what it is to be about. Some writers have an incontinence of words, and will dilute you an idea to twenty pages.

COMPARATIVE CRIMINALITY.

Statement of the number of persons confined in the House of Correction, Middlesex, from the 1st of January to the 30th of June, 1840, with their different religious professions, as furnished by the governor:—

Church of England	3,474
Church of Rome	1,146
Dissenters unknown	75
No religion	110
Presbyterian	41
Baptist	8
Jews	22
Wesleyan	9
Independent	4

It thus appears, that, excepting Roman Catholics, in whose case the corruptest form of religion does but produce its natural fruits, the whole number of criminals who can in any way be identified with Dissent, is but 159, or as 1 to 22 compared with members of the Established Church. But of the 159, 75 belong to no recognised denomination, and ought therefore, in all fairness, to be excluded from the comparison. This deduction will make the proportion between Dissenters and Churchmen as 1 to 41; the proportion of Christian Dissenters to Churchmen being as 1 to 56. Taking single denominations, the comparison will stand thus:—

1 Presbyterian for 84 Churchmen
1 Baptist for 434 ditto
1 Wesleyan for 386 ditto
1 Independent for 868 ditto

THE "BISHOP OR NO BISHOP" DISCUSSION.

Drs. Pott and Wainwright, of the United States, have at length given up this once apparently interminable discussion. The parrot-man gave the best idea of it. He placed two birds, one on each side of his door, in cages formed to represent pulpits. In one was a large, pompous, black parrot, with a red scarf around his neck, who, in the most emphatic manner, repeated, "There *cannot* be a church without a bishop." The other, a plainer bird, with no surplice, as vociferously declared, "There *can* be a church without a bishop;" and so from morning till night these able disputants maintained the controversy.

UNION PUBLICATIONS.

Hanbury's Historical Memorials of Independents.—The third and concluding volume of this work is now almost ready. The laborious compiler has just completed copious indices. These were essential to a work consisting so greatly of compilation, and the use of which will chiefly be for reference. But the labour of preparing full, accurate, and sufficient indices, has of course proved exceedingly great; the compensation is found in the thought that the value of the work will be proportionally enhanced. This compilation, now complete, will be invaluable to the student, who would thoroughly explain the history and the sentiments of the Independent denomination. It is strongly commended to the patronage of the churches and their pastors.

The Congregational Hymn-book has been carefully revised by the Committee, with a strong persuasion that the alterations introduced will give general satisfaction to the churches. They have been made chiefly to meet what were believed to be the general judgment and wish of the brethren who have adopted the book, and of those who would have adopted it, but for objections now, it is hoped, removed. Some altered hymns are restored more nearly to their original form—such as hymns 46, 170, 534. Some changes of hymns have been introduced—such as, for hymn 216, its well-known prototype, commencing, "Guide me, O thou Great Jehovah!" Instead of hymn 441, one of plainer verse and metre, on the same subject; for hymn 489, has been substituted that beginning, "O'er the gloomy hills of darkness;" hymns 161 and 608, have given place to two from Wesley, the first commencing, "O, for a thousand tongues to sing;" the second, "Thou God of glorious majesty;" for hymn 611, has been substituted that which opens, "The hour of my departure's come." These are among the principal alterations, and the rest are of the same nature. Then the indices of subjects and texts have been very greatly extended, and the measures of the hymns of peculiar metre have been distinctly marked at the head of each. The prices of all the editions or sizes of the book are reduced. A very cheap edition, specially designed for the use of Sunday schools, has been issued. Already this book has been very extensively adopted by the churches. That it will be still more extensively used in its revised form, is confidently hoped. Every care has been employed to introduce the improvements most generally desired in such a way as to reduce, in the least possible degree, the value and adaptation of the vast number of copies already in circulation. And the work is now once again committed to the candid approval of the churches, and to the Divine blessing. It was undertaken to improve the holy psalmody of the denomination. That, it is believed to have accomplished to a good degree already, and its extended and lasting benefit is now fully anticipated.

Poetry.

CHANGE SWEEPETH OVER ALL.

By William Motherwell.

Change sweepeth over all!
In showers leaves fall
From the tall forest tree;
On to the sea
Majestic rivers roll—
It is their goal.
Each speeds to perish in man's simple seeming—
Each disappears;
One common end o'ertakes life's idle dreaming,
Dust,—darkness,—tears!

Day hurries to its close:
The sun that rose
A miracle of light,
Yieldeth to night;
The skirt of one vast pall
O'ershadows all.
Yon firmamental cresset-lights forth shining,—
Heaven's highest born!— [pining,
Droop on their thrones, and, like pale spirits
Vanish with morn.

O'er cities of old days
Dumb creatures graze;
Palace and pyramid
In dust are hid;
Yea, the sky-searching tower
Stands but its hour. [ing,
Oceans their wide-stretch'd beds are ever shift-
Sea turns to shore, [drifting,
And stars and systems through dread space are
To shine no more!

Names perish that erst smote
Nations remote,
With panic, fear, or wrong;
Heroic song
Grapples with time in vain;
On to the main
Of dim forgetfulness for ever rolling,
Earth's bubbles burst;
Time o'er the wreck of ages sternly tolling
The last accursed.

The world is waxing old,
Heaven dull and cold;
Nought lacketh here a close
Save human woes.
But they too have an end!
Death is man's friend! [ing
Doom'd for a while, his heart must go on break-
Day after day;
But light, love, life—all—all at last forsaking,
Clay claspeth clay!

A HYMN OF THE SEA.

By William C. Bryant.

The sea is mighty, but a mightier sways
His restless billows. Thou, whose hands have scoop'd
His boundless gulfs and built his shore, thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. Th' obedient waves,
To its strong motion roll, and rise and fall.
Still from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred realms
Watch its broad shadow warping on the wind
And in the dropping shower, with gladness hear
Thy promise of the harvest. I look forth
Over the boundless blue, where, joyously,
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gliding from cape to cape, from isle to isle,
Or stemming toward far lands, or hastening home
From the old world. It is thy friendly breeze
That bears them, with the riches of the land,
And treasure of dear lives, till, in the port,
The shouting seaman climbs, and furls the sail!

But who shall bide thy tempest, who shall face
The blast that wakes the fury of the sea?
O God! thy justice makes the world turn pale,
When on the armed fleet, that royally
Bears down the surges, carrying war, to smite
Some city, or invade some thoughtless realm,
Descends the fierce tornado. The vast hulks
Are whirl'd like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapp'd asunder; downward from the decks,
Downward are slung, into the fathomless gulf,
Their cruel engines, and their hosts, array'd
In trappings of the battle-field, are whelm'd
By whirlpools, or dashed dead upon the rocks!
Then stand the nations still with awe, and pause,
A moment, from the bloody work of war!

These restless surges eat away the shores
Of earth's old continents, the fertile plain
Welters in shallows, headlands crumble down,
And the tide drifts the sea-sand in the streets
Of the drowned city. Thou, meanwhile, afar
In the green chambers of the middle sea,
Where broadest spread the waters and the line
Sinks deepest, while no eye beholds thy work,
Creator! thou dost teach the coral worm
To lay his mighty reefs. From age to age,
He builds beneath the waters, till, at last,
His bulwarks overtop the brine, and check
The long wave rolling from the southern pole
To break upon Japan. Thou bidd'st the fires,
That smoulder under ocean, heave on high
The new-made mountains, and uplift their peaks,
A place of refuge for the storm-driven bird.
The birds and wafting billows plant the rifts
With herb and tree; sweet fountains gush; sweet airs
Ripple the living lakes, that, fringed with flowers,
Are gathered in the hollows. Thou dost look
On thy creation and pronounce it good.
Its valleys, glorious with their summer green,
Praise thee in silent beauty, and its woods,
Swept by the murmuring winds of ocean, join
The murmuring shores in a perpetual hymn!

Religious Intelligence.

REMOVALS.

April 21.—Rev. T. Raven, from Birmingham to Dudley.

April 21.—Rev. O. T. Dobbin to Topsham.

———— Rev. E. Davies, from Walthamstow to Richmond.

April 24.—Rev. G. B. Johnson, from East Retford to Doncaster.

May 5.—Rev. T. Wallace, from Petersfield to Bridport.

ORDINATIONS.

April 24.—Rev. J. B. Brown, of Highbury College, over the newly-formed church, London-road, Derby.

April 25.—Rev. G. B. Bubier, over the church at Orsett, Essex.

NEW CHAPELS.

April 5.—A new chapel was opened at Kipping Thornton, near Bradford, capable of seating 1,200 persons, and—*free from debt!*

April 16.—A new chapel was opened at Broadway, Worcestershire. A debt remains of 193*l.*, to raise which the pastor proposes to visit the Metropolis.

British Missions.

PROCEEDINGS OF THE FOURTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, HELD IN CROSBY HALL, BISHOPSGATE-STREET, ON TUESDAY 3RD, AND FRIDAY 10TH OF MAY, 1844.

THE REV. H. F. BURDER, D.D., OF HACKNEY,

IN THE CHAIR.

TUESDAY, May 7th, at nine o'clock, A.M., the chair was taken by Dr. Burder, who opened the proceedings. The 427th hymn, Congregational Hymn-book, was sung; the 12th chapter of Romans read; prayer offered. The Chairman's opening address followed. About three hundred and fifty Delegates and other brethren were present in the course of the proceedings.

The Rev. A. Wells read the Report of the Committee.

The following brethren were presented to the meeting through the Chairman, by the Rev. J. Blackburn,—the Rev. Messrs. Kennedy, of Aberdeen, and Shoebotham, of Dundee, as delegates from the Congregational Union of Scotland, and the Rev. A. King, of Cork, as delegate from the Congregational Union of Ireland.

Resolutions approving of the Union, and desiring admission into its fellowship, from the church in East Parade Chapel, Leeds, under the pastoral care of the Rev. J. Ely, and from the churches in Salem and Lendal chapels, York, under the pastoral care respectively of the Rev. Messrs. Parsons and Peyton—as also from the Ministerial Association of the Huddersfield and Heckmondwicke District, communicated by its secretary, the Rev. W. A. Hurndall, were severally read. And these churches and brethren were, by distinct votes, cordially received into the Union, as were also the Rev. Messrs. Jennings, of Dudley, Hants, and Pearsall, of Andover.

It was then moved by the Rev. James Gawthorne, of Derby; seconded by the Rev. Thomas Smith, of Sheffield, and adopted,—

1. That the Report of the Committee now presented and read be received, printed, and circulated, as in former years.

Next a short memorial on the finance of the Union, was read, recommending that an effort be made to raise the annual income, of between three and four hundred pounds, required for the operations of the Union, by voluntary contributions, in order to leave all profits whatever obtained by its publications free for appropriation, as a fund for the aid of aged ministers.

Upon which it was moved by the Rev. John Ely, of Leeds; seconded by the Rev. Robert Burls, of Maldon, and adopted,—

2. That this Assembly greatly approves the proposal to raise an income by the voluntary contributions of the churches, adequate to sustain the operations of the Union, so as to devote all profits obtained by its publications for the formation of a fund in aid of aged ministers; and the pastors and other brethren present engage to use their best efforts for the early accomplishment of this object.

The Rev. Dr. Matheson, for the Directors of the Home Missionary Society; the Rev. Thomas James, for the Committee of the Irish Evangelical Society; and the Rev. Algernon Wells, for that of the Colonial Missionary Society, then successively addressed the assembly on the affairs of these three important institutions for British Missions. Their representations were in substance similar,—great good effected—great calls for extended labours—but very inadequate finances. It was understood that the practice of presenting written documents on the state of the Societies for British Missions, should not be again deviated from.

The Rev. Richard Fletcher, of Manchester, then moved, and the Rev. Eliezer Jones, of Oxford, seconded,—

3. That this assembly recognises the growing importance of Congregational Missions in England, Ireland, and the Colonies, in the present peculiar juncture of public interests and sentiments. The assembly, therefore, learns with deep regret, that these efforts are still enfeebled

and limited by deficient pecuniary resources—and though the severe pressure of mercantile depression, and the numerous calls on religious benevolence cannot be overlooked, yet this assembly perceives the claims of British missions on the churches to be so near and strong, and the call in Providence for self-denial and liberality in advancing the gospel so loud, that it is constrained to record its judgment that strenuous efforts to increase the permanent annual income of the societies for British Missions are among the very first duties of the Congregational churches.

The Rev. Messrs. Kennedy and Shoebotham, deputed from the Congregational Union of Scotland, and the Rev. A. King, delegate from the Congregational Union of Ireland, then successively addressed the assembly. The Committee of our own Union having offered to the brethren of the Scottish Union to send a delegation to attend meetings specially summoned to put forth declarations of their views and principles in the present crisis of ecclesiastical affairs in that kingdom, should they deem it wise to hold such meetings, the delegates from Scotland informed the assembly how cordial a response to that proposal had been given in their recent meetings at Dundee.

Upon this it was moved by the Rev. James Sherman, of London; seconded by the Rev. Dr. Morison, of London, and adopted,—

4. That this assembly has welcomed with great affection and respect the delegates from the Congregational Unions of Scotland and Ireland; and, as the Congregational Union has so cordially adopted the suggestion of this Committee, as explained in the Report this day read, for holding special meetings at which to consider and publish declarations in support of Congregational principles at the present ecclesiastical crisis in that kingdom, this assembly entirely approving of the design, and anticipating great advantages from it, respectfully requests its chairman, the Rev. Dr. Burder, with the Rev. J. A. James, and the Rev. Dr. Vaughan, to attend such meetings as delegates from this Union.

The Rev. Dr. Bennett then closed the session with prayer, and the assembly adjourned to the Congregational Library for refreshment.

FRIDAY, May 10th.—The chair was resumed by Dr. Burder at nine o'clock. The proceedings commenced with worship. Hymn 95 of the Congregational Hymn-book was sung; portions of the 15th and 16th chapters of the gospel of St. John were read from the chair; the Rev. James Hill, of Clapham, offered prayer.

The Chairman presented and read a letter received from the Rev. Thomas Binney, explaining that he and the brethren associated with him in the request of the last Annual Assembly to prepare for consideration at the present meeting the draft of a letter to the churches, on the subject of their public worship, had met to consider the matter deputed to them,—but had concluded that as the subject was under discussion in the *Congregational Magazine*, it would be inappropriate to present a letter on a topic thus publicly discussed in one of the journals of the body. Mr. Binney added, that, unwilling to allow the Union to assemble without having before it any address to the churches, he had designed to prepare one on a kindred topic,—"Special Seasons for Private Devotion;" but failure of health had rendered it quite impossible for him to fulfil this design. Discussion ensued, which closed by the adoption of the following resolution. Moved by the Rev. John Hill, of Gornal; seconded by the Rev. J. A. James, of Birmingham,—

5. That the assembly affectionately sympathises with its beloved brother, the Rev. Thomas Binney, in the indisposition which has prevented his fulfilling the intention to present for consideration a letter to the churches, on special seasons for private devotion; but the assembly does not consider the discussions in the *Congregational Magazine* on the public worship of the churches, to supersede the great desirableness of a letter from the Union on that important subject; and therefore respectfully renews the request to the Rev. Thomas Binney, and the brethren associated with him in the vote of the last Annual Assembly, to prepare the draft of the desired letter for presentation to the next autumnal meeting of the Union.

It was next moved by the Rev. James Roberts, of Melton Mowbray; seconded by the Rev. John Jukes, of Bedford, and agreed to,—

6. That this meeting perceives with pleasure the growing importance of the publication department of the Union, and invites distinct notice to the duty of circulating as widely as possible, the *Tracts*, *The Hymn Book*, *The Historical Memorials*, *The Calendar*, THE CHRISTIAN WITNESS, and all the other publications issued by the Union, with a view both to disseminate the principles and sentiments they contain, and to augment the fund for aged ministers to be derived from their profits.

The Rev. Drs. Cooke, Stewart, and Browne, and the Rev. Mr. Dobbin, delegated to London from the Presbyterian church in Ireland, to resist the Dissenters' Chapel Trust Bill, were introduced by the Rev. J. Blackburn to the assembly. Drs. Stewart and Cooke addressed the meeting on the Chapels Trust Bill, after which, it was moved by the Rev. J. Blackburn; seconded by B. Hanbury, Esq., and adopted,—

7. That it appears to this meeting highly expedient and necessary to maintain a vigorous opposition to the Dissenters' Chapels Trust Bill, and that a committee, consisting of Messrs. J. R. Mills, J. C. Evans, and Hull Terrell, and the Rev. Messrs. Tidman and Burnet, and Dr. Morison, be requested to prepare resolutions on the subject accordingly, and to present them for the consideration of this assembly in its afternoon session.

The hour (twelve o'clock) appointed for introducing the subject of general education having now arrived, Charles Hindley, Esq., M.P., chairman of the Central Committee on General Education, presented and read its report.

Samuel Morley, Esq., Treasurer of the Central Fund, then presented the cash statement, from which it appeared that the contributions already reported amount to £47,074 16*s.* 7*d.*; promised through the Central Committee, £23,387 3*s.* 0*d.*; local efforts in 21 places, £23,687 13*s.* 7*d.*

It was then moved by the Rev. T. P. Bull, of Newport Pagnell, seconded by James James, Esq., of Birmingham, and agreed to,—

8. That the Report now read be approved and adopted, and that the following gentlemen, as per list, be the Committee for the ensuing year, with those gentlemen in the provinces whose services may be successfully sought by the London Branch of the Committee.

Moved by the Rev. R. Ainslie; seconded by Josiah Conder, Esq., and adopted,—

9. That the cordial thanks of this meeting are due, and are hereby offered to Charles Hindley, Esq., M P., for his zealous and persevering attention to the business confided to the attention of the Central Committee for General Education, over which he has presided as Chairman; to J. R. Mills, Esq., as Deputy-Chairman; to Samuel Morley, Esq., Treasurer; and to the Rev. Thomas James, Secretary *pro tem.*, for their valuable services; and that it be referred to the Central Committee now chosen to make such permanent arrangements as may seem most expedient in respect to the office of secretary.

It was next moved by Thomas Blackburn, Esq., of Liverpool; seconded by Rev. Dr. Matheson; and agreed to,—

10. That from the financial statement now presented to this meeting, there appears to be a gratifying prospect of realizing the most sanguine calculations of the total amount to be supplied for the promotion of education in connexion with this denominational movement—that in the first instance a large proportion of the amount may require to be appropriated to local expenditure; but that while this meeting rejoices in the impulse that has been given to such local efforts, it would earnestly plead on behalf of those poorer districts which stand in immediate and urgent need of grants from the Central Fund in aid of their exertions, and for this object, as well as for other departments entrusted to the Central Committee, respectfully requests the subscribers to allow as large a proportion of their donations as can be spared from local claims to be appropriated to general purposes.

The Rev. Samuel M'All, of Nottingham, concluded the session with prayer.

After refreshment in the Congregational Library, the meeting resumed business, and it was moved by the Rev. Ebenezer Prout, of Halstead; seconded by the Rev. J. Reynolds, of Romsey,—

11. That this meeting entirely approves the arrangement for holding the autumnal meeting of this assembly at Norwich, and has learned with great pleasure, from the Report of the Committee, the cordial willingness of the churches and their pastors in that city to receive the proposed visit of the Union. It is therefore agreed that this assembly, at the close of its present session, shall stand adjourned for a meeting in Norwich, at such time in the month of October next, as may be arranged between the Committee of the Union and the brethren in that city.

It was moved by the Rev. James Carlile, of Hackney; seconded by the Rev. Richard Fletcher, of Manchester, and approved,—

12. That the former committee of the Union be re-appointed, subject to the following changes; to substitute the Rev. Messrs. Stoughton, Gilbert, and Mannering, instead of the Rev. J. Jefferson, Dr. Leifchild, and Dr. Jenkyn; and Messrs. Hugh Owen, Christopher Lund, and James Leavers, instead of Messrs. Challis, Jackson, and Stapleton.

James Cook Evans, Esq., then brought up the draft of resolutions on the Dissenters' Chapels Trusts Bill, prepared by the Committee appointed to that service. The resolutions having been read and sustained by Mr. Evans, it was moved by Benjamin Hanbury, Esq.; seconded by the Rev. Dr. Hewlett, of Coventry, and adopted,—

13. That the resolutions condemnatory of the Dissenters' Chapels Trusts Bill now read, be adopted, and that a petition founded on them be forthwith prepared, signed, and presented to the House of Commons, in the name of this Assembly.

It was moved by the Rev. Arthur Tidman, of London; seconded by the Rev. J. Blackburn, and adopted,—

14. That the cordial thanks of this meeting be presented to the Rev. Messrs. Kennedy and Shoebotham, delegates from the Congregational Union of Scotland; and to the Rev. A. King, delegate from the Congregational Union of Ireland, for their welcome presence, and valuable communications and services in the several sessions of this assembly.

Finally, it was moved by the Rev. Thomas Smith, A.M., of Sheffield; seconded by the Rev. J. Blackburn, and cordially adopted by the meeting,

15. That the most cordial thanks of this Assembly be given to its beloved Chairman, the Rev. Dr. Burder, for the impartiality and kindness with which he has presided over all its proceedings.

HOME MISSIONARY SOCIETY.

THE annual meetings of the Society commenced on Tuesday morning, the 14th May, by an open Conference of town and country directors, and other friends interested in the cause of Home Missions. The meeting was held in the Congregational Library. The Rev. J. A. James, of Birmingham, presided. A much larger number of friends attended than on the former year. The topics of discussion were of great moment, and appeared to produce a deep interest in the minds of the brethren present. The first point brought before the Meeting by the secretary, Dr. Matheson was the present state of Home Missions in England, when several members from the country gave their opinions on the subjects of village preaching, lay agency, spread of Puseyism, and the other obstacles in the way of Home Missions. It seemed the general conviction that some of the associations made feeble efforts to spread the gospel in their several counties.

The *second* topic of conversation was the present agency and efforts of the Home Missionary Society—especially in the counties represented by several of the gentlemen who were present. The accounts from Dorset, Hampshire, Cumberland, Yorkshire, and elsewhere, respecting the efficiency and success of the agents were very encouraging. It was found especially, that the system now pursued by the Society, in training young men for Home Missionary service, under the direction of Mr. Frost, had been very satisfactory, and had greatly pleased the ministers of the several counties where they were now labouring with evident tokens of success.

The *third* subject of importance that engaged the attention of the brethren was, the pecuniary state of the Society. It appeared to be the general conviction of the Meeting that *Home* Evangelization had not received a proportionate share of attention on the part of the ministers

and members of the Congregational Churches. Several cases were mentioned, in which it appeared that no information of any kind had been given to the church or congregation for several years, respecting the operations or claim of the Home Missionary Society; in consequence of which the people knew nothing respecting them, and could not, therefore be expected to render any assistance. Some facts were stated to show how useful the CHRISTIAN WITNESS had already been in diffusing information respecting all the branches of British missions—*Home, Ireland,* and *the Colonies.* Various plans were suggested for increasing the funds of the Society, in order to prevent the painful alternative of giving up a number of stations. It was the decided opinion of all present, that if the plan of a simultaneous collection, on the third sabbath in October, for British Missions, should be acted upon by Congregational churches in general, efficient and regular assistance would be rendered. If, in addition, the churches would, *as churches,* form themselves into auxiliaries for British Missions, and contribute weekly, monthly, or quarterly, towards their support, at the close of each year dividing the sum collected among the three societies, as their objects and necessities might require, the frequent and unpleasant appeals for money would be rendered quite unnecessary.

The Chairman greatly urged this plan of raising funds, on the brethren present, and stated how successful it had been in his own church at Birmingham. It was named by the Secretary that several of the London churches acted on this plan, with great benefit to the three societies. A hope was expressed by some of the ministers that no anticipated collections, in September, for the jubilee fund, would deter the ministers and churches from having the October collection for British Missions, at the usual time; as a failure, this year, in such an important source of income as the collections would go far to peril the very existence of at least one of the societies in question.

The Meeting appeared to agree in the opinion that, if no immediate and additional help was afforded, it would be the duty of the Directors to lessen the responsibilities of the Society without delay, in order to prevent the serious consequences, which a continued excess of expenditure would inevitably produce.

Several brethren urged the importance of devoting the third Monday of every month to special prayer for British Missions—when information, as to the operations of each society, could be given, by the pastor, from the half-sheet devoted, in each number of the CHRISTIAN WITNESS, to that object. The half-sheet to be sent by post, previous to its publication, to any minister who might desire it.

The meeting now noticed, was practical and profitable. Great subjects came before the brethren; a spirit of unity and zeal pervaded the minds of all present; and a strong desire was expressed that means should be used to secure a much larger assemblage of ministers and other friends in 1845. The friends present who took a more prominent part in the business of the Conference were, besides the chairman of the meeting and the secretaries of the Society—Dr. Campbell, Revds. John Reynolds, R. Knill, H. Townley, Thomas Lewis, W. S. Palmer, T. James, J. Hill, Malachi Fisher, Esq., &c., &c.

PUBLIC MEETING.

The public meeting of the Society took place on the evening of Tuesday, in Exeter Hall, Charles Hindley, Esq., M.P., in the chair.

The business of the evening was commenced by singing a hymn, after which the Rev. Richard Fletcher, of Manchester, engaged in prayer. The chairman having briefly addressed the meeting, called on Dr. Matheson, one of the secretaries, to read the Report. Several of the principal facts given in that statement will be found at page 246 of the present number of this publication. There are some others that may now be noticed. The number of the hearers in the Home Missionary stations is upwards of 50,000, besides 14,500 children in 214 Sunday-schools, who are taught by nearly 2,000 teachers; being a considerable increase on the numbers of the previous year. The Bible classes now number 112, with 1800 pupils; being an increase of 400 in one year. From these classes a goodly number of additions have been made to the churches, and many more are at the present time under serious impressions. Forty Sunday-school libraries have been established, containing nearly 4000 volumes, chiefly the publications of the Religious Tract Society. The success of the Missionaries in the conversion of sinners has been given in the notice already referred to. The whole Report as to moral and spiritual results is one of great encouragement. The only feature in it that is discouraging is the deficiency of income compared with the expenditure. The expenditure has been £9,175, the income £7,337; leaving a deficiency of £1,838. This serious deficiency has been met by a portion of the late Mr. Hill's legacy. Such an outlay, however, cannot be continued without ruin; appeals are therefore made in the Report for immediate promises of aid to prevent the relinquishment of stations, and the withdrawment of grants. Such a necessity as that of lessening the agency of the Society is greatly deplored at a time when doors of usefulness are open, into which the missionaries can enter—the fields are white to the harvest—the messengers are prepared to carry the Gospel invitation, and God has promised to bless his own word. The alternative becomes still more distressing when it is considered that the greatest zeal is employed to multiply the advocates of error in every direction. The report closed by a passage, which is here given as showing the responsibility and inconsistency of Congregational Dissenters in not sufficiently sustaining Home Missions.

"If unjust human laws, if powerful sectarian opposition, if the wealth and influence of worldly men attempted by force and fraud to drive our missionaries from their posts, if means were used by open acts of persecution to prevent the people from attending their ministry, if not only the rooms and cottages in many villages were shut against them, but their very chapels were closed by interdicts from civil courts; if the Sunday scholars were obliged to go to other schools, while they were bewailing their separation from their beloved teachers: if these things were done, what feelings of alarm would be produced thoughout the breadth and length of the land, while a burst of indignation would

give utterance to the determination of ten thousand hearts, '*It shall not be!*'

"But what shall we say when these very effects are produced, not by the hands of oppressors, not by the decision of civil courts, not by the resurrection of obsolete ecclesiastical laws, but by those who admit that their own country greatly needs the Gospel, and who profess to believe that the Voluntary principle can alone supply it; and who yet by refusing to aid this Society, and kindred institutions, compel them to abandon their stations—thus producing the very same results as if the hand of an enemy had done it. Surely reproach ought to be wiped away from many professed friends of home evangelization before we sharply reprove the open enemies of our cause."

Thomas Thompson, Esq., one of the treasurers read the financial statement, containing the particulars of the receipts and expenditure.

The resolutions, which were carried unanimously, were moved and seconded by Rev. J. J. Freeman, and C. H. Bateman, of Edinburgh; D. K. Shoebotham, of Dundee; Richard Knill, J. W. Richardson, and Dr. Campbell.

The meeting was one of the largest that had ever assembled at any previous anniversary of the Society. The whole proceedings were characterized by good order, dignity, and seriousness; not one expression of unbecoming levity, or foolish jesting; and without any display of sectarian violence: while every reference to the spirituality of Christ's kingdom and the Voluntary principle as the best, was cordially received. The addresses were in general adapted to the object of the meeting, and had a direct tendency to promote it.

Before the close of the meeting two gentlemen made each a distinct offer to the friends present, and through them to the friends out of doors. The first proposed, in order to preserve the Society from injury, to give a donation of £5, if thirty-nine other persons would do the same—the other offered to give £10 per annum, for five years, if twenty-nine other persons would join him. Were these plans realized, along with the aid which might be expected from a great number of smaller sums, the directors would be encouraged to go forward, retain all the most promising stations, and perhaps increase the number of efficient agents. We are happy to say that though the matter was not *pressed* at the meeting, the first list is filling up encouragingly, while the second is also receiving the names of some liberal and devoted friends. It was considered the best way to leave those who could afford to help, to look calmly and prayerfully at the subject, apart from the excitement of a public meeting—as in the sight of God, and from love to the souls of men. We could not believe that this forbearance would lessen the amount of subscription to the Society, for we feel convinced that the more this important subject is examined, the stronger will be the desire of the Christian to sustain a cause so closely identified with the spread of truth, the promotion of order, the good of souls, and the glory of God.

The secretaries, at the Society's rooms, No. 4, Blomfield-street, will most gratefully receive the names and subscriptions of those who are willing to help the Society in its present emergency, in the ways above proposed, or in any other way that may appear most agreeable to parties themselves.

IRISH EVANGELICAL SOCIETY.

THE Irish Evangelical Society was instituted in the year 1814. Amongst those who were active in its formation, and who were its steady friends, until they were "gathered to their fathers," were many whose names are still held in hallowed remembrance by the churches. Its great object is to sustain and to extend, throughout the sister island, God's own ordinance for the conversion of men—the faithful preaching of the gospel. It employs all the ordinary means of missionary institutions; and what those institutions are to the heathen world *that* the Irish Evangelical Society is to Ireland. The great importance of the Society, in the present moral and social condition of the country, is most manifest. Perhaps there never was a period when the labours of the Society were more needed, or when, there is reason to believe, they would be more welcomed. The population of the sister isle, amounting to more than eight millions of people—the extensive domination of Popery in that land—the increasing readiness of multitudes to receive evangelical instruction—the gracious tokens of the Divine favour on the labours of many of our brethren—and the vast importance of the Congregational churches of this country bearing a steady testimony against the errors of Romanism in its high places—all furnish powerful considerations to induce a ready and munificent support of the Society. At a time, too, when the people have put from them the cup of intoxication, it devolves on all those who are concerned for the honour of Christ and the redemption of immortal souls, to present to them the cup of salvation, and to urge them to drink of the water of life freely. The future condition of our Colonies, to which many thousands of the natives of Ireland have repaired—the evangelization of the nations—and the great struggle to which we are rapidly advancing, in the contest between Protestant truth and Popish, or semi-popish, error, will be influenced greatly, as the cause of Evangelical Christianity is advanced or retarded in Ireland. Under the influence of those views the Irish Evangelical Society has long laboured, and is still labouring in the sister land. It employs thirty agents, in different parts of the country, consisting of the pastors of churches, native missionaries, and Scripture Readers. Each of its principal stations is connected with several surrounding towns and villages, which are regularly visited in a course of itinerating labour. In each district the missionary, as opportunities are afforded, circulates the Holy Scriptures and religious tracts; when practicable, he establishes and superintends Sunday and week-day schools; and, in season and out of season, he preaches "The glorious gospel of the blessed God." Recently, the Society has engaged two agents, by way of experiment, as Colporteurs, for the sale, at reduced prices, of Bibles, Testaments, and other religious books; and intends, should the plan succeed, employing others in the same work. Through the Divine blessing, which has graciously accompanied the labours of the institution, congregations have been raised, and

Christian churches formed in the different provinces of Ireland; and the quarterly journals received from its laborious agents, afford many gratifying instances of saving conversion to the faith of the gospel.

But the Society is distressingly hindered in its work by the want of adequate funds. Its income is insufficient to meet the expenditure involved in its present amount of labour. And the Committee are compelled, with painful reluctance, to decline to enter on new and promising fields of usefulness, to which they are invited. Had they the means to sustain them, they could at once double the number of agents at present employed. They appeal, with the utmost earnestness, especially to the Congregational churches of Britain. The work is your own. The Society is identified with, and even forms a part of the Congregational Union of England and Wales. Will you suffer your fellow-subjects to be led away by the delusions of the man of sin, to perish for the lack of knowledge, though bearing the Christian name. They are willing to listen to the faithful preaching of the gospel by the agents of this Society. Shall, then, the necessities of the heathen be more regarded than the crying wants of our very neighbours? It is the will and command of Christ, that "repentance and remission of sins be preached to all nations, *beginning at Jerusalem.*" Do not neglect "Jerusalem" for the sake of preaching to "all nations." Attend to the latter, but forget not the former. It is confidently believed, that, under the Divine blessing, a large harvest would soon be reaped. The fields are white, the labourers might be found, but the means to sustain them are needed. Shall this be known, and will not British Christians, especially those who are intrusted with the wealth of this world, promptly render their aid in a cause so necessitous, and so promising? Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." But for His distinguishing mercy, you might now have been the suppliants and Ireland the donor. Think of the manner in which the Saviour exemplified His own principles—"He was rich; yet for your sake he became poor"—how poor let the scenes of Calvary tell—"that you, through His poverty, might be rich." And with motives like these to the exercise of Christian liberality, it surely cannot be in vain, when it is added, "Freely ye have received, freely give."

Subscriptions and donations, in aid of the funds of the Society, will be thankfully received at the Society's offices; by the Secretaries, the Rev. T. James and the Rev. George Smith; also by T. M. Coombs, Esq., Treasurer, Ludgate-street; and by Messrs. Hankeys, bankers, 7, Fenchurch-street, London.

COLONIAL MISSIONARY SOCIETY.

On Friday evening, May the 10th, the Eighth Annual Meeting of the Society was held. The Chair was occupied by the Treasurer, J. R. Mills, Esq. The Rev. E. Prout, of Halstead, opened the proceedings with worship. The report was read by the Rev. A. Wells. It presented a very encouraging view of the extension and success of the Society's operations, but an unsatisfactory account of its finances. The year had been commenced with a debt of 503*l.* 19s. 11d.; and at the close of the year this arrear had grown to 979*l.* 16s.; for the expenditure of the year had amounted to 3,549*l.* 0s. 7d., and the income to 3,064*l.* 4s. 6d.; leaving a deficiency on the year's accounts, of 475*l.* 16s. 1d.. N.B. This account of receipts and arrears, in the year, does not exactly agree with another, presented on a previous page of this magazine, because, since that was printed some payments on account of the year have been received, raising the amount of receipts, and diminishing that of arrears.

Moved by the Rev. Dr. Morison, of London; seconded by the Rev. Mr. Kennedy, of Aberdeen:—

Resolved,

1. That the Report of the Committee now read, be adopted and printed; also, that the services of the Committee and Officers, during the past year, be approved and acknowledged, the meeting respectfully requests the Treasurer and Secretaries to retain their respective offices, and the following gentlemen to form the Committee for the ensuing year:—Rev. R. Ainslie, Dr. Alliott, R. Ashton, T. Aveling, J. J. Freeman, Thomas James, Dr. Matheson, J. W. Richardson, J. Stoughton, A. Tidman, J. Viney, J. Woodwark, and Messrs. M. Lethem, S. Morley, J. Nicholls, T. Piper, J. Roberts, J. Salt, T. Scrutton, E. Smith, J. Spicer, E. Swaine, J. Trueman, jun., and J. Wilson.

As Officers of the Congregational Union—Rev. John Blackburn, Rev. W. S. Palmer, and B. Hanbury, Esq.

Moved by the Rev. A. King, of Cork; seconded by the Rev. Richard Knill,

2. That this meeting has learned with much satisfaction that encouraging measures of spiritual success have, in most instances attended the labours of the ministers sustained by this Society during the past year; that their churches have prospered and increased; and that the important work of raising a native ministry in Canada is proceeding most successfully; and the meeting rejoices to perceive that this Society is bearing an efficient part in the introduction of scriptural and spiritual religion into the colonies of the empire.

Moved by the Rev. R. Fletcher, of Manchester; seconded by the Rev. Mr. Shoebotham, of Dundee.

3. That the Financial Report, presented this evening has occasioned the Meeting serious concern, and has made it evident that the first care of all the friends of the Society must now be to secure for it a sufficient yearly income, and that the Committee must use every effort both to limit expenditure, and to obtain contributions. Yet the meeting would not in the least give place to despondency, but would encourage the Committee to proceed with the confidence inspired by the persuasion that the cause is good, and that it is sustained by the public approval and sympathy.

Moved by the Rev. Samuel Thodey, of Cambridge; seconded by the Rev. John Sibree, of Coventry.

4. That the best thanks of the meeting are due to its chairman, J. R. Mills, Esq., for presiding over its proceedings, and for the important and valuable services he has rendered the Society, as Treasurer, from its commencement.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

JULY, 1844.

Theology and Biblical Illustration.

THE WORK OF THE HOLY SPIRIT.

By Dr. Russell, Dundee.

On the mode of the operation of the Holy Spirit the Scriptures are silent; but they most explicitly state, that, in every case, the proper knowledge of the truth, the faith of it on its proper evidence, and the character produced by it, are the effects of his special agency. The reference, let it be observed, is to the order of nature, and not to the order of time. Christians have an unction from the Holy One, by which they know all things necessary to their salvation; and there is something in his teaching which distinguishes it from mere external instruction. His light is indeed "the light of life." As, though we do not see the wind itself, we yet can see its effects, so, though we do not see the exact process of the Spirit's working, we see the workmanship he leaves behind. While truth is poured into the mind, he produces what may be called a kind of spiritual taste, by which the true import, the heavenly excellence, and the divine glory of the things of Christ come to be discerned. This kind of spiritual taste is comprehended in "an understanding heart," which is a brief scriptural compendium of spiritual communication and of Christian attainment. It is implied in the expression, "Receiving the love of the truth." It is included also in the expression, "An heart to perceive." This moral capacity of spiritual perception leads to the right exercise of all the faculties of the soul. There are no new faculties created, but those which are already possessed are sanctified to God. The renovated soul sees heavenly beauty, hears holy harmony, and is sensible of the most delightful fragrance, as of ointment poured forth, while he dwells on the person and character, on the work and the salvation of Christ. And thus, by an influence acting at once on the judgment and on the heart, the Divine Spirit touches the springs of volition, and, without interfering with our freedom of agency, he persuasively inclines the will, and secures a complete

change of choice. His influence is employed in connexion with means adapted to our rational nature, and it acts simultaneously with them; so that, though in itself quite distinct from those means, it yet so accompanies them, that its subject cannot generally distinguish between its operations and those of his own mind. The impression of the Divine image on the heart is produced by the great moral principles embodied in the truth itself, though, in order that the truth may enstamp the likeness, the influence of the Spirit is necessary, just as the impression upon wax is made by the seal, although heat has been employed to fit it for receiving the impression. It is scarcely necessary to say, that all illustrations of spiritual by material things must, however, be imperfect.

It is the province of the Spirit, who dwells in believers, to preserve them in the knowledge and faith of the gospel, and thus to effect their progressive sanctification: and hence the prayer of the apostle, that God would fulfil in them all the good pleasure of his goodness, and, or even, the work of faith with power, 2 Thess. i. 11. The full effect of faith which is produced by Divine power, is the accomplishment of the gracious purposes of Divine benevolence. It is not meant that the successive stages of this spiritual process always follow each other in the same order. The whole of the spiritual graces though co-existing in the heart of every true Christian, are not always found there in equal proportions, or appearing in succession at certain intervals. There is a mutual re-action, the one strengthening the other by a reciprocal influence, so that what was in the first instance an effect, latterly becomes a cause, and gives rise to new causes and effects in constant succession. It is wrong to speak as if the Spirit of God were confined to one precise course.

Since it is the office of the Holy Spirit to take of the things of Christ, and by them to act on the subjects of his influence, it must be obvious that his work is not something added to the work of Christ, as if to supplement its deficiencies. Deficiency it has none. Neither is the work of the Spirit designed to warrant a sinner to come to Christ. It has nothing to do with the sinner's acceptance, in the way of founding a title to it, or even recommending to it. It is designed to make the sinner willing to come to Christ as he is, and not to make Christ willing to receive the sinner. It is the office of the Spirit to point the sinner to the one finished and accepted work of the Saviour. He testifies of Christ; and the design, the tendency, and the effect of his work is to glorify him; and hence it is the preaching of Christ in the dignity of his person, the all-sufficiency of his atonement, and the infinite fulness of his grace, that the Spirit delights to honour. By his enlightening and quickening grace, he unfolds the truth concerning him, and inclines the heart of the sinner to embrace it, as at once a faithful saying, and worthy of the most cordial reception. The subject of his influence can see nothing in himself on which to rest. He does not look for something to be wrought in him, any more than to something done, or to be done by him, to be either in whole or in part a basis of hope before God. He hears and believes the Divine testimony declaring that the only work through which he can find peace with God is already done. He looks to a work without himself—to the work of Christ—as that sure foundation which, according to promise, has been laid by God in Zion. He and the offended Judge meet at the cross. There the Divine justice has found rest, and there the sinner finds it. Jesus is the one object to which the Holy Spirit directs, and to whom he draws the sinner. He draws with the cords of a man, with bands of love. He enlightens, and he persuades them, as rational creatures. He draws them affectionately, by unfolding to them the free, the generous, and the disinter-

ested love revealed in the cross of Christ. They are won by mercy, and subdued by rich, free, and sovereign grace. And thus they become the willing and the devoted subjects of him who loved them, and gave himself for them, Hosea xi. 4; Psa. cx. 3.

And is it not, then, for the Christian teacher at once to direct the sinner to the Saviour? Is the latter inquiring after the way of peace? Proclaim to him the pacifying message. Is he asking how the heart of a sinner is changed? Preach to him the gospel, as our Lord did to Nicodemus, when discoursing on this subject. And should he be careless, the same discourse will teach how to awaken him. Is he in quest of enjoyment—and who is not so in some way? Declare to him the glad tidings of great joy. In the direct addresses of the apostles to the unconverted, we find that the leading object presented to them is "Jesus Christ, and him crucified." Whatever truths were introduced, it was always done in connexion with "the preaching of the cross." With this ever in view, a skilful teacher, whatever subject he may find it necessary to explain, will be able to turn it to good practical account, by so stating it as to make it tell upon the conscience. Set before all the great object of faith, and look upward for the grace of the Holy Spirit to incline the hearts of the hearers to come to Christ, that they may have life. It ought never to be forgotten, that it is the depravity of the human heart which renders the special influence of the Spirit necessary. The obligation under which all who hear the gospel are laid to believe it, rests on their being possessed of rational faculties, and their having the gospel fully set before them, and established by appropriate evidence. Independently of any special influence, it is their duty to believe what God hath testified. Mistakes on this subject have led some to suppose that obligation is founded on what they call the gift of universal grace. But the grace of which such speak, if necessary to constitute us accountable beings, is a debt to us, considered in *that character*, and not grace to the ill-deserving. The latter, however, is the grace of the gospel, and it is declared to be necessary to save us from the state into which we were already fallen, and is not represented as the original ground of obligation. If men are not accountable creatures, antecedent to their receiving the universal grace to which we now refer, then they cannot be guilty; and if not guilty, what need have they of grace to save them? It is not to be supposed that innocent creatures should perish. It is true that the advantages which flow from Divine goodness may be so abused as to aggravate guilt and condemnation; but the fancied grace in question is often represented as the ground of all accountability, and of course as that without which there could not be sin at all.

It is, indeed, a humbling thought, that the reason why it is necessary that the Holy Spirit should influence the heart by his special energy, is, that the heart is full of evil, and is in direct opposition to the will of God. The influence that subdues the heart must be of pure grace; for what can render us more unworthy of any benefit than such a hateful disposition of heart? Hence we read of the love of the Spirit, Rom. xv. 3. His operations are the expression of a gracious, because an undeserved, benignity. Let a man be fully persuaded of this, and he will loathe himself in the sight of Him whose glory shines so brightly in the gospel of Christ, and as a helpless sinner he will cast himself into the arms of sovereign mercy. No longer will he in cold blood virtually blame God for his unbelief, and abuse what the Scriptures say of Divine influence; but, on the contrary, he will take home to himself the undivided blame of having positively put from him the counsel of God. He will be convinced of sin in not believing in Christ before. There is much, then, in this doctrine that is fitted to promote a spirit of

humility and of fervent devotion. There is much to animate in the cheering thought, that it is God that worketh in us both to will and to do of his good pleasure, Phil. ii. 12, 13.

It is for the disciples of Christ, then, habitually to repair to him, as the fountain-head from whom the Holy Spirit comes, for those hallowing influences on which their own edification, the edification of all believers, and the conversion of the world, depend. And when conscious of much remaining repugnance to the things of God, what a happiness to know that we have One to go to, who is able and ready to give a blessed efficiency to the means of grace! When, on looking to the word of God, we say, "Thou hast commanded us to keep thy precepts diligently," let us, like the sacred writer, add the prayer, "O! that my ways were directed to keep thy statutes!" Psa. cxix. 4, 5. And our felt dependence and our simple reliance on Divine grace, instead of leading to sloth, will prove the most powerful stimulus and encouragement to exertion. It were surely the very height of absurdity for a man to say, that, because it is God that worketh in him both to will and to do of his good pleasure, it was therefore quite unnecessary for him either to will or to act at all. A great part of spiritual wisdom consists in uniting simplicity of dependence on Divine grace with constant activity in the work of God; and hence we are exhorted to watch while we pray, Matt. xxvi. 41.

There is an unspeakable encouragement to prayer in the assurance, that the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God. The idea of help implies, that we are putting forth and stirring up the grace of God which is in us, in dependence on this almighty aid; and we are taught, that while we are making all possible efforts, the Spirit relieves us under our infirmities. By the intercession of Christ, all the obstacles to our salvation are removed as they respect the claims of an offended God; and by the intercession of the Spirit, all the difficulties are taken away, which arise from our own frail and depraved hearts. His intercession may be explained by what is said in Gal. iv. 6: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." As by the Holy Spirit crying in our hearts, "Abba, Father," is obviously meant his enabling us thus to cry; so his making intercession for us is designed to describe his enabling us to intercede and pray for ourselves. His intercession is explanatory of the previous general expression of helping our infirmities; and it stands opposed to our not knowing what to pray for as we ought. He makes intercession for us with groanings not to be uttered, by filling us with earnest and ardent desires to be delivered from the burden of remaining indwelling sin, with fervent desires and pantings of the whole soul after likeness to God and holy fellowship with him, and with ardent longings for the sacred enjoyments of the world of light and of purity. As the Spirit of grace, he brings us to see and to feel our wants, and as the Spirit of supplication he enables us to spread them before God. In the former character, he unveils to us the glory of the promised blessings of his covenant, and draws our hearts towards them; and in the latter he enables us to ask them in the confidence of faith, and with desires so strong, arising from enlightened views of their unutterable glory, that no words can adequately express them. And is there not more in this than a mere objective revelation, accompanied with favourable concurring providences?

Let it not be imagined that we thus disparage the word of God. We have already said that the Spirit now gives no new revelations. To say that he does this, would amount to saying, that the promise of our Lord to his apostles has failed. He promised that his Holy Spirit should guide them into all the truth. They were to be made acquainted with all that truth which

is fitted to guide mankind into the way of peace, to save them from guilt and from sin, and to make them meet for the kingdom of heaven. And as this promise was given for the sake of his church, it was virtually a promise to his church, that the messengers thus instructed should fulfil their commission, fully to unfold the counsel of God. If, then, the promise of Christ has been fulfilled, the Scriptures, as completed by those inspired men, must contain all that God sees it fit to reveal till the last trumpet sound. But while, by means of Divine inspiration, the light of truth is made to shine abroad in the world, it is the special influence of the Holy Spirit that makes it to shine into the heart. The need of this influence is not owing to any deficiency in the revelation of God. The defect is in the heart of the sinner, and not in the word of truth. When the gospel is understood and believed, it recovers the revolted heart of man to God and to holiness; and in proportion as the Christian comes to understand and believe it, his heart is sanctified. But the present question is, "How does a person come to understand and believe it?" Let the words of our Lord to Peter answer: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. xvi. 17. And the words of Paul when, referring to the time of his conversion, he says, "When it pleased God, who called me by his grace, to reveal his Son in me." He does not say "*to* me," as if merely by outward communication, but "*in* me,"—that is, by his own effectual agency upon his mind, as a new spring of action—an internal principle of spiritual life, Gal. i. 15, 16. The word of God reveals the objects of affection, and the Spirit disposes the heart to embrace them. We are thus dealt with as rational creatures, and yet as sinful and wilfully blind. Our faculties are not extinguished; but they are sanctified, and directed to the appropriate objects exhibited in sacred writ; and when exercised on these, they are in fact invigorated. There is nothing then in this like being governed by blind impulses.

Let it be considered that the facts of the gospel may well be called moral facts, inasmuch as they embody a manifestation of the most sublime moral principles, and an enforcement on the conscience of the highest moral motives. Now, the reception given to a system such as this, which is not merely speculative, or like abstract propositions in science, will be according to the moral state of the heart. But the heart of every unrenewed man is opposed to it, and hence we read of "an evil heart of unbelief." It is not here as it is with philosophers in regard to matters of science, who, however different may be the conclusions to which they come, still consider one another to be influenced by a love to truth: for the light of divine truth no sooner shines into a man's heart than it convinces him that the reason why he did not see it before was his love of darkness rather than the light of heaven. We refer here, of course, to one to whom the light hath come, John iii. 19, 20. Such an individual is not in the same circumstances as one who has never heard or read the gospel of Christ. The gospel consists not simply in the facts recorded, but in the moral meaning of the facts. Our bodily eyes cannot see a meaning, nor can they see a moral principle, although they may see the action in which it is embodied. The unbelieving Jews saw many of the actions, or the facts, in which the gospel was embodied, but they did not understand the spirit and meaning of what they saw. The faith of the gospel is not merely the belief of certain facts, but also and chiefly of the import of the facts. The Jewish rulers believed a bare fact when they were persuaded that Jesus had risen from the dead, while they did not believe the truths which are connected with, and arise out of that fact. And on the same principle, a man may now admit the facts of the gospel history, and yet be blind to the gospel itself, and of course not believe it; but when the truth

is brought home by the Spirit of Christ, the import of the facts in question is perceived, and the principles embodied in them are embraced, and then the whole soul is influenced by the truths of Scripture, according to their nature. No power needs to be added to that which has effected this change. He who hath begun this good work will, by the same influence, keep the mind under the influential and native energy of sacred truth. There is nothing, then, in what we have said of the work, that in the least disparages the word of God.

If no more is done in one case than in another, then the gospel must produce in all cases a uniform effect: but this is certainly not the fact. It merits attention, too, that we often find persons falling under the power of the truth whom we hardly ever expected to be so subdued; while others who have the same or even more ample opportunities, and are favoured with the most select means, remain in a state of impenitence and unbelief. These cases cannot be denied or explained away, but are obviously the effect of a most powerful and peculiar cause. In the character of a moral governor, God gives a sufficiency of the objective means, so that in this respect he may say, "What could have been done more to my vineyard that I have not done in it?" while, as a sovereign benefactor, he imparts his special gracious influence as he sees fit. The blood of the unbelieving will be upon their own heads; but the redeemed will ever ascribe their salvation to the rich, free, and sovereign grace of God. The Canaanites were expelled their land because of their iniquities; but it did not follow that the Israelites obtained it because of their righteousness. The gift of it to them was the fruit of pure grace, Deut. ix. 4—6. It is right, doubtless, to inculcate the truths that relate to the accountableness of men—their obligation to obey the Divine law—the duty of believing in Christ—the inexcusableness of those who go on in impenitence and unbelief—and the final condemnation of the ungodly, as the result of their own sin and guilt: and it is right to cherish a deep sense of the danger of any such representations of other doctrines as would weaken their force; but let all be connected with a full exhibition of the doctrines of the grace of God, as displayed in the whole salvation of man from first to last. In the first exposition of the elements of the gospel to the uninformed, let the discourses in the Acts of the Apostles be our model; and on the same principle, when Christians are to be edified, let the Epistles of the Apostles be the object of imitation. And happy is he who is enabled so to teach the various truths of Scripture as to make the learner feel as if the eye of the Bible, like the eye of a portrait, were fixed upon him, turn where he will. Every truth will thus be turned to personal practical account.

May the God of all grace pour out an abundant measure of his Holy Spirit! And then the operations of this heavenly Agent, though gentle as the dew falling upon the grass, and as incomprehensible as the blowing of the wind, will be as prominent in their actual effects as that natural moisture which is the element of every fructifying process, or that powerful element which plucks up the mightiest oaks from their seats, and overturns the proudest towers which the power of man can erect: and then also shall the disciples of Christ be enriched with high measures of the unsearchable treasures of his word, and shall largely share in those consolations and joys which fit them for duty, for conflict, and for trial.—*Work of the Holy Spirit.*

THE FUTURE DESTINY.

It is immortality which constitutes the dignity of man. It is that interminable existence, reaching onward beyond the grave, which invests life with its tremendous importance. We are assured by Him who cannot be deceived, that the existence here commenced on earth, never, never shall terminate. Though this globe may crumble; though the sun, which has so long blazed in the heavens, may go out in eternal night; though all the worlds, which an Almighty hand has scattered through infinity, may fall and decay like the leaves of autumn, the soul of man, unimpaired in its energies, shall survive all.

> "The sun is but a spark of fire,
> A transient meteor in the sky;
> The soul, immortal as its sire,
> Shall never die."

With what grandeur does this invest the nature of man! Immortality! Who can conceive the idea? What imagination can reach onward in the comprehension of the limitless ages in which the mind is destined to exist? When we compare the threescore years and ten of human life with the millions and millions yet untold of coming ages, oh what a speck, what a nothingness, does life become! Various illustrations have been suggested to convey to the mind some idea of illimitable duration. It has been said, Suppose one drop of the ocean should be dried up every thousand years, how long would it be before the last drop should disappear, and the ocean's bed be left dry and dusty? Far onward as that would be in coming ages, eternity would but have commenced. It would still be in its earliest hours of infancy.

It has been said, Suppose that this vast globe upon which we tread, were composed of particles of the finest sand, and that one particle should disappear at the termination of each million of years; oh, how inconceivably immense must be the period which would elapse before the last particle be gone! And yet eternity would then be in its morning twilight; the immortal spirit would then have but just entered upon its interminable career.

It has been said, Suppose some little insect, so small as to be imperceptible to the human eye, were to carry this world, by its tiny mouthfuls, to the most distant star the hand of God has placed in the heavens. Hundreds of millions of years are required for the performance of a single journey. The insect commences upon the leaf of a tree, and takes its little load, so small that even the microscope cannot discover that it is gone, and sets out upon its almost endless journey. After millions and millions of years have rolled away, it arrives back again to take its second load. Oh, what interminable ages must pass before the one leaf would be removed! In what period of coming time would the whole tree be borne away? When would the forest be gone? And when would that insect take the last particle of this globe, and bear it away in its long, long journey? Even then, eternity would but have commenced. The spirit then in existence would still look forward to eternity, endless, unchangeable, illimitable, rolling before it. Oh! the mind sinks down perfectly exhausted with such contemplations. Yes! our existence runs parallel with that of God. So long as he endures, so long shall that flame, which he has breathed into our bosoms, glow and burn; but it must glow in the brilliance and the beauty of heaven, or burn with lurid flame and unextinguishable woe! We may exist, exulting before the throne of God; interchanging sweet sympathy with angels of loftiest nature; flying as glittering seraphs amid heaven's indescribable splendour:

"Wing'd on the winds, and warbling hymns of love,
Behold the blessed soar to worlds above."

We may be enduring the most irrepressible agony during all those periods of duration which no combination of numbers can compute:

"The cursed, with hell uncover'd to the eye,
Shriek!—shriek!—and vanish with a whirlwind cry!"

THE SHEPHERD AND HIS FLOCK.

Two flocks were moving slowly up the slope of the hill, the one of goats, the other of sheep. The shepherd was going before the sheep, and they followed as he led the way to the Jaffa gate; we could not but remember the Saviour's words, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

A traveller asserted to a Syrian shepherd, that the sheep knew the *dress* of their master, not his *voice*. The shepherd, on the other hand, maintained that it was the *voice* they knew. To settle the point, he and the traveller changed dresses, and went among the sheep. The traveller, in the shepherd's dress, called on the sheep, and tried to lead them; but they "knew not his voice," and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised.—*Narrative of Mission to the Jews.*

THE PARABLE OF THE VIRGINS.

We heard the sound of music and mirth, and running to the window observed the glare of torches in the street. We were told that it was "the voice of the bridegroom and of the bride." Some of us instantly set out to witness the spectacle of an Eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through the several streets of the town, attended by a numerous body of friends, all in their showy Eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of wood from a receiver.

There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, "The friend of the bridegroom which standeth and heareth him rejoiceth greatly, because of the bridegroom's voice." At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the torch-light a company of veiled brides-maids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a glimpse of the approaching procession, they ran back into the house, crying, "Halil, halil," and the music, both vocal and instrumental, commenced within. Thus, "the bridegroom entered in, and the door was shut." We were left standing in the "outer darkness." In our Lord's parable, the virgins go forth to meet the bridegroom, with lamps in their hands, but here they only waited for his coming. Still, we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting church, and the marriage supper of the Lamb begin. In India, and other parts of the East, it is the custom for the friends of the bride to *go out* to meet the company.—*Narrative of Mission to the Jews.*

Essays, Extracts, and Correspondence.

AN EASY AND EFFECTUAL PLAN OF FINANCE FOR THE SUPPORT OF BRITISH MISSIONS, ADDRESSED TO THE MEMBERS OF CONGREGATIONAL CHURCHES.

Dear Brethren and Sisters,—I take it for granted, that you understand and value your principles as Congregationalists, and that you desire their still wider extension in the world, in connexion with the fundamental doctrines of the gospel. Such a desire is both rational and religious. If your principles are true, they are valuable, and if valuable, they should be promulgated. They are a part of Divine truth, every portion of which is precious, and worth the world's knowing. Away with bigotry on the one hand, and latitudinarianism on the other! What we want is, zeal without sectarian bitterness, and charity without spurious candour. It is our glory as Evangelical Nonconformists, that we love the gospel first and for its own sake, and Congregationalism next for the sake of the gospel. Now you are aware, or should be, that our Congregational Union has affiliated three distinct and separate institutions, called British Missions; these are the Home Missionary Society, for the wider spread of Evangelical truth in our English towns and villages; the Irish Evangelical Society, for the same object in Ireland; and the Colonial Missionary Society, to send out ministers to the British Colonies,—and all this in connexion with our Congregational principles. What objects! How noble, how dear, how harmonious! Our country, our sister isle, our colonies, all needing our help; all demanding it; all deserving it. Our country, with thousands of villages still destitute of Evangelical pulpit ministrations, and threatened with a flood of Popery and Puseyism! Ireland, shrouded in the darkness of Romanism, rent with discord, subjected to a bigoted priesthood, degraded and miserable! The colonies, those infant nations, which, if neglected by Christians, will be trained by infidelity, and if abandoned by Protestants, will be eagerly seized by Papists! Congregationalists of England, look at this triple object. What a scope for your holy ambition, your vigorous enterprise, your zeal, your liberality, and your prayers! Which will you neglect and treat with indifference? Your country? where then is your patriotism? Ireland? where then is your Protestantism? The Colonies? where then is your piety and your regard for posterity?

The noble institutions which have been formed for the benefit of these three kindred objects of Christian benevolence, have been shamefully neglected. At the late Anniversaries, the most affecting representations of the insufficiency of their funds, and the most urgent appeals to the churches, were made in the reports that were read, to many listless ears, insensible hearts, and slumbering consciences, and closed hands. Committees are in dismay, treasurers in despondency, and secretaries in distress. *Something more, and something new must be done:* either British liberality must be enlarged, or British Missions must be curtailed. At home, not only must a deaf ear be turned to appeals for further help, but stations must be abandoned, missionaries must be discharged, schools must be diminished, and little churches dissolved. From Ireland, preachers must be recalled, and chapels left vacant; while the colonies can have no more pious and devoted men sent forth to them. Shall we allow it? Can we bear to think of it? But what is to be done? The Educational scheme has commenced its noble and majestic movement, and will require a munificent supply for years to come. The Missionary Society, in addition to its usual and absorbing demands, is looking forward to a Jubilee call for extra offerings, and is indeed, very properly, ever putting forth one scheme after another to draw into its exchequer the resources of the public. What room is there, then, for British Missions?

Members of our churches, rich and poor, male and female, young and old, mark what I write; ponder well my scheme. I can point you to a mine of wealth, yet untouched, at least to any considerable extent. Some few have sunk a shaft into it, and are working it with effect. First of all, before I explain it again, for I have exhibited it before, I say, Look at the Wesleyan Methodists, that extraordinary and useful body of Christians; see what *they* do, how active, how efficient they are. And how are their

thousand travelling preachers supported, and their whole system kept in such vigorous activity? How? By the class penny of their members. *Every man, and woman, and child, in class, is expected to subscribe their penny a week for the support of Methodism.* They have their pew rents, and a vast variety of other payments besides to raise. But *the class penny is the fly-wheel of the system:* and this belongs to the class members as such; it is the weekly and willing payment of men and women who love Methodism, and who love it the more, because they pay something for it. Do they grudge it? No. None are more attached to this system of polity than they. Now, then, why can *we* not take a leaf out of their book? *Why should not our members do that for Congregationalism, which they do for Methodism?* I know of no reason, but this, that they are not trained to it. But is it not, dear friends, quite time that you should begin to think of it? We have church members' guides; church members' magazines; church members' manuals, and why should we not have a church members' subscription for some common object? And where can we find one so proper as British Missions? What a beautiful idea it is to have all our church members engaged in supporting these three kindred societies! Simultaneous *annual* collections are pleasant; but what an increase of the delight would it be to have the general movement *always* going on!

I know not the number of church members that we have in our denomination, but take them at 150,000. This, at the average of one penny per week, would give us an amount of more than 30,000*l.*, about three times, or nearly so, as much as we now realize for British Missions, including all the three societies I have named. Church members, I beseech you, seize this conception, simple though it be. By the power and aggregation of numbers, you, by yourselves, without much, if any sacrifice, can raise thirty thousand pounds per annum at only the cost, to each, of one penny per week! How sacred would be such a contribution! *The church members' fund* for supporting the preaching of the gospel in connexion with our denominational principles in England, Ireland, and the Colonies! What piety and prayer would be connected with such a stream of liberality, supplied from the springs which gush up in one hundred and fifty thousand professedly renewed hearts! And then, all this clear, without deductions for the expenses of deputations and public meetings! And then would it not introduce a new mode of doing good,—a quiet, unostentatious, but effectual scheme? Would it not be calling out conscience, and principle, and religious sentiment? Would it not be marshalling the hosts of the Lord, employing the church in the great business of her own extension? O this *church penny*, what a potency and a sanctity would there be in it—these hundred and fifty thousand weekly movements of pious hearts and hands! Would it not be like a new fellowship in the work of the Lord?

Does not this labour of love belong to *you*, my dear brethren and sisters? Consider what it is for! Not only for supporting the preaching of the gospel, though that is, of course, the first and greatest part of the object, but for extending the benefits of church-fellowship upon Congregational principles. Now you know and value the latter, as well as the former: you have seen and tasted the privileges of a pure communion of saints; you, therefore, may be naturally expected to appreciate them, and to be willing to subscribe for their propagation. And yet how many of you are there, who have yet done nothing *for the support of your own principles!* You have given your pennies for the spread of the gospel in heathen countries, and you have done well in such liberality, nor is it my wish or intention to induce you to withdraw your offerings from this cause; but what have some of you ever done for the support of your own denomination at home? Great numbers of you do not pay even for a seat in the house of God, and thus do nothing, literally nothing, for your own denominational principles! Is this how you show your love for Congregationalism? But I am persuaded it is because you have never thought of it; and you have never thought of it, because it has never been suggested to you. Well, it is now before you, and does it not commend itself to your judgment, your heart, and your conscience? Are you not ready to say, "How is it our pastors have not spoken to us, their members, on such a subject, and represented to us our duty, *as church-members*, to support, by a special contribution, our own principles?" I know, dear brethren and sisters, their feelings and sentiments on this subject, for I have conversed with them about it. They have been afraid of burdening you: they have been unwilling to lay more upon you than you are able to bear. But

they have underrated their own influence, and your strength and disposition. Will a penny a week crush you? Is this the last grain, that, in adding to all you are already sustaining, will break your back? Tell them that they dishonour you by their distrust; assure them that you have more value for your principles, and more readiness even to make sacrifices, if it be necessary for their support, than they have given you credit for. If they will not draw *you* on, do you draw *them* on. If they will not lead, compel them to follow. Rebuke their timidity, and convince them that you were ready long ago. Do *you* raise the cry, "We must have the Church-member's penny. The church-member's penny could do wonders, and we must try it. Mr. James is right; the plan is simple, easy, efficient." I have heard some ministers say they have tried to introduce the system, and could not succeed. I am inclined to think they did not take the right method. There was, perhaps, no enthusiasm about them in reference to it; they spoke of it doubtfully and despondingly; timidly and hesitatingly; they had no zeal, and therefore kindled none; they felt no confidence, and inspired none. We cannot light up flames and kindle fires with ice! We must first believe, and then speak, and speak as if we believed. Your souls, my dear brethren, are in general *ever* ready to take fire by those "words that burn" which are uttered by the pastors whom you love and respect: and though there are, in all our churches, some members whose frozen hearts are always throwing a cold chill on the ardour of others, yet the great bulk are in a prepared state to yield to ministerial influence wisely and warmly exerted.

I do not pretend to possess or to exert more power over my flock than properly belongs to a pastor, or more than many of my brethren do, and I have found no difficulty in persuading them to adopt the scheme which I now recommend. I therefore advocate a plan which has been tried, and with most gratifying success, for several years. My object was, to raise a considerable additional annual sum, without interfering with previous subscriptions for any other object, or increasing to any oppressive amount the burdens of those who were usually called upon for the support of whatever is going on in the way of active exertion; and for this purpose I was anxious to call out the subscriptions of that large class in our manufacturing districts, who pay nothing for seat-rents, and thus do nothing whatever for their own denomination. I stated the matter at a church-meeting, and at the same time invested it with all the importance which belongs to it, and recommended it with all the earnestness which I could summon for the occasion. I felt, and I endeavoured to make my people feel, the value and efficiency of the scheme. I made good use of the example of the Methodists. In short, I borrowed and employed the lights of a chastened enthusiasm. The judgment of the church was convinced, and their hearts engaged. The response was general and cordial, and a resolution was passed unanimously to adopt the plan of "*the church member's penny.*" Of course we did not then, and do not now, make it a term of communion. It is perfectly optional with the members to subscribe or not, as they please; but the force of example and the operation of general usage are felt to prevail over the great bulk of the members. In consequence of the largeness of our church, and also of the town in which it exists, it is thought desirable by us to divide the latter into districts, and to place all the members in each district under the supervision of two trustworthy and judicious brethren, who act as superintendents, to assemble them once a month for prayer in their own locality, with a view to the enjoyment of more Christian fellowship than they could otherwise hold. These superintendents of districts, with the pastor and deacons, are constituted by the church a committee of the Town Mission, for collecting, receiving, and disbursing the subscriptions of the members. They, in the first instance, canvassed the members, and they still get in the monies; and as the districts are numerous, and therefore, not inconveniently large, this is done without any great degree of trouble. Occasionally, of course, some of the members decline through the pressure of poverty, and they are then not pressed to continue. As new members come into the church, they are informed of the custom, and solicited to adopt it. The annual amount which we raise is about 200*l.* a year. The appropriation is decided by the church, at the recommendation of the committee, and is usually directed to the following objects: two Town Missionaries are supported; twenty pounds a year are granted to a small Independent church in the neighbourhood, which we have set up, and which is at present too weak adequately to support a pastor. We also make allowances for preaching places and school-rooms in the town; and what remains goes to make up what is deficient

in the hundred pounds which we have pledged ourselves to raise at the October collection for the British Missions. Here, then, is a great amount of good done, without being a burden to any one. The rich find this subscription to be next akin to nothing, in addition to what they already do, and the poor feel no objection to lend their aid for purposes so important, and by a scheme so efficient. A yearly report is read to the church of what is doing, when, if any declension is announced, a fresh stimulus is applied, and a revival ensues. The success of such a plan will depend on two things, the interest taken in it by the pastor, and the diligence, regularity, and heartiness of the collectors. The monies must be collected weekly, at least from the poor. A penny a week can be spared, when fourpence a month cannot; the outgoing of a penny is neither grudged nor felt, while that of fourpence becomes matter of serious calculation. The success of all schemes that rest for maintenance upon the aggregation of poor people's offerings, depends on rigid adherence to weekly gatherings. I am persuaded that the difficulty of getting the pence of "the poor saints" lies not in their unwillingness to give them, but in the want of persons willing to give their time and trouble to collect them. The poor are not known, and their liberality is underrated. It is a mistake to suppose that poverty has made them selfish, and that privation has hardened their hearts. I know them; and I know that tender-heartedness is more frequently to be found in the cottage than in the mansion. Only accommodate yourself to their circumstances, and take as they are able to give, and especially make the call for the weekly penny an occasion for a smile of kindliness, and a word of brotherly love, and you need not stand in doubt of their liberality.

I am aware that it will be said by many that my church is large, and that large churches can do what small ones cannot. Of course, they can raise more in amount, but there is no more required from each individual member of small churches than from each individual member of large ones. The plan I recommend is as much adapted to a church of ninety members as to one of nine hundred; a penny a week is the same in both cases. It is this depressing influence of the sense of smallness which does infinite mischief. Some, and indeed not a few, pastors and churches are discouraged from doing anything, because they can do no more. They read of the noble sums which are contributed by some of the larger churches, and are disheartened to compare them with their own diminutive amount, which by any and every effort they could raise, and despondingly determine to do nothing. Is this pride or humility? Certainly it is not reason or religion. It is to this cause we are to attribute it, that no more churches come into the proposal of simultaneous collections on the last sabbath in October for British Missions. Ministers and churches know they *cannot* send a large sum, and *will not* send a small one. Thus the cause is deprived, through a false modesty, of a large amount, which could and would be made up by the accumulation of small sums.

I am not insensible to the fact, that the plan I propose is wanting in some of those stimulants and means of excitement by which the Foreign Missionary Society keeps up the zeal of its supporters, and by which the travelling agents of other societies do likewise. My scheme supposes, to a considerable extent, at least, the absence of deputations, platforms, itinerant orators, and imported eloquence: but then, I am now writing to and for *church members*, men and women who profess to be zealous for the Lord God of hosts, to be constrained by the love of Christ, to know the worth of souls, to value the gospel and its preachers, and to be attached to their Congregationalism. To such persons, the influence of their own pastors, in addition to the influence of an enlightened and tender conscience, should be sufficient to make and keep them ready for every good work; for such persons, it should be the main business, not by what is picturesque in narrative, or lively in anecdote, to please the imagination, but by what is true in fact, good in principle, and weighty in motive, to inform the judgment, awaken the conscience, and impress the heart. I do not think that we pastors take sufficient pains to inform our hearers of the nature and claims of our British Missions. How rarely do we read to them interesting facts, or communicate important information! How rarely do we, at our prayer-meetings, call our people, as we should do, to make these societies the subject of specific and earnest supplication! If facts *are* necessary, if even anecdotes *are* requisite, can we not supply ourselves with them from the monthly and annual reports of the Societies which are published in *The Congregational Magazine*, and The Christian Witness? It is in the power of the weakest of us all, by the blessing of God, to engage the feelings and enlist the con-

sciences of our flocks in behalf of these institutions. An occasional visit of a deputation might also be engaged, but our great object should be to keep the flame of our zeal burning by the ordinary ministration of the stated pastor, and in most cases this would be enough to set up and to keep in efficient operation the machinery here recommended.

Perhaps I shall be asked, if I confine the subscription to church members. I reply that if persons in the congregation, hearing of what we do, offer us their contributions, they are not refused, but they are not solicited. Any general extension of the scheme would destroy it. The charm would be dissolved which seems to be thrown over it as the contribution of the church; it would lose part of its deep and sacred interest; the church would again sink back from the prominency which this gives it, and would have weakened that sense of obligation and responsibility which now attaches to it, and would be, perhaps, too apt to devolve a part of what is now almost exclusively its own, upon others. What I am anxious to keep up is, a felt obligation *upon the conscience of every church member*, that here is something which specially belongs to *him*.

Although I have proposed the British Missions as the object of "the church member's penny," it is not necessary, as my own instance proves, that the contributions should be exclusively confined to these. There are other denominational objects of great importance. The churches at Liverpool, are, I believe, adopting this plan in application to debts upon chapels. Our colleges, also, are institutions of immense moment, and are yet but scantily provided for. But I have specified the British Missions, because of their commanding interest and their pressing exigencies. They must all stand still, and some of them retrograde, if something more be not done; and to no objects could the church member's penny be more fitly given than to them.

Let it not be imagined that I would, or that in my church we do, limit the weekly subscriptions to one penny. Many of our wealthier friends give more, some of our poorer ones less. It is the idea of a church member's subscription, as such,—the subscription of a member of a Congregational body of Christians for the promotion of those principles which have bound them together, that I intend, and am anxious to promote. Yet, as the scheme is not designed to press with weight on any one, not even on the rich, whose claims in other ways are already numerous and heavy, we do not ask for large subscriptions, even from the wealthy.

This, then, is my supplemental plan of finance for our denomination, and for denominational purposes, so far as they are involved in the constitution of our British Missions. I call it a *supplemental* plan, because it is not intended as a substitute for others already in operation, but in addition to them. Our annual subscriptions must remain as they are, or be increased. Our simultaneous collection scheme for the last sabbath in October must be kept up, and ought to be made co-extensive with our denomination; and my plan must come in to aid all the rest that is doing.

I must devote a paragraph of this address, dear brethren, to the subject of the October simultaneous collections. Bitter has been my own disappointment that these have been hitherto so few and so scanty. Our amiable and talented Secretary of the Congregational Union, at our last meeting, endeavoured to encourage himself and us with the fact that there is an increase upon the past year of, I believe, about fifteen congregations that have come into the scheme. The comfort, however, was too cold, and too scanty to reach *me*, and the statement fell like a chill upon my heart rather than like a sunbeam. Let the following statement be considered, and see, and say, if something be not necessary on the part of our churches. The total number of churches that have concurred in the plan in one or more instances, during these four years, is about 440. But of these only about 42 have repeated the effort steadily through all the four years; 72 have collected for three of the four years; 107 have made two years' collections; 203 but one. The first year of the operation of the scheme produced 138 collections; the second, 210; the third, 231; the fourth, 246. It is true, there has, by this showing, been a steady, but certainly a slow advance. It may be said that we have nearly doubled in four years. Yes, but how small was the beginning! We have nearly a thousand churches that have never yet come into the plan. Affecting and disgraceful report! "O, tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines triumph." Where is our love of England, our pity for Ireland, our zeal for the Colonies? Is this it, and this all? Congregationalists! is this your attachment to your system of

church polity? Advocates and opponents of the Anti-Church and State Conference, I speak to you both, and affirm you are both inconsistent, whether you belong to the one or other of these divisions. What is either class doing for actually extending your system of voluntary churches on Congregational principles? Go on to plant churches where you have none, and strengthen them where you have. Whether or not we think it wise to confederate to pull down our great antagonist, we all agree that it is necessary to defend and enlarge our own denomination. Let us have deeds as well as words. Speeches and essays are a cheap, but, if alone, an ineffectual method of promoting our cause. To work! to work! is the way of strengthening and multiplying our churches.

If our British Missions are to continue, and not be permitted to languish, some such scheme as I now propose and recommend seems not only desirable, but indispensable. The London Missionary Society, that noble and deserving institution, is, as I have already remarked, from necessity, pushing out its purveyors in every direction, and draining all the ordinary springs and streams of Christian liberality into its own mighty channel, and withal can scarcely keep it full. It is seizing all ages, capacities, and ranks, and it is quite right in so doing. It must provide for its own, and its own is the world. Its ordinary demands are absorbing, and its extraordinary ones, such as China, the missionary ship, and the approaching jubilee, are incessant, and will continue to be so till the other institutions will be driven to some new system of finance, some yet unexplored mine of wealth. And here, beloved brethren and sisters, they may find it in your hearts, and purses, and hands, as church members. Create a fund of your own for these and other kindred societies. Show to the world your gratitude to God for your membership—show to the congregations in the midst of which you are placed, the energy of your profession, and manifest to the institutions for which I plead, a generous and liberal interest in their welfare—and all this may be effected by acting upon the scheme set forth and recommended in this paper, by the creation of a new fund, raised by the subscriptions of our church members.

Though it may savour of almost unpardonable presumption, as if anything I have written, or could write, deserves universal attention, I suggest to my beloved and honoured brethren in the ministry the propriety of reading this paper to their churches. If I am bold, it is for the cause, and not for myself. I believe, and therefore write: and I am sustained in what I write by the results of experience, as well as by the arguments of theory. Our responsibility, my brethren, is tremendous. There is truth in the adage, "Like priest, like people." If we live in the hearts of our people, (and if we do not, it is time we were gone,) we have great power in moulding their characters and forming their habits. Great judgment and great caution are necessary in introducing any new modes of action in our churches, especially where money is concerned. A dictatorial, rash, self-willed disposition, that can brook neither opposition nor delay, will do mischief. We must by argument guide the judgment, and by the gentleness of love and the meekness of wisdom move the heart. If we cannot get the whole church to take up the scheme, so as to make it a really church matter, we may succeed, perhaps, in inducing some of the members to support it.

Next to the Pastor, the Deacons have the greatest influence to promote or hinder this or any other scheme of Christian activity. Beloved and respected brethren, whom God and the church have called to this honourable office, I beseech you to consider your accountability. Support your pastors in all their generous plans and efforts for advancing the cause of the Redeemer. It cannot be denied or concealed that some ministers are grievously opposed or embarrassed by narrow-minded, cold-hearted, money-loving deacons; while others are impeded not so much by qualities of this kind in their deacons, as by a timid, shrinking, cautious disposition that starts at anything new, however good or wise. But the great bulk are of an opposite description, and deserve the confidence they enjoy. Dear brethren, you are called to bear office in the church in stirring, eventful, momentous times. Tremble not at novelty; quail not before difficulty. Novelty! It is the characteristic of the age. A voice from heaven is coming over us, "Behold, I make all things new." We want no new doctrinal principles; the old ones will do: but we *do* want a new sense of obligation, a new spirit of liberality, new modes of action, new confidence to expect great things, and new courage to attempt great things. Deacons, act worthy of your office and your age; be not greedy of filthy lucre; use the office of a deacon well; purchase to yourselves a good degree

and great boldness in the faith which is in Christ Jesus.

I now, dear brethren and sisters, commend to your prayerful, deliberate, and liberal consideration this lengthened paper, satisfied that I have recommended nothing unwise or impracticable, but, on the contrary, assured that there are resources sufficient in the church member's weekly penny, which, if called forth, may, by the blessing of God, do wonders in strengthening and extending our British Missions. I remain, dear brethren and sisters, with unfeigned brotherly love,

Yours in Christ,
J. A. James.

PROPOSALS FOR THE IMPROVEMENT OF THE ORDINANCE OF PRAISE.

1, *Jamaica-street, King's-square, Bristol, May 21st*, 1844.

My dear Sir,—I have considered your proposal to publish my essay in The Christian Witness, and in reply beg to say that if, after careful examination, it seem to you adapted to promote scriptural views of congregational psalmody, in its musical, intellectual, and devotional aspects, you are at full liberty to give it entire.

The tunes in "Hallelujah" have been *selected upon the principles laid down in the Essay*, from about two thousand eminent British and Continental composers, at different periods since the introduction of metrical psalmody. The books which hitherto have appeared in this country, and which have contained only such tunes as are at once Classical and Congregational, have been both too limited and too expensive. For example, the book published by Greatorex, president of the Concert of Ancient Music, and dedicated to George IV., contains only fifty tunes, while the price, in wrapper, is 12*s*.

Horsley's Ancient and Modern Psalmody, dedicated to the Bishop of London, contains sixty tunes, price, in cloth, 10*s*. 6*d*. My object has been, to supply our congregations with sterling tunes at the lowest price possible, and thus to supplant the abominable trash which has been supplied by Rippon, Walker, and others whom I might name, who, in ignorance or regardlessness of the true principles on which the genuine psalm-tune is constructed, have multiplied and spread over the country spurious and execrable tunes which, wherever they are used, compel the people either to sit in silence, or to utter the thoughts and language of our devotional hymns in trivial phrase, contemptible fugue, and vain and senseless repetition.

You will observe that "Hallelujah" contains upwards of one hundred tunes, with two essays, and that the price in wrapper is one shilling. (See note in page 4.) The fifth thousand has been demanded in little more than eighteen months from the first appearance of the book. I have often wished that you would give our churches the benefit of your advocacy in this great and good cause. An exposure of the evils of the singing monopoly, for such is our system of choirs, would be productive of great advantage, and the inculcation of the duty of educating the people, so as to enable them scripturally to engage in this department of worship, cannot but lead to important and valuable results. Will you employ your thoughts and pen on this subject? When in London the other day, it occurred to me that a course of six lectures on subjects relating to psalmody, delivered at five chapels in different parts of the city, and accompanied by lessons, might serve to arouse the attention of the London churches to the present criminally defective state of their psalmody, and at the same time to demonstrate the practicability of an important and speedy reformation.

In six weeks I could thus give the whole course of six lectures and lessons to as many persons as could be assembled in five of your largest chapels. What think you of this? How many of our leading ministers would be prepared to concur in such a movement? A reply at your earliest convenience will oblige

Yours, very truly,
J. J. Waite.

ESSAY ON CONGREGATIONAL PSALMODY.

The power of music to afford pleasure has been felt and acknowledged in every country and in every age. From the earliest times instruments of music have been constructed, and skill in their use has ever been esteemed a valuable accomplishment. In the production of such instruments, and in the acquisition of such skill, immense sums of money are now annually expended by the inhabitants of our own country;—it is, however, generally acknowledged that the music of the human voice is incomparably superior to that of every other instrument. Celebrated vocalists always obtain for their services a higher sum than that which is paid to the most distinguished instrumental performers.

Vocal music is now recommended to popular attention by various considerations. It is said to improve the enunciation—refine the taste—elevate the morals—confirm the health—strengthen the social feeling—and augment the pleasures of those who practise it. Allured by the prospect of such advantages, many thousands of persons in different parts of the country have already begun to take lessons in the science and art of singing; the number of such persons is still increasing, and it is truly gratifying to think of the extended scale on which, in a short time, the human voice will probably be cultivated. In this great movement we heartily rejoice, not because we fully approve all the persons or methods employed in its promotion, nor because we think all the advantages expected from it are likely to be realized; but we rejoice in it because of the favourable influence such a movement is adapted to produce on Congregational Psalmody.

Great as may be the benefits arising from attention to vocal music of a secular character—those which result from the study of that which is sacred, will, in the estimation of the Christian, be allowed to have the undisputed pre-eminence.

Few persons have any adequate conception of the elevated and exquisite enjoyment which will be felt by our religious assemblies, when they shall have paid due regard to intelligent and devotional singing. Considered with reference to its power to afford musical and intellectual pleasure, Congregational Psalmody presents claims to diligent, immediate, and universal attention. On this ground alone it deserves to be carefully studied—and would be found to repay its students with far more than all the advantages which can possibly result from the study of secular music.

But Psalmody rests not its principal claims to our attention on these grounds. *It is an ordinance of God.* He who neglects it, or who is indifferent to the manner of its performance, is guilty of sin. All moral disqualifications for this exercise, and all mental indispositions to it, are sins. Physical inability is the only ground of exemption from this duty, which, in the sight of God, can be successfully pleaded.

It cannot be too deeply impressed on the mind of the church, that to sing the praises of God with the spirit and with the understanding also, is a religious duty incumbent upon every Christian.

Those who feel the importance of this sacred duty, and who conscientiously desire to discharge it aright, should diligently and prayerfully examine the Scriptures, for the express purpose of ascertaining the mind of God on this subject. Such an examination has, in our own case, led to an oppressive and humiliating sense of the exceedingly defective manner in which this part of worship is usually performed. A similar effect has been produced on the minds of several ministers, and others who have carefully investigated this matter. The scriptural inculcation of this great duty opens a wide and important field of ministerial labour, from the due cultivation of which, the most valuable results may confidently be expected. The pastors of several churches have begun to direct the attention of their people to this subject, and the indications of an improving state of things have already appeared. Much consideration has been given to it by our highly esteemed friend, Rev. John Burder, of Stroud. Several years since, that gentleman promoted the work of reform in his own congregation, by the delivery of two or three discourses on the nature and excellency of the duty of praising God. In connexion with this effort, the writer consented to give a course of twelve lectures on musical science, and other subjects relating to Congregational Psalmody. About two years ago, Mr. Burder renewed his exertions in this cause, by preaching another series of sermons. A second, and more comprehensive course of lectures was also delivered by the writer, accompanied, as before, by instruction in the science and art of singing. Were every pastor to commence and persevere in such efforts, a glorious reformation in this department of worship would speedily be effected. At present the state of our Psalmody is truly to be deplored. In many cases, it may be pronounced a daring insult to God, and a deep dishonour to the church. Why should we hesitate to confess this? To hide it from God is impossible—and it would be unwise to conceal it from ourselves.

Scriptural praise consists in duly acknowledging and showing forth the glorious perfections of God—and in declaring his doings among the people. This service is acceptable to God only when it is performed in the exercise of faith; for "without faith it is impossible to please him;" and "whatsoever is not of faith is sin." Intelligence and devotion should characterize this engagement; for "God is a Spirit, and they who worship

him must worship him in spirit and in truth." Adoration, humility, and gratitude, enter as elements into scriptural praise. If in the temple above, the holy angels fall before the throne on their faces and worship God, with what humble and adoring gratitude ought sinful men to approach him in the sanctuary below!* Profound reverence and solemnity become both the engagement and the place, for "the Lord is great, and greatly to be feared, and to be had in reverence of all them that call upon his name." An intense desire to glorify God should be cherished by those who would render acceptable praise, and that desire should be apparent to their fellow-worshippers. There should also be an endeavour to excite and assist others to unite in this sacred exercise. When our own spirits are in a suitable frame, the language of our hearts will be, "Let the people praise thee, O God, let all the people praise thee." The qualifications for this duty with which God has endowed us, should be conscientiously employed for the spiritual edification of his church. Every worshipper has a right to expect assistance from his fellow-worshippers, and in return should gratefully and cheerfully contribute his share of intelligent and devotional praise. Each should endeavour so to sing as to kindle up the spirit of devotion around him, and cause the whole congregation to glow with a desire to make the praise of God glorious.

The design of this part of worship should be duly considered by the church; our fitness to engage in this duty will be increased by a distinct perception of the purposes intended to be accomplished by it. To perform this service so as to answer the great ends for which it has been appointed, should be an object of desire to every Christian. In the material creation, it is observable that some of the works of God are constructed so as to effect several purposes. The same remark may be made of psalmody—it is intended, and when rightly performed it is eminently adapted, to answer several distinct and valuable ends.

The chief design of psalmody is the glory of God. The unintelligent and inanimate parts of creation continually exhibit in their very structure the glory of their Maker—the Divine perfections are visibly stamped upon them all; and they praise their Creator to the full extent of which they are capable. Intelligent creatures are endowed with nobler powers of glorifying God—they are capable of knowing, loving, and praising him. All the faculties they have should be employed to their full extent, and at all times, in this exalted service. To do less than this, is to come short of the glory of God.

Another design of psalmody is the honour of the Church. The visible creation can have no greater honour than to bear upon it the glorious impress of the Divine perfections; nor can the members of the church on earth or in heaven have any greater honour than to be permitted to employ all their redeemed faculties in showing forth the ineffable glories of the blessed God.

The spiritual improvement of the church is another design of psalmody. In this sacred engagement all the gracious principles and affections of the soul are brought into exercise, and by such exercise all are strengthened.

To prepare the church for the worship of the heavenly sanctuary may be regarded as another design of psalmody. The inhabitants of heaven are represented as continually praising God, and as serving him day and night in his temple: by what more admirable discipline could believers on earth be trained for the enjoyments of the skies, than by frequent association in the sanctuary in all the sacred exercises included in the presentment of sacrifices of true spiritual praise? Who does not see in this ordinance a device of Infinite Wisdom for the accomplishment of this great purpose?

May we not consider the spiritual enjoyment of the church as another design of psalmody? Many sources of pleasure are graciously opened to the servants of God on earth, but their highest and purest enjoyments are to be found only in spiritual worship. Were psalmody rightly performed, it would yield musical pleasures of an exalted kind; but these deserve not to be named in comparison with the sublime intellectual enjoyments and profound spiritual delights which would result from the exercise.

The exertion of a sacred influence on the minds of the unconverted, is the last design of psalmody to which we shall refer. Were the praises of the church offered with musical propriety, and in an intelligent and truly devotional manner, a most solemn and impressive effect would be produced on the minds of young persons and others, in our religious assemblies. It would be impossible for them to witness such worship without feeling, to

* Rev. vii. verse 9—12.

some extent, the importance of personal piety.

Religion would then be presented to their minds as a living reality, yielding to its subjects sacred and elevated pleasures even on earth, and conducting them to the pure, sublime, and everlasting enjoyments of the skies.

To these observations on the nature and design of psalmody, we add a few considerations which should lead all Christians to unite with heart and voice in this delightful part of worship. That which we mention first, is the glorious character of God. It is held as a principle by wise and good men, that true excellence of character is worthy of commendation and praise: upon this principle we claim supreme praise for the great God; in his character every excellence becomes a perfection, and all conceivable natural and moral perfections are gloriously blended. The wonderful works of God supply another motive to his praise. Those works of men which have obtained so much praise for their authors are, after all, imperfect; but all the works of God are perfect; they are manifold works, and in wisdom hath he made them all. The providential favours of God present another reason for his praise. The single fact that he daily feeds all the nations of the earth, should be sufficient to call forth the loud, grateful, admiring, and unanimous praises of the whole world. The gracious blessings of God supply another motive to this duty. Who does not see that the free offer of salvation to all men, and the command to his servants to proclaim this offer to every creature, lay the whole human race under perpetual obligations to thankfulness and praise? An additional motive to this exercise may be drawn from the fact, that holy men in all ages have engaged in it, and that the holy angels and glorified spirits above, are devoted to its performance.* The ennobling, exalted, and delightful nature of this employment also presents a consideration that should induce every Christian to engage in this exercise; it is a work which never fails to elevate, ennoble, and fill with sacred delight the bosom of him who scripturally performs it. Another motive which should powerfully affect the mind of every believer, is supplied by the consideration, that to engage in this sacred employment is the express purpose for which God hath created and redeemed him. The language of God concerning Israel, is, "This people have I formed for myself, that they should show forth my praise;" and believers are expressly said to be "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvellous light." Another incentive to this duty is found in the fact, that to praise God aright, is to employ one of the best means of extending his cause in the world. Psalmody is a means of grace, by which the believer may be edified and the sinner converted; it has been productive of a vast amount of good, even in its present defective state, and when the intelligence and piety of the church shall have raised it to its highest possible efficiency, how incalculable will be the extent of its influence both upon the church and upon the world! The last consideration we shall present as a motive to this duty, is, the imperative command of God. The Scriptures abound with precepts and exhortations on this subject. "Kings of the earth, and all people, princes, and all judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heavens."†

Having thus considered the nature and design of scriptural praise, and also some of the motives which should lead all Christians cordially to unite in it, a question of considerable importance presents itself to our attention. What are the services which poetry and music can render the church in this part of her worship? It must be granted that they can with propriety be admitted to the sanctuary only as handmaids of devotion. Had the duty of praising God in her public assemblies been hitherto unknown to the church, and were such a service by some special revelation now enjoined upon her, it would be wise to inquire in what manner this duty could be performed, so as to answer most fully all the purposes of its appointment.

In the course of such inquiry it might be suggested that poetry, through the sublimity, gracefulness, and beauty of its thoughts and language, might supply a suitable medium of expression for the truths, sentiments, and feelings, to which in this service the church would be called

* Rev. v. 9—14; xix. 1—6.

† Psa. cxlviii. 11—13. See also, Psa. xlvii. 6, 7; Isa. xii.; Psa. ix. 1; cxlvi. 1, 2; cxviii. 28, 29; xcii. 1, 2; cl. 1, 2; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16.

to give utterance. It might also be shown, that the distribution of words into lines of given measure, and the regular recurrence of accented syllables, would be highly favourable to simultaneous expression, and that rhyme would at once afford pleasure to the ear, and assistance to the memory. On these grounds the use of poetry might be pleaded for, and its adoption justified. It would, however, be desirable to have it distinctly understood that poetry was introduced, not that it might display its own charms, and attract and engross the attention of the worshippers, but simply that it might render them valuable assistance in the congregational performance of a religious duty. Strict adaptation to devotional purposes would be the great essential principle to be observed in the composition and selection of poems for such service. Upon further inquiry in the case supposed, it might be discovered, that sounds of measured duration, bearing an accentuation that should accord with the accent of the poetry, and so varied in respect of tune or pitch, as to form a pleasing succession, would present increased facility for agreeable, simultaneous, and congregational utterance. It might further be shown that by constructing four melodies so as that their sounds should successively enter into harmonious combinations, additional pleasures might be associated with the engagement, and provision made for the convenience of the several classes of voice, of which a large congregation is composed. Thus it would appear, that music, by means of its melody, harmony, and rhythm, might render important service to the church in this department of her worship. To secure these advantages the use of music might be also pleaded for, and its introduction justified. To guard against its abuse, it would be well to adopt measures for keeping in perpetual remembrance the fact, that music was admitted to the sanctuary, not to afford entertainment to the worshippers, but to yield them increased facilities for the orderly, agreeable, simultaneous, and congregational expression of the thoughts and language of devotion.

The great law to be observed in the composition and selection of music for the house of God would, of course, be, adaptation to devotional purposes.

But the case we have supposed, is only imaginary. The duty of praising God in her public assemblies has always been enjoined on the church. From the earliest ages, poetry and music have been employed in her devotions, and had the true nature and design of scriptural praise been always understood, had the motives to this sacred exercise been duly considered, had the legitimate uses of poetry and music been clearly defined, and had the needful cautions against their abuse been regularly observed, how vastly different would have been the present state of our psalmody! The praises of the sanctuary would then have been truly glorious: now they are dishonourable. By retirement, meditation, and prayer, Christians would then have carefully prepared themselves for the spiritual discharge of this duty: now, such preparation is, to a fearful extent, neglected.

Every Christian would then have felt it to be his privilege and duty to join in this exercise; now, vast numbers unblushingly dare to be silent. Carefully to train the voice to the best method of singing the praises of God, would then have been held as a principle sacredly to be observed by all Christians;—never to have devoted a single hour to this noble employment is now felt to be no disgrace. To conduct this part of worship would then have been esteemed a sacred and honourable office, for the due performance of whose duties, the most devout, intelligent, and influential members of our churches would have diligently qualified themselves; but now, alas! it is in many cases abandoned to those who, to say the least, are not very remarkable either for their piety or skill.

The humiliation and inconvenience resulting from an inability to commence the song of praise, would then have been unknown in our churches; but now, in their meetings for prayer, the privation, disappointment, and disgrace are endured as the righteous punishment of a criminal neglect.

Care would then have been taken that ministers of the sanctuary should not be subjected to the insults, mortifications, and disappointments to which, for the want of musical knowledge and skill, they have now in many cases humiliatingly to submit. Music to be used in worship would then have been chosen strictly for its adaptation to this sacred service, but now, that which is frequently obtruded upon our congregations has no recommendation save its power to gratify an uncultivated and vulgar taste. Then, too—but our limits compel us to forbear. Those who have an extensive acquaintance with our churches can tell the rest.

This contrast between things as they are, and as they should be, has been exhibited, not for the purposes of censure, but for those of correction. Who, that has bestowed any time on the study of intelligent and devotional psalmody, can fail to perceive that in many of our churches praise is offered to God in a most unintelligent and undevotional manner? And who, that has a heart softened and subdued by the love of God, can think of this fact without humiliation and sorrow?

Shall this state of things be allowed to continue? Dare we refuse to give to this subject that consideration which its vast importance demands? Rather let ministers and churches resolve that it shall have their immediate and devout attention. Let them, in the strength and fear of God, consecrate their intelligence and piety to the work of raising this Divine ordinance to that high spiritual eminence on which the Scriptures have placed it, and from which, by the long neglect of the church, it has been allowed to fall. Let every Christian feel himself solemnly called to the diligent employment of all suitable means for the production of such psalmody as shall yield glory to God, and spiritual edification and enjoyment to his church.

Every Christian parent should esteem it a religious duty to have his children taught to sing, in order that they may be able to join with propriety in singing the praises of God. The essential elements of good psalmody are piety, intelligence, musical knowledge, and skill. Whatever tends to spread these through our congregations will have a favourable influence on psalmody.

We have already intimated that much of the music which has been obtruded upon our churches, is unsuited to the purposes of devotion. The truth is, that many of the tunes in extensive use, have been composed by men who have a very slender acquaintance with the principles of harmony, and who have either overlooked or been ignorant of the essential difference between the Anthem and Psalm tune. The anthem is a piece of music composed expressly for certain words, and its chief excellence consists in its special adaptation to express the meaning of those words, and to awaken in the mind of the hearer suitable thoughts and feelings. When about to prepare an anthem, the skilful composer gives his first attention to the study of the passage of Scripture which he has selected for his purpose. A clear understanding and correct feeling of its true import are alike essential to his success. He next conceives and determines the plan on which his anthem shall be constructed. Assigning to the several parts of the piece their due proportion, the greatest prominence is of course given to those passages which he designs most deeply to impress on the mind of the hearer. Having sketched the bold outline of his piece, he next considers how it shall be filled up, so as to give the greatest coherence and effect to the whole. Such ornaments as befit the subject are then judiciously added, so as to set off the composition to the greatest possible advantage, and make it in the highest degree subservient to its true design. Such an anthem is an impressive comment on the passage of Scripture for which it is written. In its construction, the solo, duet, trio, repeat, fugue, change of time, piano and forte passages, &c. &c., may be legitimately employed. These things are not only admissible, but they may be absolutely necessary. Without them it may be impossible to give the best expression to the meaning of the text, and, as we have seen, special adaptation of the music to the words is the essential quality of the anthem. Now, if an anthem be specially adapted to express the meaning of a certain text, and to call up in the mind of the hearer such thoughts and feelings as are congruous to the subject, it must be manifest that its music cannot with propriety be sung to another text of different meaning.

The very fact of its special adaptation to the one is a proof of its inadaptation to the other. No one who understood the matter would ever think of singing all the verses of a psalm or chapter to music which had been specially composed for one of them. Any attempt to do so must be as unsuccessful as it would be absurd. Now mark the difference of the Psalm Tune; so far from being composed expressly for a certain verse, it is intended to be sung to all the verses of a psalm or hymn, and even to several psalms of the same character and metre. The chief excellence of this species of music consists in its *general* adaptation to all the verses of the psalm. The judicious composer, when about to construct a piece of music of this description, confines not his attention to any particular verse of the psalm for which he writes, but considers the general character and import of the whole. When these are duly apprehended, he proceeds to prepare the measures of music which the metre of the

psalm requires. If, for example, it be a long metre, he has to write four lines of four measures each, and to clothe them with harmonies suited to the subject. If the general subject of the psalm should be sorrow for sin, the music should, of course, be of a plaintive and penitential cast. If death and judgment are the subjects, a solemn and awful majesty should be stamped upon the tune. Music of a bold character would be suitable for the expression of confidence in God; while a psalm of thanksgiving would require a tune expressive of grateful joy. Thus, whatever be the subject of the hymn or psalm, it should be impressed in intelligible characters upon the tune composed for it. This brief notice of the nature and design of these two species of sacred musical composition sufficiently manifests the essential difference between them. The anthem is set to prose: the psalm tune is designed for verse. The essential principle of the anthem is *special* adaptation to the words of a particular text. That of the psalm tune is *general* adaptation to the words and subject of a whole hymn or psalm. In the anthem, the solo, duet, trio, repeat, fugue, piano and forte passages, change of time, &c., are not only admissible, but may be absolutely necessary. In the psalm tune they are not only unnecessary but absolutely inadmissible.

Any attempt to sing the anthem to other words than those to which it was composed, must, from the nature of the case, be unsuccessful. The psalm tune, on the contrary, can with the utmost propriety be sung to many hymns or psalms of the same metre.

An examination of the best models of the psalm tune will confirm the principle we have laid down, that general and not special adaptation is their essential property. Look, for example, at the Old Hundredth, Hanover, St. Ann's, and all our best tunes, and you will find in them no solo, no duet, no trio, no repeat of the words, no fugue, no change of time, no piano and forte passages, no trifling phrase —in a word, nothing that would limit their general adaptation, or render them unbecoming the house or worship of God. The authors of these unexceptionably fine compositions well understood the nature of their task. They knew that the psalm tune should be of a grave and sacred character; that its melodies should be sweet, its harmonies rich and varied, and that its principal excellence would consist in its general adaptation to all the verses of the hymn or psalm. They could not have been guilty of the absurdity of writing a solo in a psalm tune. To them it would have appeared supremely ridiculous to silence a whole congregation at a given line in each verse, while two or three persons were singing a trio or duet. To construct a psalm tune so as to compel a repeat of the whole or part of certain lines in every verse, would have been in their estimation an outrage upon common sense, and an insult to the understanding of the people for whom it was written. To direct a given line in every verse to be sung piano, and another given line to be sung forte, without any regard to the sense and meaning of the line, would in their judgment, have been a disgrace even to a child. To have inserted a fugue in either of the lines of a psalm tune, would have been to necessitate such frequent and egregious absurdities as would to them have seemed nothing less than a desecration of the house of God. How comes it to pass that many of our modern tunes contain all these monstrous incongruities? The reason is obvious: their authors have never studied the matter. Many of them are, doubtless, men of considerable musical talent and knowledge, but then they have never studied the nature and design of this species of sacred music. Had they done so, or had they chosen some of the finest compositions as their models, they might have succeeded in producing tunes that would have been an honour to themselves, and a blessing to the church. Here has been their mistake; they have taken the first verse of a hymn or psalm, and composed their tunes to that. Overlooking the essential principle of the psalm tune, they have tried to give the best expression to the meaning of that particular verse. In this, perhaps, they may have succeeded; but the special fitness of their tunes for the words of the first verse has necessarily rendered them to a greater or less degree inappropriate to those of other verses.

To those who are acquainted with the best specimens of the psalm tune, it would be utterly superfluous to say anything in their praise. Unhappily, however, these fine tunes are not extensively known. An acquaintance with their full harmony is a comparatively rare thing; perhaps the principal cause of this is the expensiveness of those books in which good arrangements of them are to be found. The removal of this impediment to good psalmody has been contemplated

in the preparation of the present volume; a considerable number of our finest tunes are now placed within the reach of every individual connected with our churches. Let these tunes be patiently and carefully studied in all their parts until they can be sung with precision. We are quite aware that to some persons they will not be very attractive at first; but we have full confidence that the better they are known, the more they will be admired.

We lay great stress on the study of all the parts, for these tunes never appear to so great advantage as when they are sung with their full harmony, and by large masses of voice. Tunes of this class admit of great variety in the manner of singing them, and thus they readily adapt themselves to different subjects. Take, for example, the tune St. Stephen's, and sing it in slow measures, and in a subdued and solemn manner, and it will suit the hymn commencing "Thee we adore, Eternal name, and humbly own to thee." Let this tune be sung in lively measures, and in a bold and joyous style, and it will be suitable for "Salvation, O the joyful sound, 'tis pleasure to our ears."* The bad taste and dull monotonous style in which tunes of this class are frequently sung, have led some persons to imagine that the tunes themselves are of a dull and uninteresting character.† It is much to be regretted, that an opinion so false and prejudicial should exist in the mind of any person. Those who are acquainted with the intrinsic excellences of the tunes in question, and with their great superiority for devotional purposes, will render important service to the church by using their best efforts to eradicate this opinion.

The adoption of music, of a right order, is so important that every means should be used to secure it. Patient and persevering efforts cannot fail eventually to banish from our sanctuaries the light, frivolous, unsubstantial and undevotional music which of late years has crept in. When the true character of such music is once understood by our churches, they will indignantly demand its removal from the house of God, and the wonder will then be that it could have been tolerated there so long.

The following directions may be useful to those who are disposed to make efforts for the improvement of the psalmody of the church with which they usually worship. I. Endeavour to get your minds well stored with scriptural knowledge on this subject. II. Strive to have your minds duly affected by the best motives to diligent and persevering labour in this good cause. Let it be begun, continued, and ended in the fear of God. III. Suffer no discouragement to induce you to give up your efforts. Remember no great and good work is to be accomplished without difficulty. IV. Try to obtain the conscientious co-operation of those whose piety, intelligence, and skill, fit them for the work. V. Lose no suitable opportunity of diffusing the principle that every person should learn to sing, in order that he may sing the praises of God. VI. Promote the immediate formation of singing classes, that adult and juvenile portions of the congregation may acquire sufficient knowledge of interval, time, and accent to enable them to sing correctly. VII. Make every effort for the promotion of regular congregational meetings for the practice of psalmody. In such meetings let attention be given to the following particulars:—1. That a copy of the music to be sung be placed in the hands of every person present. 2. That the treble melody be sung only by the voices of women and children. 3. That the counter-tenor melody be sung by men who have the highest voices, and also by such women and children as are unable to reach the high notes of the treble. 4. That men whose voices are neither very high nor very deep, sing the tenor melody. 5. That the bass melody be sung by all the men who have the deepest voices. This part being the foundation of the harmony of every tune, cannot be too well supported. 6. That all the melodies be sung strictly in tune. 7. That the insertion of additional notes in singing them be carefully avoided. 8. That strict regard be paid to the duration of every note. 9. That the accented notes be duly observed. 10. That the elements of each syllable be carefully and distinctly enunciated, so that every word may be imprinted upon the mind of the hearer. 11. That the

* In those places of worship where the whole verse is given out at once, the former of these verses may be sung in about 67 seconds, and the latter in about 48 seconds.

† Not long ago a friend of the writer being present on a public occasion at one of the chapels in this city, noticed that the tunes were drawn out to an intolerable length: and observing by a stop-watch the time occupied in a verse, found that "New Sabbath," sung to the words "From all that dwell below the skies," was prolonged through 115 seconds; and that "Oxford," to a hymn of a similar character, was extended through 98 seconds. Whereas, for a congregation of that size, 85 seconds would have been sufficient for the former, and 65 for the latter.

meaning of the words sung be fully apprehended and intelligibly uttered, so that it may be distinctly perceived by all present. 12. That devotional feelings be duly cultivated and expressed; for unless the heart be fully engaged in this exercise and offered to God continually, the great end of psalmody is not attained. VIII. Spare no pains to ensure the use of such music only as is strictly of a devotional and congregational character. IX. Let great care be taken that the lines of the hymn be given out in a clear and audible manner, so that every syllable may be distinctly heard by the most distant person in the congregation. X. Endeavour to impress the minds of those who officiate with a due sense of the dignity and responsibility of their office. Caution them never to forget that on them is devolved the duty of assisting the people of God in one of the noblest and most sacred of all earthly engagements. And admonish them to stand in perpetual awe of falling into the sin of those who statedly enter the sanctuary on the Sabbath, and at the hour of prayer, and then in guilty forgetfulness of God, and shameless disregard of his worship, dare to perpetrate the fearful enormity of preventing the devotions of his people by thoughtless and profane exhibitions of their own unhallowed skill! XI. Promote to the utmost of your power the habit of intelligent and devotional singing in family worship. XII. Let all the influence you can command be employed to ensure to students for the ministry such a course of instruction in psalmody as shall fully qualify them to take the oversight of this department of worship. XIII. Leave no means unemployed to excite attention to this subject, and to induce all who offer prayer in public habitually and earnestly to plead with God for the bestowment of such influences as are needful to dispose and qualify his church for the devout, intelligent, and scriptural observance of this divine ordinance.

Let such means as these be diligently, conscientiously, and perseveringly employed, and success is not doubtful. The psalmody of our churches will at length become such as shall answer all the great ends contemplated in its appointment.

Reader! before I conclude this essay, let me disclose to you my desire to engage your best services in the field of useful and important labour now opened before you. The day is fast approaching when to have rendered such services will be esteemed an honour and a joy, and when to have withheld them will be accounted a degradation and disgrace. In prospect of that day, and in the presence of him to whom your qualifications are fully known, I now earnestly and solemnly call upon you to consecrate to this glorious cause the full measure of the influence of those talents which you either possess or can acquire. Let your answer to this appeal be given under the full consciousness that the eye of your Lord is now intently beholding the inmost thoughts and feelings of your heart, and that in the book of his remembrance your decision, with all its eternal consequences, will be faithfully recorded. Let nothing be allowed to deprive you of the future peace, satisfaction, and joy which can be secured only by the assurance that in relation to this great subject you have done that which is pleasing to God, honourable to yourself, and useful to the church. Fully confiding in the predictions delivered by the ancient prophets, and patiently labouring for their accomplishment, be it yours to look forward with an unwavering and triumphant hope to the time when from on high the Spirit shall be poured out upon all flesh, and when the earth, being filled with the knowledge of the glory of the Lord, shall become one vast temple in which all the nations shall delight to worship, and which shall daily resound with the songs of intelligent, devotional, and harmonious praise.

Finally, let your exertions be commenced in the strength and fear of God, and "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Bristol, Sept. 1842. J. J. WAITE.

CHURCH PRINCIPLES.

No. IV.

THE fifth principle of church constitution and government to be noticed, is, "The several completeness within itself, for its own government, fellowship, and edification, of each society of Christians commonly assembling together in the same place for the observance of Divine appointments." This is, by eminence, *the principle* of the Congregational churches, that by which they are distinguished and separated from all other Christian communities. This principle, like all others they hold, Independents, whether in error or in truth, derive from the New

Testament. Exploring the Acts and Epistles of the Apostles, they arrive at a persuasion that the first churches were so limited in extent, and so governed within themselves; and that, therefore, all churches, in all places, and in all times, ought to be ordered after this divine model. It would be uncandid not to allow that there are difficulties in the way of reconciling with this interpretation all the statements of church affairs found in the New Testament. But Independents think these difficulties not greater than must naturally occur in relation to facts of so remote a date, and but incidentally noticed in the documents from which alone we derive our acquaintance with them. They think none of these discrepancies incapable of removal by careful and upright consideration, and the difficulties that most severely press, they think quite insufficient to disturb a conclusion which so much direct and plain evidence fully sustains; and finally, they have no doubt that both the Episcopalian and Presbyterian theories of church polity have far greater difficulties of the same nature to overcome, while they have both far less pretension to direct proof from Scripture in their favour. These considerations, however, dispose Congregationalists to candour. The acknowledgment of difficulties in any controverted subject is so far an admitted ground of forbearance between the differing parties. Independents do not therefore peremptorily deny a church character and state to bodies who would in this manner exclude them from the "commonwealth of Israel;" but while they feel a very strong and unshaken conviction that their churches stand in a nearer resemblance to the churches apostolic, and in a greater harmony with the revealed will of Christ, than any others now existing, they gladly hope that true, though imperfect, *corporate*, as well as *personal* Christianity, stretches far away beyond the limits of their widest fellowship.

The names by which these apostolic churches have been generally designated are two, and both descriptive—Congregational, and Independent; though not either, or both, fully designate their principles; for though the term "Congregational" expresses their extent, denotes them to consist of such societies as can "congregate," and no more; and though the name "Independent" describes their several completeness and internal government, yet they have a third principle of intercommunity, or fellowship with one another, not only not expressed, but apparently excluded by both these designations. But under this threefold aspect the entire sentiment of Independents on the right constitution of a Christian church may be brought into clear and compendious view.

Take the term "Congregational" to designate the extent of a Christian church; that it should consist of no greater number of persons, and those spread over no wider limits, than will admit of their "coming together into one place," as the apostle expresses it, for the purpose of observing all things whatsoever commanded in the name and by the authority of the Divine Master. Limits to churches there must be. In this all Protestants are agreed. With one consent they have repudiated the sublime but impracticable conception of the Papacy—the incorporation of all mankind in one body ecclesiastical, under one human administration, presided over by one man in the pride of a towering and blasphemous elevation. If, then, churches must be limited, what shall be the rule—what the measure of their boundaries? Shall churches be national or provincial, making ecclesiastical and political divisions coincident? dividing men in religion where they are divided in empire, and uniting them in church constitutions where they are united in civil rules and political institutes? But where does the New Testament give sanction or authority for this, and in what instance has it been attempted without resulting in signal failure, destroying religion where there was power enough to coerce the national conscience, or religion dividing the people where it was too potent to receive law from human policy? If, then, the extent of nations, or the limits of provinces, are not to measure the bounds of churches, shall they be made to consist of all within such divisions of the human family as may voluntarily agree in sentiment, and on the ground of this agreement cohere together in an organization as extensive as the doctrines and the people it embraces? But if so, then there will be religious corporations of greater or less extent, generating, it may be, and lodging in the hands of the ruling class in each, a greater amount of power than any civil government could allow to exist unless under its own direct control, and rendering the interference of the legislature in churches of such a character and extent, necessary for purposes of self-defence and self-preservation; while certainly not a shadow or pretence of authority for such

a state of things from the New Testament can be pleaded or pretended.

Certainly, the great extent of churches is a principal and necessary cause of their corruption. Such vast bodies ecclesiastical must become kingdoms of this world. They necessarily generate carnal wealth and power; they make human legislation in their affairs indispensable; they generally exalt some of their rulers, who must be, professedly at least, Christian ministers, to high sounding titles, to great power, and to excessive wealth and state. When this is not done, and the government of these extended religious corporations wears a more popular character and aspect, then there is, without the name and office, all the real power of rulers in the hands of the chief leaders; and a variety of courts, a mass of business and affairs, a scope for intrigue and ambition, a depressing of the people, are occasioned, in which the spirit of the world finds its appropriate habitation and activity. Where churches by reason of their extent become vast ecclesiastical corporations, the intervention of the State becomes a necessary evil; it checks other evils which, but for this control, would become rampant and intolerable. Ecclesiastical domination has ever been found more oppressive, more vindictive, more narrow-minded than even secular tyranny. Its weapons are more formidable, its spirit is more jealous and intolerant. Nor will even the adoption of the Voluntary principle be a certain safeguard from the secularizing tendencies of the union of vast numbers in one great church combination; for designing and crafty ecclesiastics have ever known how to make the people the willing instruments of their own bondage; they have always obtained from the people the power and wealth by which they have ruled them. The general spirit of intelligence and liberty in any age or country will of course be a powerful check on intolerant and persecuting churches under every form; yet still an imperfect one, as the state of our own country at this time evidently proves; for even when law is mild and just, and the national spirit is liberal, there yet remain various and stringent methods by which bigotry can harass its victims and gratify its lust of power. The division of the people of a nation into several great religious bodies diverse in their constitutions, and, in a measure, rivals in their several interests, will doubtless tend, by the mutual jealousies, vigilance, and competition thus generated, to preserve the several churches in a state of greater liberty and purity than could otherwise be secured.

But the limitation of the extent of churches essential on the Congregational principle, and exhibited in the apostolic models, is the surest safeguard that any ecclesiastical arrangement can supply, against the enormous evils of church power, and the terrible corruptions attendant on conforming the kingdom of Christ to the kingdoms of this world. Indeed in this limitation is, perhaps, seen the Saviour's practical comment on his own maxim, "My kingdom is not of this world." "In the kingdoms of this world power and glory are sought by their extension; in my kingdom purity and meekness are to be preserved by limitation. The spiritual fellowship of the people, the mild rule of the pastor, the absence of corrupting wealth and pomp, are to be ensured by grouping my subjects in enclosures too narrow for the growth of oppressive domination, for the spread of corrupting influence. In them the sweet flowers of the lowly virtues, will flourish, but the towering and branching pride of man will not find scope. My churches must seem feeble, that they may be really strong." Is not one principal character and development of Antichrist to be traced in attempts to enlarge churches to the extent of provinces and kingdoms, till it reached its head and height in the Papal scheme of a church universal? That this is neither intended nor seen by multitudes of good and great men, zealous for the scheme, is no proof that such is not its real character and tendency.

Nor will it shake the confidence of Independents in their convictions as to the limits placed on the extent of churches by the law of Christ and the practice of the apostles, to object that thus they will lose their power for great movements, for combined testimony, for wide influence, essential to the energetic action on society without which they cannot uphold and propagate the Christian religion. For the reply to this remark, even if its truth be allowed, will be that this is one of the many and varied applications of the great announcement that the propagation of Christianity is to be effected not by might nor by power, but by the Divine Spirit; not by the might and power of great church organizations any more than by the might and power of armies, and treaties, and laws. And it would also be replied that the limits placed on the extent of each several church, are by no

means insurmountable obstacles to all the combined effort really salutary and safe to the churches themselves, and really adapted to promote all the true interests and triumphs of the gospel in the world, of which our own times are happily furnishing ample and various proofs. It is in no way impossible that the same churches which separate to carry on, each in its own enclosure, the work of self-government and self-edification, should unite and combine for other and different objects—namely, the defence of their common truth, and the spread of the one great kingdom of which they are all but parts.

Meanwhile the main purposes for which Christian churches are formed, have, in respect of religion, great analogy to those for which, in natural society, families are intended. They are to be domestic. They are for the exercise and culture of tranquil and lowly virtues, for the promotion of spiritual and heavenly interests. They should be retreats from the world, abodes of peace, communities of love. Those who will not be governed by persuasion, who will not submit to conscience and Scripture, must be put away. To such societies narrow limits are essential. A whole city could not be such a church, any more than it could be a family. The true church, constituted according to the pattern in the mount, should be a "household of faith."

Take the other designation of these churches, "Independent," to denote their several completeness, their internal self-government, their freedom from the control of any other human authority: so far the word is descriptive. But it has always been contended by those who have adopted the so-called system of Independency, that the term expresses too much; represents the churches it designates as more detached from each other, both in fact and in spirit, than is really the case. Let that exception, however, pass. Churches consist severally of societies of believers actually congregating for Christian fellowship, and are self-governed bodies. They do not indeed make laws for themselves. They possess, they claim no legislative power. But they administer within themselves the laws of Christ. They carry into effect the appointments of his apostles. The first churches did this: they received from the apostles personally, or by letter, the will of Christ respecting the order, discipline, and observances of his churches, and this they carried into effect, each within itself. One did not give commands to another; one did not interfere with another. The same is to be done still. From the Acts and Epistles of the Apostles churches are still to learn the laws of Christ for their government, and to administer them within their own several bounds, not permitting any power of command, interpretation, or enforcement to come in between them and their Lord, his word being the sole expression of his will to them, and their obedience being immediate and direct to him alone.

This is sorely against the wisdom of men. To those accustomed to observe how human affairs are generally transacted it seems impossible, or foolish, or both. But as the Gospel in its higher departments of doctrine and salvation has ever been "foolishness" to man's wisdom, so also, in this subordinate matter of the church order and government it establishes, the same offence is given to the maxims of human reason and policy. Looking at this domestic grouping of the great Christian commonwealth into Congregational churches, observing the several humble communities retire within their own sanctuaries to transact apart their simple affairs, the advocate of human ecclesiastical polities inquires, Where are the councils authoritatively to propound creeds—the patrons to appoint ministers—the powers to enforce obedience—the courts to try causes? The answer is, None of these things are needful. The arrangement that makes churches only larger religious families, has dispensed with all this cumbrous parade and mischief of human jurisdiction. The sentiment that the Bible only is the law-book of churches, that conscience only is the enforcement of the Divine will in churches, that Christ alone is Lord and Judge of his churches, has removed entirely this kingdom from among the kingdoms of this world. The affairs, therefore, to be transacted in the bosom of churches are simple, spiritual, brotherly. It is only when human policy has corrupted churches that their transactions become complex, secular, and difficult. The admission of members, the choice of ministers, the maintenance of discipline, the support and observance of worship, the relief of the poor,—these are matters that can only be rendered unmanageable by being extended over societies of too great magnitude and numbers; while so long as they are confined within Congregational limits, they can be at once easily and effectually conducted, just as domestic provision and

government can be easily and pleasantly ordered in a family dwelling in the same house, but would become things impossible to be dispensed through the extent of a city or a district. But if it be still inquired, Who is to visit and inspect the churches—who is to inquire into their purity, order, and orthodoxy? This question might be answered by asking another. Who inspects families? Who visits the several households to inquire into the provision, expenditure, comfort, and affection of each? Is not such supervision needless? Would it not be tyrannical and intolerable? But if it be indeed inquired, Who shall oversee the churches? we answer, Jesus Christ. He walks among the golden candlesticks; he will inflict correction on the faulty; he will administer grace to the needy. Were there a thousand inspectors of churches, and inspectors of inspectors of churches, in a subordination ever so extended and well-ordered, we are cast on the providence and grace of Christ at last for all church security and prosperity; and a long train of human authorities between Christ and his churches is as unnecessary and injurious as a long train of interceding saints between the soul and God. "Wherever two or three are gathered together in my name, there am I in the midst of you," is the great and awful canon of church government as much as it is the inspiring encouragement of Christian worship. Nothing is needful to constitute a church, but the providence, word, and grace of God: his providence placing any of his people in a situation to render the formation of a church by them necessary, either because they are where no church exists, or where existing churches require unscriptural terms of communion; his word giving them necessary direction; his grace furnishing them with the Christian principles under the influence of which alone he is to be obeyed in the gospel of his Son. And when men profess to act as providence, truth, and grace both guide them and require them to do, provided they injure no man in the course they pursue in these their supposed sacred obligations, then there is no power on earth warranted to judge them, or coerce them. Whether they are mistaken or right, sincere or hypocritical, a church of Christ or a synagogue of Satan, these are questions for the great Lord and the great day. And, oh! what a blessed relief to groaning and suffering mankind had it been, if ecclesiastical affairs had, from the beginning of the gospel, been thus kept out of the range of human legislation and state control! If churches had never exceeded the bounds of congregations! What corruptions and crimes, what wars and persecutions had been spared! How had Antichrist been an impossibility, and the gospel retained an uncorrupted purity! But how then had the prophetic Scriptures been fulfilled, in which was foretold the terrible history of church extension and church ambition?

Then it is never to be forgotten that the same view of church principles which commits to the several churches the sole management of their own affairs, requires also that the churches thus trusted and charged with this sacred duty should consist of converted Christian people. It is perceived that Christian churches can be successfully managed only in the exercise of Christian principles, virtues, and tempers. For these duties Christian graces are indispensably required; in the performance of them they are to be exercised and improved. Conversion, or spiritual religion, qualifies men, and women, too, to bear part in the administration of church affairs. It gives them spiritual discernment and sympathy; it produces in them a deep interest in the prosperity and peace of the church; it brings them into fellowship with Christ in obedience to his will and concern for his glory. Of course it leaves them imperfect—does not ensure them against mistakes and unchristian tempers. The unconverted and unsound are of course, in greater or less numbers, mingled with the truly spiritual and devout. There will, therefore, certainly be imperfections, scandals, disputes connected with the management of the affairs of churches. But these will be occasional; they will be the exceptions. But being noisy, obtrusive, clamorous, they will come into conspicuous notice; they will be proclaimed and magnified by enemies. But peace, love, prayer, conscience will generally prevail; they will blend their odours and beauties in a thousand church transactions, yet never be heard of; no trumpet will sound their fame; the kingdom of God, when it thus comes, "comes not with observation." Many a member will be received with love and joy, many an offender excluded with pity, yet with fidelity, many a minister chosen with affectionate unanimity, many a "contribution for the poor saints" made and distributed with noiseless charity: in these things the world neither knows nor

cares that the churches serve Jesus Christ, and "walking in the comfort of the Holy Ghost, are edified and multiplied."

If it be said that this system unduly exalts the people, puts too much power into their hands, destroys their submission to ministerial authority, the answers to this are equally abundant and satisfactory. The danger in churches is not the exaltation of the people, but of the priests. All the warnings of Jesus Christ refer to this latter evil. The people cannot be exalted and corrupted as the ministry may be, and has been. The nature of the case forbids it, renders it impossible. The people may be trusted. They are not placed, in respect to such affairs as church government, in the midst of corrupting influences. Ministers are placed in such circumstances when made governors, and trusted with patronage, power, and wealth. The people have an immediate interest in the affairs they transact, and in the integrity and purity with which they are transacted. They will be most impartial in discipline. They will be the best patrons, and most just to merit and services. Their general tendencies are not to grasp at power, or to disregard chosen, trusted, and beloved ministers. Their influence is equally a check on evil ministers, and a support to such as are devoted, competent, and laborious. The trust reposed by the gospel in the people is a wise trust. It has not been abused, but unhappily it has been surrendered, given up. Till it be restored or resumed, it will be ill with the churches of Christ. Independents do not dread the people: Independent ministers do not dread them. They dread the decline of religion among them, are afraid of formalism, of unconverted professors, of a worldly spirit in churches; but if God graciously give them a people converted by his grace, baptized with his Spirit, and enriched with Christian virtues and tempers, then to such a people can they trust themselves and their own comfort, support, and usefulness, because they see that the great Master has entrusted to them the far more important interests of his truth, honour, and kingdom in the world, so far as these are deeply involved in the purity and peace, the discipline and government of his churches. A. W.

CLAIMS OF THE COLONY OF ST. JOHN'S, NEW BRUNSWICK.

My dear Sir,—I beg to offer you my sincere and hearty congratulations on account of the Christian Witness. I believe it was my privilege to draw up the resolution, which gave the first impulse to that effort, which at length terminated in the establishment of a periodical which bids fair to be of immense benefit to our denomination. We worked at the matter in the annual and spring meetings of the Staffordshire Congregational Union, till our good friends, the Committee of the General Union, gave a somewhat reluctant consent to allow the subject to be introduced at the autumnal meeting at Liverpool. Since then, the Committee have acted nobly; and, by placing the matter in your hands, have given the clearest proof of their best wishes for the success of the undertaking. May its circulation and its influence prove fully equal to the merits of the work, and your most sanguine expectations!

May I be favoured with a little space in your miscellany, to state a few things respecting the state of Congregationalism in this part of the British empire? The combined provinces of New Brunswick, Nova Scotia, and Prince Edward's Island, are nearly equal in extent to Great Britain. The present population of these provinces does not much exceed half a million, but the fertility of the soil, and other internal resources, when duly improved, are adequate, in all probability, to sustain a population nearly equal to that of the mother land. All the leading denominations of Christians have evinced considerable activity in cultivating this interesting field—except our own. Episcopalians, Presbyterians, Wesleyans, Baptists, and Roman Catholics are not chargeable with the sin of neglecting the spiritual interests of the inhabitants; but we, Independents, who believe our church polity to be so scriptural, and so peculiarly adapted to the free character of colonial society, what have we been doing, and what are we prepared to do? The first British settlers in the province of New Brunswick were Independents. A company of worthy descendants from the "pilgrim fathers" emigrated into the province about seventy years ago, and settled on some fertile land on the banks of the river St. John, fifty miles from the city which has since been built at the mouth of that river, and where it is my lot to labour. The Congregational church which was formed by these settlers has remained stedfast to the principles of its founders, and is now favoured with the efficient ministry of my respected friend and brother, the Rev. James Porter, late of Crediton, Devon. A kind of branch

church was once formed from this parent stem, but it has now lost, to a great extent, its Congregational character. We have, at present, only one Independent church in the whole province of New Brunswick.

The Congregationalists of New England seem to have directed more attention to the neighbouring province of Nova Scotia than they did to this. I have been informed that, some years ago, several churches existed in that province, to whom our distinctive name was applicable. For want of more care from sister communities in other lands, these Independent churches have been merged into the Presbyterian and Baptist denominations. One church of our order, containing two hundred members, does, however, exist at Liverpool, Nova Scotia, from the pastor of which I have received two earnest requests to pay him a visit. A number of settlers on the river Musquedoboit, in that province, have sent me several letters, urging me to do all I can to obtain the services of an Independent minister, for whose service two places of worship are already erected. This settlement appears to present a very desirable field for the labours of a devoted man. At Halifax there is a fine opening for an efficient minister, holding our principles. Thus, in Nova Scotia, so far as I know, there is only one Congregational church. I am not aware that anything of the kind exists in Prince Edward's Island.

We have, then, at present, only two Independent churches for a British population of nearly 500,000, resident in provinces as extensive as England and Scotland united!

The city of St. John is a key, in a religious point of view, to these three provinces. Were our principles really to flourish in this city—could we obtain an important standing as a denomination here, a great step would be taken towards extending our influence throughout the district already mentioned. St. John is the emporium for most of the business of New Brunswick, while the communication by steam with Nova Scotia and Prince Edward's Island is easy and frequent. The Colonial Society have acted wisely in directing their attention in the first place to St. John. I tremble to think that the selection of an agent for this sphere should have fallen upon me. The difficulty and responsibility of my position are heightened by the willingness of a goodly number to come and hear the word, and the great pecuniary embarrassments in which so many of the mercantile community here are involved. The former circumstance renders the erection of a commodious chapel necessary; the latter renders the payment for it, without help from home, impracticable. I long—I earnestly long, to get within the walls of a sanctuary of our own, in which we can carry on those operations, so essential to give due efficiency to ministerial labours, and whose unencumbered condition will leave me at some liberty to engage in those itinerant efforts by means of which other portions of these provinces may be spiritually benefited. I have no doubt that other ministers, labouring in the colonies, may be able to draw up a statement of a case as urgent, perhaps more urgent, than the one which I have thus presented. As cordially would I sustain their appeal as I would press my own. I make no pretence of either needing or deserving help "more than others,"—but that Congregationalism in these provinces, and, therefore, in St. John, has peculiarly strong claims upon the assistance of our brethren at home, there cannot be a reasonable doubt.

The building which we contemplate, the excavation for which is nearly finished, is fifty feet in width by sixty-eight feet in length; the estimated cost of which, without including the expense of galleries, or the finishing of the basement story, will be (inclusive of land) 2,500*l.* Towards this sum, our own promised subscriptions amount to nearly 1,000*l.*, of which sum we may get in 800*l.* before the opening.

Were my object in leaving my native land and coming to this place confined to the establishment of a single Independent interest, I should be content to toil on, and gradually obtain the means for the erection of a chapel in St. John without appealing to British liberality. But as I hope for more than this, and as the opening in other places is made, I venture, through your columns, to ask for some help from rich Old England, in our first efforts at St. John.

I remain, my dear Sir,
Yours, very affectionately,
J. C. Gallaway.

Biography.

PHILIP ROWLING.

By W. Moore.

PHILIP ROWLING was born a member of the Church of England, and continued one of her most devoted, it may be said, her most bigoted followers, until his 27th year. He went regularly to church *twice* every sabbath, was a strict attendant on her sacrament, and thought himself little short of perfection. In this state he continued for some years, when he was forcibly struck with the words of our Lord, "Ye must be born again." He asked himself the question, "What is it to be born again?" He found the answer, "To have all old things done away, and all things to become new." He found that this had never taken place with him, and continued in a most distressed and convicted state of mind for some years. In the course of these feelings, it was brought to his mind by the enemy of souls, Thou hast no closet in thy house, and the Word says, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." He was, as it were, scoffed at for praying in his bedroom. He obeyed the impression, and erected a closet for prayer; "When it was erected," he says in the account given of his experience, "no one can tell what I suffered. It really seemed to me the wicked spirit was let loose upon me to tempt me to despair. It appeared to me, that the devil, in the shape of a man, forbade my entering into the closet I had provided, and said that if I did he would kill me; I, however, persisted to go in, and as I was on my knees, it seemed to me as if he took me up, and dashed me on the floor, for I fell, and my fall brought my mother and sister to me." Thus continuing with increasing distress, he spoke of the state of his mind to a friend, a judicious Christian, one of the converts of the Rev. S. Walker, of Truro Church, who said, "Go with me to Bethesda Chapel." Mr. Parish was the pastor. He replied, "No, I never will; I never will leave the Church of England; no, I would rather turn a Mahometan than a Calvinist. You Dissenters think it is impossible to go to heaven unless you go to meeting." So great was the continuance of his distress, that he mentioned his case again to his friend, Mr. Thomas, who again urged him to accompany him to meeting. He yielded, and the next Sabbath evening went. As he entered the place, the minister was giving out the hymn, and in walking up the aisle, the following lines were repeated:—

> "This is the way I long have sought,
> And mourn'd, because I found it not;
> My grief and burden long has been,
> Because I could not cease from sin."

On taking his seat, the words followed:—

> "Lo! glad I come, and thou, blest Lamb," &c.

In the prayer, he imagined the minister had especial reference to him; it seemed so personal that he began to feel angry with his friend. But soon the second hymn was given out,—

> "Why should the children of a King
> Go mourning all their days," &c.

Mr. Parish then gave out his text, Psa. cxxiv. 7: "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and, we are escaped." So powerful was the impression made on his mind, that in his own words, he said, "I felt as I never felt before; I felt what I cannot describe, for it seemed to me as if all my sins were washed away by my Redeemer's blood, and my soul was immediately set at liberty; I was so filled with the love of God that I could bear no more—I fell down in my seat apparently lifeless, and when I came to myself I found myself in the bed of a worthy surgeon, who took great interest in my case. My joy seemed now complete, and often in my after life have I said,

> 'Where is the blessedness I felt
> When first I knew the Lord?'

I soon joined myself to the people at Bethesda; I have continued an unworthy member ever since: I have never deserted her wells, through evil or good report; but have ever felt my Bethesda to be the place where God *first revealed* his pardoning grace, and it has ever since proved to me the house of mercy."

Such is the account this venerable believer in Jesus has given of his early impressions, and of his steady perseverance. To the latter, honourable testimony is given by his present pastor, who has often admired his attendance, whatever were the severity of the weather. Though he lived two miles from the town, Mr. Rowling was as regularly seen on his horse, bending his way to the house of God, until he could ride no more, having lived

to enter on his 91st year. During his declining days, which were attended with protracted affliction of his body, his mind became more and more matured with spiritual things, and it was a pleasure to be in his company. He was often visited in this state by the clergymen of the parish, who were evidently struck with the clearness of his scriptural views of divine things. Nor did he shun to declare his dissenting principles, nor to talk freely to them of the solemn errors which prevail in the present day.

His last, more serious confinement, which commenced in October, was evident to himself and others to be the summons for his near approaching change, and he would say to his daughter, "My dear Charlotte, you will soon be called upon to part with your poor aged parent. I have, my dear, nothing to bind me to earth but you, and you sometimes come in between me and my Jesus." Often would he say, "To me to live is Christ, and to die is gain. And, oh! how much better for me to die, and be with Jesus. Now I live by faith upon him whom I have not seen,—then, I shall see him face to face, without a veil between, where all tears shall be wiped from my eyes, where I shall not have this clog of clay to carry about with me, but where this mortal shall put on immortality." He would frequently exclaim, "What a beautiful place heaven must be! but what makes it so? my Jesus, —and he is gone to prepare a place for me there,—poor, unworthy me!—

'Weary of this world below,
I would to my Jesus go;
Help me, Jesus, give me wings,
To fly away from earthly things.'

Here I am," he would say, "waiting, patiently waiting until my change come, and what a blessed change it will be for me." Sometimes he would say, "I thought I should have gone home before now." "You must wait a little longer," his daughter would reply, "and wait the Lord's time." "Yes, my dear," he would add, "but I am like a child wanting to go home to my father's house, for you know I have not a small house," (alluding, I imagine, to his little farm-house,) "but a *mansion*: for Jesus has said, 'I go to prepare a place for you.'"

Night times were some of the sweetest seasons, when he would repeat many blessed hymns, and when the love of Jesus would constrain him to cry out,—

"Oh! for his love, let rocks and hills
Their lasting silence break," &c.

When death appeared to himself and others to be near, he would say, "It will soon be over now, and I shall be with Jesus, my precious, precious Jesus." His daughter asked him if he had any doubts and fears? He said, "No, for I am persuaded that neither death nor life, nor any other creature, can separate me from the love of Christ!—

'Fearless of hell, and ghastly death,
I break through every foe.'

And then again—

'Then in a nobler, sweeter song,
I'll sing his power to save,'" &c.

On one night, (his daughter sitting by his side,) he said, "Hold my hand, my dear, for death is come, and I am going home." On asking how he felt, he replied, "My heart and my flesh is failing me, my dear; pray for me." She asked, "Is Jesus still precious?" He replied, with a sweet smile, "Yes; he is my altogether lovely, &c.; what should I do without my Jesus?" He remained quiet for about an hour, but he again opened his eyes, turned, and said with a smile; "I am better now,—death is gone for the time, and I shall not go home for some days yet. I have apparently been passing through the clouds, and in my progress was met by a man, who inquired where I was going so fast. I said, 'Going home; for my death is come, and I am rejoiced.' He told me to go back again, that death was not yet come; that I must wait a little longer, and then I should go home.

'Blest Jesus, what delicious fare!
How sweet thine entertainments are!
Never did angels taste above,
Redeeming grace, and dying love.'

But sinners have," he added; "angels never did, but I have; I have felt redeeming grace and dying love." Day after day he grew weaker; but as the outward man decayed, the inward man was renewed, and his whole thoughts, desires, and affections seemed to have rest only in heaven. So full was he of heavenly love that he sang with a clear and loud voice,

"Saints and angels, join'd in concert,
Sing the praises of the Lamb," &c.

"None but Jesus, none but Jesus
Can do helpless sinners good."

"It is finish'd! it is finish'd!
Sinners, will not this suffice?"

He repeated the whole of our Saviour's passion, particularly dwelling on those words, "The cup which my Father hath given me, shall I not drink it?" After this, he was unable to speak but in a whisper. He was observed to be much

in prayer, and when asked "Are you happy?" he would reply, "Oh! yes,—

"Jesus, my all, to heaven is gone;
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till him I view."

"Have you any doubts or fears?" he was asked; to which he replied with energy, "No, no; my Jesus died for me, and bare all my sins in his own body on the tree; and when he said, 'It is finished!' my salvation was complete." On the morning of his death, a friend repeated the lines,—

"Jesus can make a dying bed
Feel soft as downy pillows are."

He took up the words and whispered, smilingly,—

"I breathe my life out sweetly there."

A few hours after, it was so, on January 13th, 1844.

So the old disciple died, leaving a good report concerning his faith. The writer improved his death from the words he delighted to dwell on, "It is finished." He was not, in his life-time, without his faults—his temper was not naturally good. But he possessed an unimpeached integrity. More than twenty years he had been the steward of a respectable gentleman, whose attachment to him, as well as that of his family, was so great, that the parting was with the salutation of brethren, and the testimony his family gave, in the County paper, of their esteem, was most honourable both to themselves and him. They were connected with the Church of England, he a firm Dissenter; they elevated in life, he lowly, though possessed of more than a competency; they cultivated in manners and conversation, he uneducated and blunt, but a true Cornish jewel, whose honest integrity and piety they admired and highly esteemed. Yea, more than this; our brother was a purchased jewel of his Lord's, who loved him, who took care of him while fifty-three years a member of his visible church, who irradiated his last moments with the light of his countenance, and who has taken him to his more refulgent presence in glory immortal. Thither may his dear friends and relatives aspire with equal zeal and constancy! There may we all meet at last in one eternal home!

Truro, Feb. 13th, 1844.

Church and State.

LETTERS TO A PIOUS MEMBER OF THE CHURCH OF ENGLAND.

LETTER II.

In a former letter, I endeavoured, my dear friend, to point out to you what I considered to be the popery of the Church of England, which I instanced in several particulars. You tell me, in reply, that you do not view the corruptions of that church as a part of its original system. Let me then ask, Do you admit that the matters specified are corruptions? Look at them again. Is it scriptural or right to submit to human authority in religious concerns—to make, or attempt to make, the church of Christ part and parcel of an earthly kingdom—to recognise a *priesthood*, distinct from that of Christ, and that which is common to all true believers—to invest bishops with the dignity and vain pomp of the princes of this world—to support or extend that church by compulsory exactions enforced by the civil power? Are these things right? Are they scriptural? Let me entreat you, my dear friend, laying aside prejudice, to weigh these questions seriously. The honour of our adorable Lord and Master is concerned therein. Has he sanctioned any of these things? Nay, are they not plainly opposed to the whole tenor of his doctrine and instructions, and those of his inspired apostles? Do you admit that these things are wrong? do you wish them removed? Take away these, and your church is no longer the Church of England. It may remain an episcopal church, it may constitute an important section of the true church of Christ in this land, but it ceases to be the Church of England.

Let me ask again, Do these things, against which I contend, form no part of the original system of the Established church of this country? Are they not nearly all involved in the very fact of its being established by law? Truly, *this is the root of the evil.* Were any other form or sect of Christianity, no matter how pure and scriptural its faith, thus established in the room of the existing one, the same mischievous results would follow, and

similar corruptions would quickly appear.

You further say, "Neither do I see anything in its system but what is thoroughly scriptural and spiritual." If the matters I have specified are amongst those which you admit to be *its corruptions*, (and surely none of them can be regarded as partaking, in the least degree, of a scriptural or spiritual character,) then, indeed, I shall not be very solicitous to question the correctness of the estimate you have formed of that system, viewed as separated from these corruptions. Still the question returns, Is such separation possible? and, if possible, does it not involve an essential alteration in the system itself? I think I have said enough to show that it would be essentially altered by the removal of these palpable evils. When it is so altered, I will cease to oppose it.

You speak of the propriety of styling our Queen, "Defender of the Faith." Every Christian is, or should be, according to his ability and opportunity, a defender of the faith; agreeably to the apostolic exhortation, we are to "contend earnestly for the faith once delivered to the saints," Jude 3. But, "the weapons of our warfare are not carnal," 2 Cor. x. 4. Argument and persuasion, founded on the word of God, are the only legitimate means of contending for the faith. These, in combination with voluntary efforts, are the only scriptural means of defending, supporting, or extending the Christian religion, either at home or abroad. The coercion of law and civil government is wholly out of place here. Christianity neither asks nor admits any such interference on its behalf. Christian rulers may cherish and promote it as much as they please by the former class of means, but whenever they have recourse to the latter, they defeat their own avowed purpose, and violate some of the plainest principles of our holy religion.

You express your grief "at the party spirit that prevails amongst Dissenters as well as Churchmen." Let us never lose sight of the obvious distinction between zeal for the essential principles of Christianity, and zeal for a sect or party. I have not been contending for the particular mode of church-government and form of worship which I think most scriptural, in preference to those to which you are attached. These are comparatively unimportant, and about them Christians will probably always differ. But the matters about which I have contended, do, in my view, involve the essential principles of Christianity. My appeal is to the Holy Scriptures. Bring all I have advanced to the test of that unerring standard, and receive or reject it accordingly.

I do not wonder that the associations to which you refer, render you reluctant to relinquish membership with the Established Church. When the Act of Uniformity was passed, in the reign of Charles the Second, more than two thousand ministers, including a large portion of the most learned and godly men then in the Church, were induced to quit that Church rather than violate the dictates of their consciences, by subscribing "to all and everything contained in the Book of Common Prayer." They were bound to the Church of England, not only by the same ties that bind you, but by others also; for to separate from it, was to give up their livings, and expose themselves and their families to persecution in its most trying forms. Yet such was their love to the truth, and their deference to the authority of Christ, that no sooner was that Act passed, which attempted to make them parties to what they deemed Popish errors, than they, and numbers of their attached people, nobly resolved to burst asunder all these ties, and brave every danger, in order to maintain a good conscience. Many of them went to America, and helped to lay the foundation of that great empire, which now vies with us in every moral and religious enterprise. The rest formed themselves into various communities of Dissenters, which have ever since been increasing in this country. An event of the same nature, as you are aware, is now taking place in Scotland, which is likely to issue in similar important results.

In conclusion: were there any symptoms of amendment in the Church of England,—were there any reason to hope for a second Reformation, which should purge away the glaring inconsistencies to which I have adverted, I would never wish, or persuade any one to leave its communion. Instead of this, however, the very reverse is apparent. It seems to be universally admitted that two thirds of its ministers are become Puseyites. Many obsolete Popish customs, to the grief and disgust of all who value the principles of Protestantism and genuine Christianity, are everywhere revived. An attempt, too, has been made, by the introduction of the "Factories Education Bill," to rivet afresh the galling yoke of Popery on the necks of the people. The measure was, I rejoice to say, completely defeated, and, in the opposition which it met

with throughout the country, Dissenters and liberal Churchmen showed themselves to be of one heart and one mind. You can rejoice with me in the assured belief that the time is coming—I trust it is not far distant,—when the people of God, true Christians of every denomination, will not only be one in heart, but will be seen and acknowledged to be one; not in uniformity of opinion on minor points, which is neither possible nor desirable, but in unity of purpose and of action; and then, "the world will believe that God has sent his beloved Son to be the Saviour of the world." "The Lord hasten it in his time!"

J. B.

Essex, May, 1843.

Review and Criticism.

Contributions, Biographical, Literary, and Philosophical, to the Eclectic Review. By John Foster. In two vols. 8vo, pp. 526, 570. London: Ward.

The periodical Review, like the public platform, is a device of modern times; and, whether for evil or for good, an instrument of almost boundless potency. From the outset, the larger portion of its force has been exerted in a manner unfriendly to religion. Even those journals which have entertained and inculcated opinions favourable to civil and religious liberty, have been the adversaries of evangelical truth and of those peculiar views of the kingdom of Christ generally cherished by Protestant Dissenters. In 1802 was started the *Edinburgh Review*, full of might and full of malice against Methodism, Missions, and whatever savoured of true piety. As an antidote to its virulence, and that of its associates in irreligion, in 1805 the *Eclectic Review* was established, and, in the following year, its conductors had the honour and happiness to enlist, as a stated contributor, the Rev. John Foster, then approaching his mental manhood, and beginning to instruct, astonish, and delight mankind. From that time till 1839, with one or two considerable intervals, he continued to enrich the pages of that periodical, from those boundless stores of knowledge and reflection, by which he was so much distinguished among the great men of his age and country. There can be no doubt that his productions most materially contributed to elevate that organ of Nonconformist opinions, both with respect to religion and liberty, to the rank which it has long held in the minds of educated men, not warped by the spirit of party, and not blinded by interested passions. Foster's contributions, more than those of any other writer, called forth the acknowledgment of one of the greatest living Scottish authors, that the *Eclectic* "contains many brilliant passages of an eloquence seldom rivalled, and an originality of conception which those who are economical of their thoughts, and instructed in the art of authorship, would never have expended on an anonymous publication." The total number of Foster's articles amounted to no fewer than 185, fifty-nine of which are contained in these two massive volumes. While this great body of composition abounds in matter of the utmost intrinsic value, it is, at the same time, most strikingly illustrative of the peculiar mental characteristics of the writer. The selection is, probably, very much the same as Foster himself would have made, and where there is a difference, we are inclined to think, that, both for the good of the public, and the reputation of the author, the advantage may be presumed to be very considerably on the side of the selection made by the present highly accomplished Editor of the *Eclectic Review*. In such a case, a man of eminent critical power will unquestionably, on the whole, make a more accurate estimate of the real merits of the respective articles, than the writer himself, whatever be his abilities. On this ground, therefore, we unhesitatingly pronounce, that the various critical pieces which have recently been republished by their respective authors have lost more than they have gained by parental selection. We attach no very great importance to the revision and slight additional *finish* which, in such cases, may have resulted from personal superintendence; things which reviews, of all compositions, least require; from the fact, that their brevity secures for them, on first appearance, a degree of attention and elaboration, of touching and of retouching, incompatible with works of magnitude. The writings of Foster, moreover, are less dependant on

stippling than those of any other English author of our times. Power, not beauty—comprehensiveness, not minuteness—expansion, not compactness—were among the grand characteristics of the productions of this extraordinary man. Everything is distinguished by force, depth, and dignity; all the movements of his soul were ponderous. The principal attribute by which the mould of his mind and all its emanations were distinguished was, greatness. This greatness was, to a considerable extent, the source of that "miserable slowness in any sort of composition" of which he so affectingly complained to Dr. Price in 1841. This defect was the penalty imposed on the possession of his peculiar powers. The tadpole finds a world in a well, while the sports of the leviathan require an ocean. It is a fact deserving notice, that Adam Smith, Robert Hall, Sir James Mackintosh, and Jean Jacques Rousseau, although all men with minds, each, of a different class, and severally addicted to pursuits as different, have been the subjects of a like complaint of the difficulty of composition; a fact full of interest to the mental philosopher, and which admits of a satisfactory explanation on general principles. To such men—and their number is far from small—the modern Review is a special convenience. It suits their sloth, and mitigates their dread of labour. But for the *Eclectic Review*, there is no probability that Foster would ever have written a line on any one of the multitudinous and important questions discussed in the volumes before us. He was shut out from the *Edinburgh* by his piety, from the *Quarterly* by his politics, and from the rest, by mixed considerations; and in the *Eclectic* alone he found an organ congenial to his tastes and principles, views and opinions, and worthy of his matchless powers. Had the *Eclectic Review* achieved nothing else for letters and piety than eliciting the contributions of Foster, it would have established strong claims to public gratitude. Superior to the promptings of vanity, dead to the calls of ambition, raised by his easy circumstances above the influence of pecuniary considerations, there is no likelihood that, apart from the editorial urgency of the *Eclectic*, anything would have been added to the "Essays on Decision of Character," the "Discourse on Popular Ignorance," and his few smaller pieces. To its conductors, therefore, the Protestant Dissenters of England are under special obligations, and we doubt not the demand for this work will demonstrate and proclaim their high estimation of this distinguished ornament of their community.

The Morning Exercises at Cripplegate, St. Giles's in the Fields, and Southwark: being divers Sermons preached A.D. 1659—1689. Vol. II. Tegg.

A VOLUME of this great work was promised to appear every alternate month; and in fulfilment of that promise the second volume is now published, completing the discourses delivered at Cripplegate, by Manton, Watson, Doolittle, Janeway, Charnock, Poole, Baxter, Cole, Jacomb, Bates, Owen, Vincent, Sylvester, Hooke, and others, the great lights of their times. We once more strongly recommend this work, hitherto so scarce, to ministers of the gospel. It is a mine of spiritual treasure, and thoroughly to work it would be one of the most bracing intellectual exercises in which a youthful bishop could engage. We take the liberty of suggesting to opulent members of churches that it would form a very suitable present to their pastor; as, notwithstanding its cheapness, when the six volumes are completed, the purchase of the set would constitute a large item of all that can be afforded in a single year for replenishing his library.

CHARACTERISTIC NOTICES.

Remedies Suggested for the Perils of the Nation. Post 8vo, pp. 472. London: Seeleys.

THIS work deserves more attention than, from the temper of the times, it is likely to obtain. It is the fruit of considerable inquiry and reflection. The writer has not, like too many Churchmen, confined himself exclusively to the literature of his own sect. "Mammon," the *Congregational Magazine*, "Dickens's American Notes," the *Morning Advertiser*, the *Patriot* Newspaper, the *Edinburgh Review*, Parliamentary Reports, things past and present, home and foreign,—all have been ransacked for purposes of argument and illustration. After setting forth what he deems the evils of our times, occupying to the extent of a hundred pages, he devotes wellnigh four hundred more to the suggestion of remedies, in chapters thus indicated:—Return to Scriptural Principles—Organization: Church Extension: Education—The Lightening of the Labour Market—The Cottage Allotment System—Improvement of the Dwellings of the Poor—Amelioration of the New Poor Law—Improvement of Morals. Under all these heads there is much important truth, set forth in an earnest and devout spirit; but unhappily the whole is marred by the introduction of the Church and State principle. The writer, without ceremony, tramples in the dust the rights of conscience. Whatever funds are wanted for covering the nation with new churches, according to him, "ought to be immediately supplied out of the public purse. The objections of Dissenters and men of no creed

to this demand have been so often refuted," says he, "that we cannot bring ourselves at this moment to waste any further time upon them." Page 135. That is right: invincible resolution is an essential qualification for public robbery!

Memoirs and Remains of Rev. Robert Murray M'Cheyne, Minister of St. Peter's Church, Dundee. By A. A. Bonar, Minister of the Free Church, Collace. 2 vols. 18mo, royal, pp. 395, 410. Nisbet.

Mr. M'Cheyne belongs to the same class with Thomas Spencer, Henry Martyn, and Kirke White. The words of Montgomery relative to Spencer are beautifully appropriate to M'Cheyne:

From strength to strength, from grace to grace,
Swiftest and foremost in the race,
He carried victory in his face,
He triumphed as he ran.

How short his day!—the glorious prize,
To our slow hearts, and failing eyes,
Appear'd too quickly won:
The warrior rush'd into the field,
With arm invincible, to wield
The Spirit's sword, the Spirit's shield,
When, lo! the fight was done!

This is a young man's book, and especially a book for students. It presents a lovely example of Christian character, and an impressive pattern of pastoral fidelity.

A Verbatim Report of the Speeches delivered at a Public Meeting of the Bristol Drapers' Association. With the Report of the Committee. 8vo, pp. 22. Bristol: Hill.

The Wrongs of our Youth: an Essay on the Evils of the Late Hour System. By Ralph B. Grindrod, LL.D. 8vo, pp. 76. London: Gilpin.

The System of Late Hours in Business: its Evils, its Causes, and its Cure. By Arthur King. 8vo, pp. 30. Aylott.

A Glance at the Present System of Business among Shopkeepers, and the Effect of that System upon the Young Men engaged in Retail Trades, as well as upon Society at large. By Edward Flower. London: Aylott.

Prize Essay on the Late Hours of Business. By T. Davies. With a Preface by the Hon. and Rev. Baptist Noel. London: Nisbet.

The Desk and the Counter. Young Men engaged in Trade urged to Self-exertion, for Advancement in True Dignity and Excellence. By a Fellow-Labourer. Edinburgh: W. P. Kennedy.

An Affectionate Appeal to Young Men on their Mental and Moral Improvement. By B. Evans. London: Simpkin.

"The Late Hour System" is the opprobrium of our country. The details of the publications before us are absolutely heart-rending. No man can read them without deep, indignant emotion who has not enjoyed a seven years' training amid the horrors of slavery, at the same time partaking of its guilty gains. Piety, philanthropy, patriotism, all unite to denounce it. That such a system has so long prevailed, in such a nation as ours, is as astonishing as it is lamentable. No cause or reason can be adduced in its behalf capable of abiding the test of reason. It is simply needless, gratuitous, profitless oppression. The employers are, generally, as much its victims as their servants. Who then is the Mammoth Grinder of this vast mingled multitude? You, the Public at large, the People, and pre-eminently the Ladies, of England! You are the main cause of this crying evil, this enormous wrong! Yes; and you are in no respect gainers by it. You, without a farthing of cost, and with but small inconvenience, may cure the widespread calamity in one day. You have only to say, Let it cease to be—and it will perish for ever! And we are sure that nothing but the knowledge of the facts is necessary to command from you such an act of devotion to humanity; and that knowledge, for a few pence, you may procure from the pamphlets before us. Having been most urgently pressed to address ourselves to the subject, it is our intention so to do, and to commence in our next Number.

Sabbath and Day-Schools.

REQUISITES FOR A SABBATH-SCHOOL TEACHER.

By R. N. Collins.

1. *Promptness*, in the application of acquired knowledge, is the requisite first selected. The right use of your knowledge of mind, and the proper application of your acquaintance with method and manner, will claim your frequent and thoughtful attention. The knowledge of the principles of education possessed by some teachers, is rendered almost valueless, by the tardiness with which it is applied in the work of instruction: rest not satisfied, then, with the variety or extent of your information, but seek by its ready and suitable application to make yourself eminently useful. Like dexterity in mechanical employments, expertness in the art of teaching is only to be attained by diligent care and frequent practice. The prompt application of your knowledge is an attainment which may be acquired by the cultivation of energetic habits, and by constantly calling into exercise the information which you have obtained.

2. *Cheerful seriousness* should characterize the Christian teacher. It is "good tidings of great joy" which you have to bear; then let your cheerful countenance, and the liveliness of your manner, testify the pleasure which you feel in being privileged to convey such a message to your tender charge. It is true that you have to warn sinners to flee from "the wrath to come," and that levity in your conduct would therefore be flagrantly inconsistent, and calculated to produce the most injurious results. Nevertheless, while you

entertain and enforce a scriptural view of the eternal punishment which inevitably awaits the impenitent, if you keep alive in your own breast a thankful remembrance of the love of God for a sinful world, if you embrace with your whole heart the salvation procured by Christ Jesus, and if you strive to comprehend more fully the wondrous plan by which it is effected; then, your instructions cannot be dull or melancholy, but a cheerful seriousness will characterize your conduct, and powerfully commend the Gospel which you teach.

3. *Dignified familiarity* is most needful. That consciousness of rectitude and course of diligent self-culture which produce this rare accomplishment, should be habitually cherished and pursued by every teacher. Undue familiarity begets contempt; this is true even when perfect equality of station exists, but its baneful effects are more obviously marked when rank or office confers upon one of the parties peculiar honour or distinction. True dignity is always associated with a proper condescension. Haughty unapproachable teachers are perfect anomalies. The sound of the precepts of love and tenderness inculcated by such instructors, will speedily die away; but their manifestations of pride, and their distant or repulsive behaviour, will be long and vividly remembered, if they be not throughout life closely imitated. Study, then, not only to preserve inviolate the true dignity of your office, and to ornament it by the nobleness of your conduct; but strive also to exhibit at all times that sincere, yet endearing behaviour, which shall win and secure the confidence, esteem, and affection of every member of your class.

4. *Careful observation* is an essential requisite. A scrutinizing look at all your scholars before you commence the work of instruction will often inform you as to the condition of their minds. The state of the weather, some remarkable or solemn event in the neighbourhood, or in the school, will often induce a particular frame of mind in the scholars, which should not be disregarded, since it may be most beneficially applied. If an impression is already made upon the minds of those whom you are about to teach, which can be made applicable in the furtherance of your design, so much the better; the mechanical portion of your work is so far done: you have only to deepen this impression, and to apply the lesson which you have previously prepared for the instruction of your class. The same remark is applicable with respect to the thoughts and feelings awakened in the scholars while you are teaching them; and which will be decidedly manifested by their looks and remarks. When the minds of children are profitably excited, their thoughts will burst forth; and when they are deeply interested, they will not and cannot conceal all that they feel. Do it cautiously, but seize these seasons of excitement; and by their judicious improvement endeavour to apply the truth to the conscience and the heart. The directions upon this point may be included in one sentence: carefully observe your scholars, not only *before* you teach, but *while* you teach.

5. *Affectionate considerateness* is obviously required of those who have to lead the little ones belonging to the fold of Christ. The path of knowledge, at its commencement, is rugged and difficult —inequalities scarcely discernible to others, are serious stumbling-blocks to the little child. The Gospel which you have set forth is very simple, when it is understood; but it cannot be understood without an effort. The objects which it presents are not tangible: and the early efforts of children to comprehend abstract truths are always tiresome and sometimes really painful; demanding at once the kind consideration and the assistance of the teacher. Ascertain then, as far as practicable, what opinions your scholars have formed; and if these opinions are false or imperfect, try to remove them. Never ridicule the opinions offered by the scholars, however foolish or singular they at first appear. These seemingly strange opinions may have been the result of mental exertion, which by skilful training may be made greatly to assist future efforts, and, under your guidance, lead to the attainment of correct and elevated views. By ridicule and sarcasm the feelings of many noble-minded children have been permanently injured. Do not forget that the task which you have to impose on your scholars is often difficult to their immature minds. While the instructor may be able to grasp the whole subject with the utmost facility, the greatest difficulties may be experienced by the little pupil in apprehending even a small part. Scrupulously, then, avoid an ostentatious display of your assistance, but strive to lessen by appropriate and unperceived helps the difficulties which the scholars are unable to surmount. Do not give direct help except it be absolutely

required; even little children like to go alone, and why should they not, if they can? But, should aid be wanted, give it with a ready and liberal hand; for well-timed encouragement and assistance will work wonders. Be affectionately considerate, and give help *when* it is needed, but not before.

6. *Untiring perseverance.* Arguments cannot be necessary to prove that perseverance is indispensably requisite for the performance of a work against the completion of which so many counteracting influences are continually engaged. Excitement, or a large measure of confidence, will often stimulate to great exertions; but a steady assurance of success, combined with a clear perception of the way by which it may be attained, is requisite to sustain untiring perseverance. Prepare yourself to meet, and to overcome difficulties. Enter upon your duties with spirit and determination: during the whole time of instruction let no spare or idle moments be found; teach in a lively and continuous manner, and keep all the scholars close to the exercises. When the weather is hot, the school-room much confined, and the children very young, this will require some ingenuity, as well as patience, and perseverance; but that principle of our nature which devises means to attain its object when greater difficulties than these interpose, will suggest many suitable contrivances, and enable you to overcome obstacles which would otherwise be quite insurmountable: believe a thing to be impossible, and as far as *you* are concerned it will soon become so.—*Teachers' Companion.*

Obituary.

DIED, in August last, aged 38, Mr. W. G. Cornell, merchant, of Stowmarket, and for some years a member of the Independent church in that place under the pastoral care of the Rev. Messrs. Ward and Scales. In May, 1843, Mr. C.'s health considerably failed, and his medical attendant soon became too sure that pulmonary disease existed, that would ere long prove fatal. A judicious friend was employed to inform Mr. C. of his real situation, and although (as is not unusual in such complaints) the sufferer thought better of himself than facts warranted, he set about the arrangement of his worldly affairs and the disposal of his property with calmness and composure. Very shortly after, a rupture of a blood-vessel ensued, and then Mr. C. clearly saw that his time on earth would be but short.

To observers there was, in consequence of Mr. C.'s highly nervous temperament, much that was distressing to witness, connected with his last days, but there was also much of what was interesting; and this record of some of his expressions will prove, it is hoped, salutary to the reader, and especially so to those who knew him. Mr. C. left a wife and six children, one of whom is since deceased.

June 28.—To his wife. "Pray earnestly and frequently for the dear children, that they may be converted to God."

June 29.—"I am a poor worm, crushed before the moth. * * * Are the dear children well? I trust they will grow up in the fear of God from early life. God has been pleased to cut short all my earthly prospects, but I pray that I may have a submissive spirit. 'It is the Lord; let him do what seemeth him good.'"

To his brother-in-law A.—"Oh! if you could see as I do the value of redemption! * * * Cast in your lot with the people of God, and if you in consequence are tried, strive to be faithful, and you will possess 'that peace which the world can neither give nor take away.'"

June 30.—To his father. "I cannot expect to live many weeks, perhaps not days. Oh! promise me that you will earnestly pray for the teaching of God's Holy Spirit, to convince you of your sin and your need of a Saviour."

To S. E. and J.—"What is most valuable to me now? *Salvation.*"

To his father. "Oh! remember my last dying request: make the salvation of your soul the one thing needful; repent, and believe the gospel."

July 1.—To some visitors. "Do you expect to meet me in heaven? Oh! to *miss* the society of saints in heaven! * * * I shall be far below Paul; but, oh! the society! A lost soul! what a dreadful thought! Oh, to meet my dear mother in glory! The loss of heaven to me would be the loss of my God and the society of the redeemed. Oh! sovereign mercy to pardon *me!*"

July 2.—"Oh for patience! I want to be released. * * * 'Tis hard work to die. I can see the life of the Christian in a different light to what I ever did; it is to be "conformed to Christ."

July 16.—"Sin is the great evil. A guilty, weak, and helpless worm, &c. Blot out my sins and my transgressions for my Redeemer's sake, and have mercy upon me."

July 18.—"What a mercy to have reason continued; (looking at his infant child) poor babe! may God bless him, and sanctify this early deprivation of his parent in growing years, and protect him from the snares of the world."

August 5.—"Whether I live or die, I kiss the rod, and say, 'He hath done all things well.'"

August 7.—"I bless God for sending Mr. Ward here this morning. I have a hope of eternal life. Lord Jesus, into thy hands I commend my spirit."

August 13. The day of his death.—"Lord Jesus, receive my spirit. Blessed Saviour, save me; passive in thy hands I lie. Lord Jesus, take me; oh take me. Pray take me, Saviour."

Table Talk.

A NOBLE SLAVE EMANCIPATED.

By a colonial ordinance of the Governor of Guadaloupe, a slave of the name of Felix has been emancipated as a reward for his generous conduct on the awful day of the 8th of February; 2,000 francs have been voted for that purpose by the colonial council, 1,500 francs being paid to Felix's master, and 500 francs to Felix himself as a gift. This is the story as contained in the report to the council:

"On the 8th February two brothers were covered with the ruins around them; one of them fortunately succeeded in extricating himself unhurt, but the other was wounded and dying, and his more fortunate brother was for some time trying, with his precious load, to find his way out; but the obstacles were insurmountable, his strength was exhausted, and the flames of conflagration were rapidly approaching. At that distressing hour he finds Felix by his side; 'My friend,' he says, 'if you have a kind heart, help me to save my brother, and I will give you a doubloon.' '*To-day nothing for money, all for the love of God*,' replied the noble and generous slave; and, collecting all his strength and energy, he surmounts all obstacles, and arrives on the wharf, where he lays the dying man in a boat." It is with the utmost difficulty that Felix has been discovered, so anxious was he to conceal his noble conduct.

THE BIBLE.

A FRENCH officer, who was prisoner on his parole at Reading, met with a Bible. He read, and was so struck with its contents, that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown."—"My object," said the Christian officer, "is the same. We only differ as to the place: The object of Bernadotte is to obtain one in Sweden; mine, to obtain one in heaven."

TIME! TIME! TIME!

A DOLLAR dropped into the sea cannot be recovered, neither can a lost hour be regained; once lost, it is lost for ever. Napoleon once said to some boys in a school he visited, "My lads, every hour of lost time is a chance for future misfortune."

WILLIAM PINNOCK.

FEW names are better known in the annals of education than that of William Pinnock. He died on the 21st of February, in his 62nd year, and in very poor circumstances. Pinnock made fortunes, and he lost them; for his mind was speculative beyond satiety or cure. From the humblest condition he raised himself to property and consideration. Pinnock was lowly born at Alton, in Hampshire, where he made his first start as a teacher. His unwearied activity and perseverance established the elementary school-books which bore his name to an immense extent; and if he could have been contented with success, £4,000 or £5,000 a-year was nearly his current reward.

RELIGIOUS DREAMS.

A MAN applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream, after we see how you go on when you are awake."

Poetry.

THE WORM AT THE FLOWER.

By James Montgomery.

You 're spinning for my lady, worm,
  Silk garments for the fair;
You 're spinning rainbows for a form
  More beautiful than air;
When air is bright with sunbeams,
  And morning mists arise
From woody vales, and mountain streams,
  To blue autumnal skies.

You 're training for my lady, flower;
  You 're opening for my love—
The glory of her summer bower,
  While sky-larks soar above.
Go, twine her locks with rose-buds,
  Or breathe upon her breast;
While zephyrs curl the water-floods,
  And rock the halcyon's nest.

But, oh! there is another worm
  Ere long will visit her,
And revel on her lovely form
  In the dark sepulchre;
Yet from that sepulchre shall spring
  A flower as sweet as this:
Hard by the nightingale shall sing,
  Soft winds its petals kiss.

Frail emblems of frail beauty, ye,
  In beauty who would trust?
Since all that charms the eye must be
  Consign'd to worms and dust.
Yet, like the flower that decks her tomb,
  Her spirit shall quit the clod,
And shine in amaranthine bloom
  Fast by the throne of God!

Religious Intelligence.

EXTRAORDINARY RELIGIOUS SERVICES AT MANCHESTER.

At a late monthly meeting of the Independent ministers of Manchester and Salford, in Mosley-street vestry, reference was made to an able article in a recent number of the Christian Witness on "the more efficient dispensation of the Gospel," &c., which elicited a simultaneous expression of feeling as to the desirableness of resorting to other means besides the ordinary ministrations of the sanctuary, for proclaiming the glad tidings of mercy to the perishing multitudes; and it was at once agreed by the ministers of the Salford district, that an early meeting should be convened, for the purpose of making the necessary arrangements for special out-door services on the sabbath-day, to be conducted by all the brethren. The result was, that a conference was held, at which it was resolved to procure a movable platform, capable of containing twelve or eighteen persons; to issue placards announcing the time and place of service; to apply to the Commissioners of Police for permission to erect the platform on some eligible spots, which were specified; and to obtain the co-operation of influential friends connected with the several congregations. All this was done, and on Lord's day, May 26, the first of these services was held, on a vacant plot of ground opposite the Dispensary, and near the principal thoroughfares. About half-past one o'clock, the ministers and their friends ascended the platform, and a congregation was speedily gathered together, when the Rev. J. W. Massie gave out a hymn and prayed, after which the Rev. J. L. Poore addressed the assembly, from the words, "Him that cometh unto me," &c. Another hymn was sung, and the Rev. T. G. Lee addressed the people from the text, "Will ye also be his disciples?" The Rev. A. E. Pearce concluded the service by prayer. The ministers and their friends then adjourned to Chapel-street Chapel, inviting the people to accompany them there, which many did, and a large congregation was again addressed by the Revs. A. E. Pearce and J. W. Massie

On the following sabbath, a similar effort was made, the service commencing at two o'clock, and being protracted, without adjournment to any chapel, till about four o'clock. On this occasion, three addresses, interspersed with prayer and singing, were delivered; the first by the Rev. J. W. Massie, from the words, "If any man thirst, let him come unto me and drink;" the second by the Rev. A. E. Pearce, from "The kingdom of God is come nigh unto you;" and the third by the Rev. J. L. Poore, on "The common salvation."

The congregations, which on each occasion were large, were composed chiefly of persons who were not in the habit of attending a place of worship, and the writer has learned that several infidels and socialists were among them. The order and decorum were quite equal to what are exhibited in our places of worship. The people listened with great attention, and not a few were evidently under the influence of deep feeling. At the result of the experiment the ministers and friends feel greatly encouraged, and purpose (D.V.) to continue these services through the summer months. The object of this communication is to induce the ministers of other large towns, whose health, &c., will permit, to "go and do likewise." They may thus furnish a practical and convincing demonstration of Christian union, evince their compassion for the perishing multitudes around them, and be instrumental in the salvation of those who, but for such efforts, would never come within the sound of the Gospel.—*Patriot.*

REMOVALS.

May 26.—Rev. George Hillyard, from Brigstock, Northamptonshire, to Pocklington, Yorkshire.

May 28.—Rev. E. F. Woodman, from Cranbrook, Kent, to the co-pastorate with Rev. James Carlile, at Well-street, Hackney.

ORDINATIONS.

May 15.—Mr. Thatcher, over the church at Zion Chapel, Coal Pit Heath, one of the stations of the Bristol Itinerant Society, whose usefulness in the villages around is very apparent, and which has paved the way for the support of a stated ministry.

May 22.—Rev. John Curwen, over the Independent church at Plaistow.

May 29.—Rev. W. Young, B.A., over the Independent church at Lair-gate, Beverley.

May 29.—Rev. E. H. Weeks, over the Independent church at Dewsbury, Yorkshire.

June 23.—Rev. C. B. Holder, over the Independent church at Ellesmere, Salop.

Recently.—Mr. Edward Hill, over the newly-formed Independent church in Shrewsbury. A new chapel is in course of erection, which, it is expected, will be opened in the course of the autumn.

Recently.—Rev. W. Edwards, over the Independent church at Aberdare, Glamorgan.

Recently.—Rev. Eben. Roberts, over the Independent church at Cwm, Avon.

June 4.—Rev. E. Birrell, over the Independent church at Byfield.

NEW CHAPELS.

May 1.—The foundation stone of a new chapel, to be called Highbury Chapel, was laid, in Graham-street, Birmingham, by the Rev. James Alsop. The Rev. J. A. James, and the other ministers of the town, took part in the service.

May 31.—The first stone of a new chapel was laid at Charford-cross, a destitute village near Totness, Devon.

June 6.—A new chapel was opened at Morley, near Totness, Devon; where, for many years, lay preaching has been very successful.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CENTRAL COMMITTEE FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

FUND IN AID OF AGED MINISTERS.—How greatly is this needed! How justly is it claimed by many elderly pastors worn down with years and labours! Such men do not need charity, but justice. Give them what they have earned and deserved. More they do not ask for themselves. More is not sought for them by others. How delightful would it be to obtain an adequate fund from which to cheer their declining days! But how is this to be done?—As follows:

1. If associations, churches, individuals, adopting any mode of contribution most convenient, or for any reason preferred, will contribute an annual income amounting to between three and four hundred pounds to meet the charges of the Congregational Union—then,

2. All the profits, without deduction, arising from the sale of all the publications of the Union, will be devoted to form the ANNUAL FUND FOR AGED MINISTERS. Let the sale of the CHRISTIAN WITNESS be doubled, as it easily may be—let the sale of the REVISED HYMN-BOOK go on as it has begun, beyond expectation great—let a united effort be made to sell the entire impression of HANBURY'S HISTORICAL MEMORIALS, the third and concluding volume of which will now soon be ready for delivery—let every Congregational family purchase yearly a Congregational Calendar, and the result will be a threefold blessing, to the reader in knowledge and improvement, to many aged ministers in timely aid, to both in holy joy and thanksgiving.

Such is the plan now recommended. Let it be commenced, and persevered in, and success is certain. The day of small things must not be despised. A Christian of narrow means purchases the WITNESS—he helps the FUND FOR AGED MINISTERS. A family place on their table a Congregational Calendar—they augment the FUND FOR AGED MINISTERS. A congregation adopts the Hymn-book—it very greatly augments the FUND FOR AGED MINISTERS. How easy and how delightful a way of performing a delightful act, of accomplishing a delightful object!

Every reader of the CHRISTIAN WITNESS is requested to give an attentive perusal to the following

"Statement presented to the Fourteenth Annual Assembly of the Congregational Union of England and Wales, on its Financial Position, and on the proposal for raising a FUND IN AID OF AGED MINISTERS.

"Brethren,—Though the general Report of your Committee, already presented and adopted, contained some references to the financial department of your Union, it has been thought desirable to submit a distinct statement on that subject for consideration and remark; because a change in your pecuniary affairs is recommended, which, should it be successfully accomplished, will be in every respect beneficial.

"Your Committee recommends that voluntary contributions from the churches, adequate to meet the annual expenses proper to the Union, be sought—that a fair experiment be made, whether the Union is so approved and valued as to secure on its behalf a contributed income of about three hundred and fifty pounds a year, which sum would probably suffice to sustain its management and operations.

"Then, this being effected, that whatever clear profit may be, thenceforward, derived from all its other publications, may be added to those of its Magazine, and together form a fund devoted to the aid of aged ministers.

"But the latter most desirable object, so far to depend on the accomplishment of the former, that till the annual contributions meet the annual expenses, the deficiency should be supplied from the profits of publications, though the Committee most sincerely hopes that this reserve may prove needless to be acted on, though proper to be made. In point of fact, the profits hitherto realized by your publications have not been large, any more than the contributions in support of your Union—both sources of income will, in all probability, be augmented by being preserved and exhibited entirely distinct as now recommended.

"As to contributions, for the three years reported to the annual assemblies in 1841, 2, and 3, the whole amount received was £200 19*s.* 7*d.*, —not quite £67 per annum on the average of the three years,—but, during the same period, four hundred pounds were opportunely received, by a legacy of three hundred pounds from the late lamented Mrs. James, and by two donations of fifty pounds each, by Mrs. Elliot, in fulfilment of requests to that purpose, made by her deceased husband and sister: but for these unusual supplies, your Union could not have been sustained. Three hundred pounds a-year is therefore the sum necessary to be added to the former voluntary income of the Union, to set it clear of all dependance on the profits of your publications.

"The Committee, in an appeal on the state of your funds, presented to the last autumnal meeting at Leeds, represented the Union as requiring five hundred pounds to free it from liabilities, as well as an annual income of three hundred and fifty pounds. This needs further explanation. The arrears in question had reference, not to either the operations, or the publications, of the Union, separately considered, but to the whole state of your affairs, including both. Now the publication department has been carried on from the first with no capital, but such as credit and profit have supplied. In this way a stock in advance of your various publications, and especially of your Hymn-book, had been gradually secured. But during the past year, in order to accomplish, without loss, the desired revision of your Hymn-book, almost the entire stock has been sold, with of course no renewal. The proceeds of these sales have been appropriated to discharge, as far as they would go, liabilities previously incurred; but the consequence is, that the work of creating a stock of Hymn-books, the property of the Union, has to be recommenced. Time and effort will, however, accomplish this; and the Committee would therefore forbear any further appeal for any

other contributions in aid of your Union, except for those necessary to provide an annual income adequate to its charges.

"Nor would the Committee attempt to recommend in what form those contributions should be made, or limit its appeal to any one mode in preference to another, but will equally rejoice to obtain personal subscriptions and donations, or aid from churches, and grants from associations, or small appropriations from the collections for British Missions.

"The Committee designs, that a distinct cash account shall be henceforward kept for the Union, and for the publication departments; the expenses and the resources of each being carefully distinguished. If, therefore, the profits of publication must, in any degree, be hereafter appropriated to supply deficiencies in the voluntary income of the Union, it will be seen to what extent, and for what object this has been done. Hitherto the entire pecuniary operations of the Union have been blended and presented in one view. It seems desirable that this should no longer be done. The distinct appropriation to be henceforth made of the profits of your publications, will render it necessary that they should be exactly ascertained and published.

"The Committee, anticipating that a plan for the distribution of your fund in aid of aged ministers, derived from the profits of your publications, will require to be carefully considered, and that the greater command of leisure for such a purpose secured at the autumnal meeting, will make *that* the more appropriate opportunity, has already formed the design of recommending that the Editor of your Magazine, and the Secretaries of all Associations, connected, as such, with the Union, should be added to the General Committee of the Union, to form a board of distributors of such profits, and that the Monday preceding your annual assembly, when a numerous attendance of the Secretaries of associations may be hoped for, should be the day for the distribution. It would be quite premature for the Committee to offer more than a very general intimation of its hopes on this subject,—but, if your other publications can be preserved from loss, and the sale of your Magazine and Hymnbook be carried forward with vigour, you will be able annually to gladden the hearts of many aged brethren, and your own no less.

"Observe, then, dear brethren, you are affectionately appealed to for two distinct efforts,—the one to obtain about three hundred pounds additional voluntary income for the Union, the other to extend the sale of its publications,—and this appeal rests on two distinct grounds; the first, that the operations of your Union may be fairly and entirely placed in satisfactory dependance on public support,—the second, that your publications may be rendered a fruitful source of income for a most appropriate purpose, the assistance of faithful ministers in the decline of life.

"Should you this day, in the proceedings to be taken on this statement, manifest approval of the views and plans it sets forth, it will be the duty of the Committee this assembly will elect, to follow up the appeal with vigour through the year now entered upon—if successfully—then your Union will have made a great advance in stability and usefulness.

"Upon which it was moved by the Rev. JOHN ELY, of Leeds, seconded by the Rev. ROBERT BURLS, of Maldon, and adopted—

"2. That this assembly greatly approves the proposal to raise an income by the voluntary contributions of the churches, adequate to sustain the operations of the Union, so as to devote all profits obtained by its publications for the formation of a fund in aid of aged ministers; and the pastors and other brethren present engage to use their best efforts for the early accomplishment of this object."

The following annual contributions in support of the Union are considered permanent either as directly promised, or as having been hitherto regularly received.

	£	s.	d.
Ashton, Rev. Robert, (A. S.)	1	1	0
Barbican Chapel, Rev. A. Tidman	5	0	0
Birmingham, Carr's-lane, Rev. J. A. James	5	0	0
Clapton Chapel, Rev. A. Wells	5	0	0
Derby, Rev. J. Gawthorn, and J. Corbin	2	2	0
Greenwich, Rev. H. B. Jeula	2	2	0
Hare-court, Rev. W. S. Palmer	2	2	0
Hooper, John, Esq., Ratcliffe, (A. S.)	1	1	0
Leeds, East-Parade Chapel, Rev. J. Ely	5	0	0
Morley, Samuel, Esq., (A. S.)	2	2	0
Worcestershire Association	10	0	0
Parker, J. G. Esq., Uppingham, (A. S.)	2	2	0
Tindale, Edward, Esq., Ratcliffe, (A. S.)	1	1	0

And many immediate additions to this list are earnestly requested.

HOME MISSIONARY SOCIETY.

THE Directors have commenced the painful duty of lessening the number of their stations, on account of the deficiency of income. They did cherish the hope that the plain statement of facts made in the last Number of this Magazine, would have constrained some of the friends of Home Missions to prevent the distressing alternative. Such has not been the case to the extent that would be necessary to justify the continuance of the present number of stations; and if *this* farther appeal is not responded to, some additional fields of labour must be relinquished. It would, however, be ungrateful and unjust not to mention that sympathizing communications and liberal subscriptions have been received during the past month from several warm friends of the Society. The Directors cannot withhold an extract from one letter, which contained an enclosure of £30, with a request that the name might not be published.

"I was pleased to find in the CHRISTIAN WITNESS some friends are anxious to raise the funds of the Society, and I sincerely hope the offers made will be responded to. Charity should begin at home, and I do trust, whilst Christian friends are anxious for the distant parts of the earth, they will not forget the claims our own country has upon them. You may put my name down for £10 amongst your list for five years; and if, between now and Christmas, you can get nine persons more to come forward with £50 each, I will make the tenth."

A few more such friends, and no station worthy of being sustained need be given up. Cannot nine Christians be found who can spare £50 each, to prevent six or eight stations from being given up? Cannot twenty-five be found who are able and willing each to give £10 a-year

for five years, to retain the gospel in some destitute districts of England? Cannot twenty persons be found, in addition to those who have already promised £5 each, in order to secure the whole amount of forty donations? These are the challenges which are placed before those Christians who have ability and largeness of heart to aid the Directors in the present emergency. They cannot believe that all the money which the friends of Christ can apportion to their own country is *yet* exhausted. Surely there is wealth among His people to help in this cause, if they will only consider two things in a suitable state of mind—the perishing condition of millions of their countrymen, and their own infinite obligations to redeeming mercy.

While the Directors thus press on their friends with much earnestness the necessity of giving prompt assistance in the manner above stated, they would not wish to be considered as undervaluing the kind offerings of a smaller amount which many of the warmest friends of the Society might more conveniently give than a larger sum. The aggregate of many smaller sums than those above named, would be most efficient and encouraging to the Directors, and enable them to retain and even to increase the number of their agents and stations. May the Directors hope that this respectful intimation may have its due effect on many Christian minds?

Gladly would they have given the intelligence that follows *without* this appeal. But the duty of telling the *whole* truth is rendered more imperative by the very success that God is giving to the Missionaries in preaching the gospel. *He* withholds not the blessing of his Holy Spirit; surely the recipients of his highest mercies will not withhold anything which they can safely and justly give to promote the extension of his kingdom.

I. NECESSITY FOR MISSIONARY LABOUR.

First Impression on a New Station.—Carelessness and Ignorance of two Parish Ministers.—Extensive Field of Labour.

"In presenting to you my first journal from this Station, I think it right to place before you the state of things as I found them. My general impression is all I can give until I have been able to make more minute observations as to particulars. From what I know of other Stations, I am disposed to think that there are but few of more importance than this. The population is very large, and very scattered. At my principal place, the people gather from a circle of three or four miles to the chapel, and I have made inquiry as to the character of religious instruction in several parishes, and find it most deplorably wretched. The thought occurred to me as I left my Station in S————, that I should not meet with the same kind of ungodliness in the clergy in this county; which certainly, in many respects, is far more enlightened than S————. But so far as I have yet been able to ascertain, I find there is a great likeness in both counties among the rural clergy. One of these teachers in the church, after trying to defend it as superior to all others—including the character of the clergy; felt himself rather puzzled, when one of our friends said to him, 'How can you, a fox-hunting parson, pretend to care for the souls of your people?' he replied angrily, 'What is that to you? If I and my people like to go to h— in our own way, you need not trouble.' Another of them was called to visit a woman of bad character upon her death-bed. He inquired, 'why she had sent for him?' She told him, 'she was afraid to die, because her sins were not pardoned.' His reply displayed both ignorance and want of feeling. 'You may well be ashamed, for you are too bad to be pardoned. God has no mercy for you!' He then left the poor woman to die. When I heard the circumstance I hastened to see her, but she was dead before I could gain access to her. My information in this quarter does not extend beyond the character and conduct of these two men; and, if further inquiry will only bring out other facts of the same kind, perhaps, the less inquiry the better. You will see from what I have said, that I have a wide field open before me. But things on the whole are promising. The people seem willing to work, and to bring others to hear the gospel preached. I am now waiting for an opening at a large village, with no Evangelical instruction. I have rather more walking than I can well perform. But I am now in good health, and hope I shall not suffer from over-exertion. But rather by the blessing of God upon my labours be able even to extend this Station."—(*Hants.*)

Awful Account of the Death of a Socialist.

"At C——, a respectable, middle-aged man, once a promising youth and a native of the place, went to London some twenty years back, and having been thrown into the society of Socialists, about three months ago he returned here, with a broken-down constitution and a poisoned mind. The moment I saw him, my impression was, that he was a dying man, and as such I began to talk with him about his soul, heaven and hell. He requested me not to trouble him about his soul, all he wanted of me was to prescribe for his poor body, and as to heaven, he desired no better than this world *was*, and, if he was restored, would be. I saw him again a few days after, and to my grief, found him the same man, nay worse; he scoffed at sacred things, and all but told me that man died as the beast; as to another world, it was all a farce.

"The clergyman of the parish, having heard of the perilous situation of this deluded man, tried hard to get access to him, but was repulsed, as I had frequently been. About a month ago, a good sister who resided next door, was called in, under an impression that his end was near. It was Sabbath evening, and thinking the poor man might live for many hours, she expressed a wish to go as usual to chapel. 'Pooh!' exclaimed the sick man, 'what use would that be? Go to chapel and pray indeed, it is all a pack of stuff,' adding, 'don't go away, you will do more good here.' She consented, and in a few hours afterwards, the poor creature evidently became horrified, and as if roused from slumber cried out, in an unnatural tone, most vehemently, 'Oh! what shall I do? What shall I do?' and looking up piteously, in the face of his attendants, exclaimed with all the emphasis of a man agonizing under the bite of the worm that never dies, 'Oh, Mrs. S., pray for me.' The good woman replied, 'Oh, Sir! my prayers will never save you. You must look to the Lord Jesus Christ, and pray to him for mercy.' Then lifting up his withered hands, and raising his eyes to the ceiling groaned out, 'Lord have mercy on me! Lord have mercy!' and immediately expired. 'Men may live fools, but fools they cannot die!'"—(*Devon.*)

II. Labour and Encouragement.

Advantages of Open-Air Services—Good accomplished.

"We cannot but thank God and take courage, at witnessing the following tokens of his favour. Since my last journal, four more persons have been received into church communion, one of whom is a senior girl in our sabbath-school. Many persons on the Station are seriously concerned about their souls' salvation, and are inquiring after 'the way, the truth, and the life.' They have been roused, in a great measure, by the open-air services which we have recently conducted. A spirit of hearing is manifest, and the strictest order prevails on those occasions. This is the more pleasing, as many persons who attend these services have not been in the habit previously of attending any place of religious worship. I purpose continuing these out-of-door services as long as the weather will permit; and, as soon as I have posted this journal, I am expected to attend the prayer-meeting in the chapel, and immediately afterwards to go to an opposite part of the town, and address an assembled crowd beneath the canopy of heaven. And as long as we have such evidences of the Divine pleasure, we shall care but little what our opponents may say or do. They may use every means (which they do) to prevent the people from hearing the gospel, and they may say, that we are schismatics, unauthorized teachers, &c.; but we will appeal to evidence, and ask them, Whether our labours have not made the people better? the drunkard become sober—the sabbath-breaker to attend the means of grace, and the lover of pleasure become the lover of God? What will they say to these things? If they speak the truth, they must answer in the affirmative; and, if so, then, as Paul said to the believing Corinthians (1 Cor. ix. 2), so, we trust, we are enabled to say in respect to several of the inhabitants in this neighbourhood; the seal of our authority to preach and teach, 'Are ye in the Lord.'"—(*Staffordshire.*)

Encouraging success—Admissions to the Church.

"I am happy in being able to inform the Directors, that this Station continues to wear an increasingly pleasing aspect. The congregations are about the same as they have been for some time past, or as large as the chapels will hold. We have it in contemplation to enlarge the chapel in this village, and at S—— to build an entirely new one, on a piece of ground recently purchased for the purpose. The Lord is adding to our number such as, I trust, will be, in their humble sphere, of great service in his cause. Nine persons, who were proposed last month, will for the first time commune with us at the table of the Lord on Sabbath next. Four more stand proposed as candidates for church-fellowship, of the genuineness of whose piety we have no reason to doubt. In the village of S——, a very great change in the morals of the people has become apparent. At the Bible meeting held here last month, the Rev. C. G—, rector of W—, said to me, 'You find, Sir, (I have no doubt,) the morals of the inhabitants of S—— very depraved. A barren soil! a barren soil!' But what will not the gospel do? A notorious drunkard, and one whose honesty was universally suspected, has been seen to weep like a child under the sound of the word, and remarked to a pious neighbour, 'I find it won't do for me to go on as I have done; by the help of God, I'll turn over a new leaf.' He is regular in his attendance upon all the means of grace, and gives hopeful signs of a change of heart. Another man, who for some years past has been leader of the band, said to me, 'Sir, no more of the band-music for me; I see it will ruin me, body and soul, if I go on in the way in which I have been going.' Accordingly he went to B— on the Monday morning following, to deliver up the musical instruments that were in his possession. Another young man, also belonging to the band, has for these three months past forsaken such amusements, and gives gratifying evidence that he is earnestly seeking superior pleasures. An old man who has been for many years addicted to all kinds of vice, declared that there was quite a reformation in the village, and that he thought it was high time for *him* to prepare to meet his God. He had seen enough of the vanity of sinful pleasures, and hoped God would grant him grace to forsake all his sins, and seek after better pleasures than he *had* had. Oh! that many more may be thus awakened to a sense of their danger, and determine, in Divine strength, that as for them, they will serve the Lord."—(*Dorset.*)

A week's labour, opposed, yet encouraged.

"A man shy of labour would strangely miss his way in a Home Missionary engagement; but a hearty love of the work, without any apprehension of doing too much, must be just at home therein. Let me briefly describe my own engagements for one week—the last week. I have preached eight times, besides attending the prayer-meeting—the Sunday-school—two meetings for singing—a Bible-class—walking more than forty miles—visiting the sick, &c. &c. Thank God, there are many good reasons for believing that my labour is not in vain in the Lord. A circumstance of considerable importance to the cause here has recently transpired; namely, the breaking of the chapel ground for interments,—three have now been solemnised there. Difficulties presented themselves—animadversions, free and severe, were rife—but we faced them all: great interest was excited, and the result appears altogether salutary. One of the three was a member of the church, a particular account of whom has been forwarded already: but let me add here what was not stated there. On his death-bed he rejoiced that in a way of Providence our feet were directed to this place, believing that a large amount of good has already been effected, and that a much larger will come. I visited him often, and was impressed, instructed, and comforted with what I saw and heard. Between three and four hundred witnessed his funeral, and between four and five hundred listened to his funeral discourse. While the degree of success here enjoyed has been the cause of joy and gratulation to the friends, the foes have contemplated it with very different feelings, and are now concerting measures to impede our future progress especially in reference to the Sunday-school. The effect will be seen, and we do not greatly fear, for ours is the cause of truth; we have some good teachers, the hearts of the children, and, above all, the promises of an all-sufficient, gracious, and faithful God.

"At O——, we were in great danger of losing the place in which our meetings were held, but another, though inferior one, offered just at the time of our greatest need. Indeed that place and

neighbourhood requires, and would repay much more attention than I am able to render it; therefore I have been endeavouring to stir up others to 'come to the help of the Lord, to the help of the Lord against the mighty.' Our friends at D—— have waxed valiant in the Redeemer's cause, and are resolved rather to suffer expulsion from their house than part with the preaching. I had prepared to retire, and preach in the open air, to relieve them from their difficulty, but they would not allow it. They press for the continuance of my services, and say that so long as they remain in the house, the preaching shall be continued too. The times in which we live are trying and searching; the conflict between human systems and the rights of conscience, between saving truth and destructive error, grows hotter every day. There is much to be done, and much, perhaps, to be endured, but the result is sure. Truth shall triumph! Babylon must fall!"—(*Hants.*)

Encouragement in Labour.—Interesting Case of Conversion to God.

"Assured as we are of the sympathetic joy of the angels of God over the repenting sinner, and believing, as we do, that *one soul immortal* exceeds in value 'thrice ten thousand worlds,' no event is so calculated to awaken in the Christian's bosom feelings of deep and lively interest as the conversion of a soul to God. During my residence on this station it has been my happiness to witness many such events. Several have already been noticed, for the encouragement of the friends of Home Missions. The following case has been a source of gratification to my own mind, and will serve to illustrate the power and grace of the Eternal:—

"At the close of one of my village services a few weeks since, I entered into conversation with a serious-looking cottager, who had, for some time, been a regular attendant upon my ministry. The propriety of his answers to questions proposed, and the judicious character of his remarks, convinced me that he possessed a pious and intelligent mind. Before we parted I requested him briefly to relate the manner in which he was brought to a knowledge of the truth; and in so doing he informed me that for some time previous to that event his wife had attended the cottage service at H——; but so strongly was he 'prejudiced against the Meeting,' that on one occasion, when importuned to attend, he became exceedingly angry, and made a rash vow that he would never enter the place. Shortly after that circumstance the writer commenced his labours in this neighbourhood, and embraced his earliest opportunity of visiting that village. Many came to hear the stranger, and the prospect of usefulness was encouraging. B—— heard some of his neighbours speak favourably of the first and second sermons, and began to feel more than half inclined to hear for himself; 'but the *vow* was in his way.' However, when the time for service came, he was prevailed upon to go. But on approaching the humble sanctuary, he trembled lest Divine vengeance should fall upon him, and decided upon remaining without. Ah! little did he think how much nearer Divine mercy was to save. While leaning against the window-shutter, listening to a simple exposition of Divine truth, it pleased the Eternal Spirit to convey the word with power to his heart; he became humbled under a consciousness of his guilt, sought and found that sacred peace which mercy never denies to the true penitent, and has subsequently adorned his profession, and proved the sincerity of his gratitude and love, by a steady uniformity of deportment, and by diligent and zealous efforts in the cause of Christ.

"Two persons have been received into church fellowship during the month, and there is an immediate prospect of further additions."—(*Norfolk.*)

Increase of Hearers.—Necessity for Enlarging a Chapel.—Need of Help. Extract from the Journal of Rev. James Hargreaves, Merecombelake, Dorset.

"I have begun the arduous labour of collecting for the enlargement of one of the three chapels upon this Home Missionary station; the one at Marshalsea, in which I preach on the Lord's-day afternoon. The churches in the county have been ever kind, in generously, and with all their hearts, coming forward to help me whilst I have been employed in the cultivation of this barren wilderness in the south-west of Dorset. The work, I have undertaken deliberately, and, I trust, at the call of God, who has given the spirit of hearing; and I have a confident hope that the help needful for the enlargement of this interesting Home Missionary chapel will be supplied. I have obtained at present £34 10*s*. But we shall want £100. The sums I obtain I deposit in the Savings Bank, until the subscriptions amount to £80. On that blessed day the noise of hammers will be heard about the quiet house of prayer. Upon the thousands in Israel the *time* for enlargement must depend. To see the chapel crowded is a delightful and cheering spectacle: to bear the present inconvenience of being too small, and of being nearly melted, are less trials than to enlarge, and incur a debt. The latter I cannot sanction. The Church-folks thought and said, there would be no need of this chapel, when the church built hard by was opened. So they thought and said when the one was built at M——. The Lord had directed the energies of his people to care for the district when 'no man cared for their souls.' *He* had given the blessing. It was not to be expected that the honour God had put upon his servants in finding means to build three chapels, establish two daily schools, three Sabbath-schools, and converting poor sinners from the error of their ways by the power of the truth, could be set at nought by men, however high in birth or title. We have gone on in the usual manner; our schools flourish; our congregations are better than ever. The Lord hath done it, and to him be all the praise."

IRISH EVANGELICAL SOCIETY.

THE Committee continue to receive from their Agents gratifying reports of their proceedings in the different stations they occupy, and which prove that the various labours of the brethren employed by the Society, are attended with the Divine blessing. The following document, dated April 4, 1844, will be perused with interest, by those readers who are concerned for the diffusion of scriptural knowledge in the sister isle.—

"In presenting my report of the state of the cause here during the past quarter, I have reason to be grateful that I am enabled to record the loving-kindness of God, in connexion with my unworthy labours,—that He has been favourable in keeping doors of usefulness open to me, and opening others, I trust, for important purposes to the souls of men.

"Our success at L——, so far as a congregation is concerned, has exceeded my most sanguine expectations. In a former communication, I expressed a hope that it would ultimately prove a second B——, a large, interesting, and established cause. I did not, however, at that time, anticipate the realization of that hope so soon as the present. But I feel gratified in being able to inform you, that it is *now* what I looked for at some more distant period. The school-house presents a more delightful aspect every time I visit the station: filled with a very attentive auditory,—the forms all crowded,—numbers sitting on the desks,—and many standing, there being no accommodation of seats for them. The last-mentioned class are those, who, being particularly anxious for the permanency of the services amongst them, resign their places to those who have more recently commenced their attendance. On last sabbath evening, on account of the increased numbers who were present, it was found that efforts must be made to enlarge the accommodation, by procuring planks in future, to use as temporary seats, and occupy every spot of space in the house. From the regular increase of hearers, and the gratification expressed by the people for having the services there, I have no hesitation in pronouncing the station, established on a sure basis, with a congregation of from 150 to 200 persons. During the last two months, I have preached there every *second* sabbath evening, instead of once a month, as previously. This has been attended with good effects.

"At B——, the attendance and interest continue unabated,—the house is filled to excess. During the past quarter, three persons, who were constant hearers, have been removed by death very suddenly. These instances of the extreme uncertainty of time, and of the things connected with it, have afforded me opportunities of pressing upon the people the importance and necessity of an immediate union with God by faith in his Son, and of a life consistent with that union.

"At A——, the congregation is still encouraging. Wednesday being the day for the services there, a friend, who is on a visit with us for a few days, accompanied me, and preached. He was much pleased with the attendance, and the interest manifested in the discourse. There were upwards of fifty persons present.

"At L——, our services have been again interrupted the two last evenings, in consequence of the removal of the family in whose house I preached to another part of the country. Providence has, however, unexpectedly, opened another house for the gospel, much better with regard to accommodation, and more advantageously situated. I hope, therefore, we shall not be again subjected to the same inconvenience.

"At B——, the school-house has recently been thoroughly repaired, and we have now a very commodious place thus provided for our future services, in many respects preferable to either of the others in which they have been held.

"You will be gratified to learn that, after several unsuccessful attempts, I have at length succeeded, under the Divine blessing, in obtaining two stations, in different parts of this town, for preaching, in localities that much require effort. One, in particular, is notorious as the vilest and most abandoned part of the town, inhabited by persons of the worst character, who are in the habit of absenting themselves from all means of grace. On mentioning my intention to a pious friend, he replied, 'I would not attempt it; I should be afraid to go among such a people.' I told him I thought that was the sort of people that required preaching most, and, trusting in God, I should try what could be done. I *did* attempt it, and I am happy to say, so far, not unsuccessfully. We had about a dozen persons, who listened with great attention. The man who attends to the place has since informed me that a number of persons have been inquiring of him when the next service will be held, and expressing a desire to attend. This evening is appointed for the purpose, and I entertain a hope that the congregation will be much larger than upon the former occasion. It deserves notice that this man is a Roman Catholic, and his wife is of the same religion; both were present at the service, gave earnest attention to the sermon, and expressed themselves much edified and impressed by it. The text was, Ephes. ii. 12, "Without God in the world." A representation in few words, of the state of the inhabitants of that part of the town.

"At the other station I have preached several times, and have had a large congregation, comparatively, about thirty; and here I trust much good will result from the services. I preach in the house of a converted Roman Catholic, whose mind was opened to the unscriptural nature of the doctrines and practices of popery by my instrumentality, of which I made mention some time ago in my reports. I have had several long, interesting, and, I hope, not unprofitable conversations, during the past quarter, with Roman Catholics, upon the doctrines and observances of their church; to one of whom I gave a Testament. He is a young, shrewd man. He promised to read it carefully, and search the truth for himself.

"At K——, the village which I have formerly mentioned as one of my preaching stations, a poor woman died some time ago. I had visited her frequently while she was ill, conversed with her upon spiritual things, explained the gospel to her, and urged her to a reliance upon the merits of our Lord, and upon them alone, for acceptance with God. She professed to believe, and expressed herself much edified and comforted by my instructions. I attended the *wake*—the house was filled with the neighbours, who, as is customary in this country, thronged to the place. After some conversation with the people upon the important subject of death, I stood up, read the third chapter of Malachi, and preached from the 16th and 17th verses, which afforded me a most suitable ground of address to the sort of characters present. The scene was a solemn one; the corpse was laid out in a bed in one corner of the room—the bed was hung with white drapery—the relatives were weeping—and everything around was calculated to produce solemn and profitable feelings. The people listened with great attention and seriousness, and a deep impression appeared to have been made upon the minds of all present. On the following evening, the husband of the poor woman came and told me that the people had been much gratified by the services of the preceding night, and had requested him to ask me to go that evening also, and give them another address, which, of course, I did. The house was again

filled, great interest was manifested upon the occasion, and I hope not without benefit. I distributed a number of tracts to those present, upon various subjects, a regular exchange of which has since been maintained, and a considerable number have been read. Many of the young people shew great interest in the tracts, come regularly to have them exchanged, take care to avoid soiling them, and give a very correct account of their contents. In several instances, the parents have been so much pleased with some of the tracts, that they have requested permission to *keep* them for their edification and comfort. A quantity of tracts and small pamphlets, illustrative of our denominational principles, not lengthy, but very simple and much to the point, might be of great service to me for circulation. I have distributed a few, such as I could command, but they are not sufficient, either in quality or quantity. This may be a suitable time for the circulation of knowledge of this kind. The country is in a considerable ferment at the moment, in consequence of the several great and exciting topics of the day occupying the public mind. We had in this town, on yesterday morning, a large meeting in reference to the Presbyterian Marriage question. There were probably not fewer than 2,000 persons present, and the speeches were of an arousing character. One of the speakers, among other excellent things, told the assembly that this particular agitation, *forced* upon *them*, (the Presbyterians,) was interwoven with many other great questions, now brought before the public, which no Act of Parliament could possibly settle, and which would continue to be agitated until an appeal to the Word of God would be made, and those questions be decided, not by Act of Parliament, but by that unerring standard of truth, when whatever was wrong with him or his church, or with any other men and their churches, be they what they might, should be prostrated before that word."

Another Agent, under the same date, thus writes thankfully of the past, and hopefully of the future:—

"Grateful for the goodness of God during the winter, his blessing to myself and the church under my pastoral care, I now give you a brief outline of our doings, our state, and our prospects. In reviewing the past, I feel cause for deep humiliation for my unworthiness, and sincere desire to cast myself more simply on the Author of all our good. I feel his power and his mercy have been often displayed in the fulfilment of his promise that his word shall not return unto him void—that it shall accomplish the things whereunto he hath sent it.

"The church. We are going on steadily, prayerfully, and, in some measure, progressively. We feel the Lord to be with us, and our desire and prayer is, that his Spirit may be poured out more copiously upon us. Our meetings for prayer continue to be well attended, and our people growing more alive to their importance and value. Often I feel how sweet a season it is that we spend around the throne of grace. Our congregations have been better during the winter than I could often have expected, owing to the severity of the weather. I have rejoiced to meet our friends in the house of God, who have come upwards of seven miles, through bad roads, in the depth of winter, to hear the gospel. We have peace in the church, and our fellowship is sweet. We have had one added to our number, an interesting young man, who is active, and desirous to glorify God, by devoting himself to his people and his cause. Our hope and prayer is that he will become a blessing to the church, and that the church may be made a blessing to him. Another member has been called to her rest and reward. Her end was peace, joy, and praise! And one is about to leave us for America, with his family. There are several young persons seeking admission, of whom there is much promise, that the good work is begun. May the Lord give grace to his people, and efficacy to his Word. May the Spirit of the Lord be poured out upon us, that, as in primitive times, the word of the Lord may sound out from us.

"Out-stations. In all my out-stations there is encouragement to go on in the work of God. The congregations are steady, and several of them on the increase, while the desire of the people to hear the gospel is unabated; indeed I am ofttimes solicited to preach more frequently in my stations than my duties will permit. The souls of the people seem, in many places, to thirst for the waters of life, and often do I wish that I could more fully meet their desire. May the Lord send forth into his vineyard more labourers, men full of the spirit of Jesus, and with their lives in their hands, prepared to spend and be spent in the service of their master. When travelling and looking around me, as I pass through the country, I feel this to be of the last importance. How many souls are going down to the grave ignorant of God, day by day, while all that the churches have done has not been sufficient to meet the wants of the perishing thousands."

One of the brethren has recently undertaken, in conjunction with a neighbouring minister, a journey through a large district, with a view to preach the gospel of Jesus Christ. They met with a kind and encouraging reception as they preached in market-places, town-halls, and places of worship, to Protestants of almost every denomination, and to many Roman Catholics. The congregations, in some cases, have not more than forty persons, but in others amounted to 150; and in every instance the people were grateful for the visit, and anxious for its repetition. The results of this visitation are thus stated:—

"You will perceive from this narrative, that an extensive district of country, including seven towns hitherto only known to Independent ministers by name, or by passing through them in a public conveyance, has been explored; that openings have been effected for missionary effort. The gospel has been preached, in most instances, twice in each town, and connexions have been formed, who are willing to afford every facility to missionary work. There is an extensive field of operation prepared, and there is great need of effort. It is for the Committee to say whether they will extend their exertions to this new sphere."

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

THE following most encouraging letter will well repay an attentive perusal. The writer, the Rev. William Clarke, of Godalming, in Surrey, left England in April, 1837; and arrived at London, Canada West, and commenced his labours there, in the following June. After six years of

faithful and successful labour in that station, Mr. Clarke removed to Simcoe for the purpose of cultivating new ground, and originating a new interest. This letter describes the pleasing and hopeful commencements of his efforts in this new sphere. At London, Mr. Clarke has been succeeded by Mr. Ebbs, who settled there in June of last year, after completing his studies in the Academy at Toronto, and the success of whose opening labours in the pastoral office gives most encouraging promise of future results.

It is indeed afflictive that a society originating and sustaining such movements should be crippled by want of funds almost to the necessity of recalling its agents, when on the contrary they ought to be multiplied in every part of the British Colonies. The present year's operations were commenced under the pressure of a debt amounting to £979 16*s*. Will not some Christian friends after reading this encouraging communication, assist in the effort now being made to reduce this debt by donations of Five Pounds each?

"*Talbot District, Canada West, Simcoe, March* 12, 1844.

"My dear Sir,—It is now nine months since my removal to this place, and the commencement here of a new station for the Colonial Society. Thus far have we reason to "thank God and take courage." After the first six weeks we had evident tokens of the Divine presence and blessing, which seemed to dissipate all doubt as to the propriety of my leaving London. We had several instances of conversion—some wanderers from the fold were reclaimed—a few Christians from English and American churches were drawn towards us. These, with five members of the London church, who had followed me hither, were united as a Christian church, on Sabbath-day, Sept. 10, 1843. The occasion was one of much interest and feeling. We humbly and gratefully said, "The Lord of hosts is with us," and rejoiced in the possession of Christian fellowship and privilege. Our first church meeting was held on the same day, when the members exercised their scriptural right in the election of their "bishop and deacons." The number of church-members at its formation was fifteen, we now number twenty-five, having received ten additions, the greater part by letter from distant sister churches. About the time of organizing the church, efforts were commenced for the erection of a *house of worship*. Then, as now, our meetings were held in the school-house. The friends subscribed liberally,—many of them nobly. The subscription list justified a commencement of the building. An eligible site was purchased. The foundation-stone was laid in the presence of a much interested and delighted audience, on Monday, Sept. 25th. It is intended that the chapel shall be ready for opening about the middle of the summer. Through the kindness of friends both near and far, whom the pastor visited, it is hoped that the work will be accomplished without the oppressive incubus of a remaining debt. In the month of January, the semi-annual meeting of our Union was held in this town, when the brethren held a meeting in behalf of our Canadian Missionary Society. The collections amounted to about five pounds, and we have the prospect of raising fifteen more, by the 1st of July next.

"At our church meeting, held at the commencement of the present year, after much deliberation and prayer, it was determined to hold special meetings for the increase and extension of religion among us; the members cheerfully engaging to sustain the meetings, by their attendance, co-operation, and prayers. Accordingly, the pastor, efficiently and kindly assisted by the Rev. T. Baker, Brantford, commenced the special services on sabbath, January 28th. They continued three weeks, with two and sometimes three meetings per day. The attendance was good, and the truth, affectionately and pointedly urged upon the conscience, has been instrumental in the hopeful conversion of more than twenty souls. Among these are some of our leading and most intelligent men, three of whom are magistrates. Of these young converts, twelve of the more advanced stand proposed for church-fellowship. This revival has been instrumental in introducing friends to friends, husbands to their wives, and children to their parents, as new creatures in Christ Jesus. Thus the good cause is advancing. The tone of our piety is raised and improved. Many a family altar has been raised which was lying waste before, and I trust the Society will be instrumental in extending pure and undefiled religion throughout this fine region of country, which is now overrun with every pestiferous error. I do hope that as a church, we may persevere in prayer and effort for the glory of Christ and the salvation of souls. How glorious and delightful to win souls to Christ! In what a variety of ways it diffuses happiness! an instance of which I will relate. A short time since, when visiting an aged disciple upwards of eighty years of age, I informed her of the conversion of her son. For many years he had been walking in worldliness and intemperance. Reclaimed from the latter, he had attended the means of grace; the gospel was the power of God to his salvation; he was sitting at the feet of Jesus, clothed, and in his right mind. On hearing the delightful news, her eyes brightened with joy, and soon were suffused with tears. Then she raised her withered arms towards heaven, and exclaimed, 'Thank God! thank God! Oh! I do say, as long as mothers live, let them pray!' May the Society be highly honoured, in promoting joy in heaven, and joy on earth, as prodigals return.

"Our municipal authorities, at their last meeting, gave me the appointment of County Superintendent of Common Schools for the Talbot District. It is an office involving much responsibility, requiring much attention, and for which in our district, there is *no remuneration*. I was fearful of undertaking it, lest it might interfere with more important engagements. For some time I declined accepting it, until I found my refusal would cause disappointment, and give offence to my best friends. I therefore consented to take it for the present year, and shall be happy to receive the opinion of the Society, previously to any subsequent appointment. Requesting that this may be forwarded to the Society.

"I am, yours truly,
"W. CLARKE.

"P.S. Besides Simcoe, I have sabbath appointments at Waterford, and Normandale. The latter station is in a very encouraging state."

Rev. J. Roaf, Toronto.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

AUGUST, 1844.

Theology and Biblical Illustration.

SHALL THE LIVING COMPLAIN?

By the Rev. Hugh White.

I.—SHALL THE SINFUL COMPLAIN?

"WHEREFORE should a living man complain, a man for the punishment of his sins?" He is still permitted to dwell in the land of the living, and therefore, within the reach of the pardoning mercy and sanctifying grace of God, while as a sinner he has deserved to be, not among the living, but among the dead. A living man cannot possibly have any just cause of complaint against God; the simple fact of his being out of hell, is, with every man on earth, such a proof of the patience of God, as demands, instead of complaint, the warmest feelings of gratitude. We live in a world where the language of complaint is heard from almost every mouth; but did all the dwellers upon earth remember, as they ought, how the account stands between them and the God of heaven, whatever language might be heard upon earth, the language of complaint, at least, would never insult the ears of the living God. The language of complaint, did I say? Oh! on the supposition I have made, from all the earth the sacrifice of thanksgiving and the song of praise would continually go up before Jehovah's throne!

II.—SHALL THE PENITENT COMPLAIN?

A deeply humble spirit, contrite under a sense of sin, and softened by a sense of pardoning love, cannot complain, but must be a deeply thankful spirit. Conscious that it has forfeited all claim to mercy, it is filled with astonishment, that it is allowed to receive or retain a single blessing, and it overflows with gratitude at the thought, that, compared with what it has deserved, the mercies it enjoys are so manifold, so precious, and the trials it endures so few, and so light—and even these so mingled with mercies—yea, in themselves such precious mercies, as, when viewed aright, to furnish fresh

materials for adoring praise. And when from earth and time it turns its gaze to heaven and eternity, and views by faith the blessings treasured up for it there; when it looks forward to the day of Christ's appearing, and anticipates the glory with which it shall be crowned, in that day, when, in the presence of the assembly of the church of the first-born, it shall be put in possession of its inheritance among the saints in light, it is speechless with wondering gratitude to God, and overwhelmed with the remembrance of all it owes to his love; and how can such a spirit complain?

III.—SHALL THE BELIEVER COMPLAIN?

Can you not remember a time, when, like the giddy throng around you, you were living without God, enjoying his gifts without a feeling of thankfulness, or an expression of gratitude, trampling alike on his majesty and his mercy, despising alike his threatenings and his invitations? God bore all this patiently for years, and watched over and blessed you! At last by his grace he overcame your enmity; "he took away the heart of stone." By the operation of his Spirit, investing the invitations of love with irresistible attractiveness, he made you willing to accept the free and full salvation of Christ. He took you into covenant with himself; a covenant well ordered in all things and sure; a covenant of blessings the most precious, all secured to you by his promise and oath, stamped with the impress of his Spirit, sealed with the blood of his Son. He adopted you as a dear child into his family of love, pledged himself to make all things work together for your good, sent his Spirit to dwell in your heart and make you meet for heaven, and promised here to guide you by his counsel, and hereafter to receive you to his glory! And all this is unmerited grace! And what has he had to bear with since he admitted you to the privileges of his children! Have not your sins been as countless as his mercies? Has not your ingratitude kept pace with his goodness? Have not your provocations been as unwearied as his patience; your offences as unnumbered as his kindnesses?

What! after all your sins and provocations, does this morning find you still a beloved child and heir of God, with the light of God's countenance lifted up upon you, filling your soul with joy and glory; and the shadow of his wings spread round you, sheltering you in peace and safety?—does this morning, I say, find you with God still your own God, and heaven still your own home for ever—and can you complain? Complain of anything, however painful to flesh and blood, however blighting to your earthly hopes, or agonizing to your earthly affections, appointed for you by that love, that divine, unconquerable, untiring love, which all your provocations have not provoked to cast you off, which all your unfaithfulness has not changed, all your coldness chilled, all your ingratitude alienated, or all your sins worn out? Surely it was well said by a humble and grateful servant of God: "A sinner has no right, and a saint no reason to complain!"

IV.—WHO SHOULD COMPLAIN?

There are three words, of deep and solemn import, which I advise you to use, to change the sighs of complaint into the songs of praise: *Hell! Calvary! Heaven!*

Hell! Think of its horrors, the undying worm, the unquenchable fire. These you have deserved. Contrast your sufferings with these; and can you complain?

Calvary! Think of its agonies, the death of torture, the cross of shame. These were all endured for your salvation. Contrast your sufferings with these; and can you complain?

Heaven! Think of its happiness, the fulness of joy for evermore, the crown of glory that fadeth not away. These are to be your portion. Contrast your sufferings with these; and can you complain? Complain! A sinner deserving hell, yet not merely redeemed from it, but actually travelling on to take possession of a crown, a throne, a kingdom in heaven; purchased for you by the blood of the very Being against whom all your sins have been committed; and every step of your journey to heaven marked by some fresh token of his watchful love and care! Ought you to journey onward to your heavenly inheritance complainingly?

ON THE SCRIPTURE DOCTRINE OF JUSTIFICATION.

No doctrine of Christianity is of more vital importance than that of justification by faith, and none is more fully and explicitly taught in the New Testament. If the apostle Paul intended to prove anything by the long train of argument in the first four chapters of his Epistle to the Romans, it surely was this:—that "all have sinned, and come short of the glory of God;" that mankind, whether Jews or Gentiles, are "without excuse" for their sin; and that, consequently, if any are justified in the sight of God, it cannot be by any performances or any merit of their own, but they must be "justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24. Having established these important truths, in the fifth chapter he thus proceeds with his argument: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," &c. He afterwards, in the sixth chapter, earnestly protests against the abuse of this doctrine, showing that it never was designed to encourage or allow a continuance in sin; but that its legitimate tendency, when properly understood, and its invariable effect, when cordially embraced, is to promote universal holiness. Equally distinct is his announcement of the same doctrine in the Epistle to the Galatians, commencing at the 16th verse of the second chapter, and continued to the end of the following chapter.

How, it may be asked, can the contrary notion of justification by works, either in whole or in part, be reconcilable with the acknowledgment that we are sinners? If we have violated the perfect law of God, even in a single instance, that law cannot justify, but must condemn us. To expect, therefore, to be justified before God in this way, is, in effect, to declare that we are innocent—that we have never transgressed. Besides, were it so, that we could be justified by our own works, we should then need no forgiveness; there would be no room for the exercise of Divine mercy in our salvation, and, as the apostle reasons, Christ would be "dead in vain," Gal. ii. 21.

Nothing is more evident than that faith in Christ is the one thing which the gospel requires of us, in order to salvation. See John iii. 16, 18, 36; viii. 24; Acts x. 43; xvi. 31. It is "by faith in Christ Jesus" that we become "the children of God," Gal. iii. 26. It is "by faith" that Christ is said to "dwell in our hearts," Eph. iii. 17. That alone is genuine, saving faith, which unites the soul to Christ, as the branches are united to the vine, John xv. 4; which leads us to build all our hopes upon him, as the only foundation which God hath laid in Zion, Isa. xxviii. 16; 1 Cor. iii. 11. Well, therefore, may it be called, "precious faith," 1 Peter i. 7; 2 Peter i. 1. But then, it is of importance to observe that this faith, to which so much is attributed in Scripture, *always* produces good works, so far as opportunity is afforded for their development. And no works are really good, and such as God can approve, except those which spring from this holy principle, Heb.

xi. 6. The reason of this is obvious; because no one can be in a right state of mind towards God so long as he continues in unbelief, either through ignorance of the gospel, or perverse rejection of its requirements. But when "with the heart we believe unto righteousness," Rom. x. 10, and credit the testimony "which God hath testified of his Son," 1 John v. 9, then, being "reconciled to God by the death of his Son," Rom. v. 12, "the love of Christ constraineth us" to every act of holy obedience. Our faith thus "works by love," "purifies the heart," and "overcomes the world." "By its fruits we shall know it." This true faith, however weak in its incipient state, would be sufficient to save the soul, although little or no opportunity were afforded for the production of its appropriate fruits; otherwise it cannot exist without being thus manifested.

With respect to what the apostle James has treated of in the second chapter of his epistle, commencing at the 14th verse, an attentive examination will show that there is nothing in his statements but what is perfectly reconcileable with the doctrine under consideration, as established by the apostle Paul. The apparent contradiction in terms is no contradiction in meaning, and therefore none in reality.

It is necessary, first, to observe that their objects in writing their epistles appear to have been somewhat different. Paul was led, doubtless, by the Spirit of truth, to make known this fundamental doctrine of Christianity more fully and clearly than it had been previously revealed. James, it is equally evident, was directed by the same good Spirit to guard the Christian church more particularly against the abuse of this doctrine, and against mistaken notions of faith in general. The one declares repeatedly this plain truth, that a man is justified in the sight of God "*by faith*," and shows how exactly and exclusively this way of salvation is adapted to our necessities as convicted and conscious transgressors of God's righteous law, and how eminently it magnifies and glorifies the free and sovereign grace of God. The other, without attempting to disparage the importance or the efficacy of true faith, enters his vigorous and solemn protest against a false or pretended faith, and shows the insufficiency and worthlessness of that faith which consists merely in speculative opinions. He proves that the faith of the mere professor of religion—the faith that produces not good works—is a dead faith, in distinction from "the faith of the operation of God," Col. ii. 12, which is a living principle implanted in the soul, that may and must be seen, where it really exists, in its effects. He affirms, moreover, that if a man have nothing more than a speculative belief in the being and the attributes of God, of which even the devils are not destitute, it can avail him nothing—"it is dead." He then brings forward two examples of genuine faith, to show wherein it differs from that which is spurious. Abraham had professed his belief and confidence in the promise of God concerning his son Isaac; and God was pleased to put his faith to a most severe test. Had he refused or neglected to obey the clear command of God, although nature, as well as reason, pleaded powerfully against it, where would have been the evidence of his faith? By the act, therefore, here referred to, his profession of faith, or his character as a believer, was justified, both before God and man. Thus "faith wrought with his works," rendering them acceptable in the sight of God; and "by works was faith made perfect," or proved, beyond possibility of doubt, to be sincere and deeply rooted, and also strengthened and matured, as every gracious principle is, by its exercise. "His faith was imputed unto him for righteousness; and he was called the friend of God." "We see, then," by this example, "how," or in what sense it is true, "that by works a man is justified, and not by faith only." We see that it will avail him

nothing that he knows the truth and will of God, if he dislikes, neglects, or perverts it. We see that it is not enough that he believes, and is ready to avow his belief, that a particular line of conduct is agreeable with the mind of God, and is the right course for him to pursue, while he evinces no disposition to enter on that course, and patiently to persevere therein. Such a man has a faith, but it is not "the faith of God's elect," Titus i. 1. The other example, that of Rahab, fully accords with the view here given of the apostle's meaning, and might be illustrated in a similar way; but it is unnecessary. From the whole it appears evident that genuine faith and obedience are of the same nature, and are inseparable; and that, although faith alone is the means of our obtaining justification as sinners before God, yet it is such a faith only as worketh by love to God and man, and purifieth the heart from all iniquity, and consequently produces the fruits of holiness in the life and character.

Essex. J. B.

RETROSPECTION.

"When we believed!" What a period does this apostolic reference mark! The past cannot be pondered by us without conflicting emotions. Some periods in our history we would fain obliterate from our remembrance, while others we would embalm in our "heart of hearts." There are sunny spots over which we hover with satisfaction and delight, and dark and gloomy scenes on which we dwell with sadness and distress. There are events which stand out before us in such bold relief, clothed with so much of interest, that we celebrate them, and the calendar marks our times of special remembrance. The Ebenezer is raised, and gratitude pours forth its song. These commemorations are frequent or occasional, according to the depth of our piety, or the number of special interpositions of Divine power and goodness with which our course has been marked.

The natal day is oftentimes observed as a landmark—an elevation from which the soul may look out upon the way in which it has been led, and wonder, and adore. The periods, too, when some of the dearest connexions of life were formed, are celebrated with devout and grateful acknowledgments of the favour and blessing of God. But times of restoration and deliverance are commemorated with the deepest feelings, and the liveliest gratitude—periods when the arm of the Lord was made bare, and we were saved from that from which it seemed impossible to escape.

There is an individual who recurs to the time when wearisome nights were appointed to him. His soul abhorred all manner of meat, and he drew near unto the gates of death. Like Hezekiah, he turned his face to the wall, and prayed, and wept sore. But He who cast him down lifted him up. The tide of life that seemed fast ebbing began to flow, and the freshness and vigour of health returned. And as the year revolves, he marks the period of his restoration, and with a grateful heart pays his vows unto the Lord who brought him up from the borders of the grave. And there is a mariner, whose vessel was dashed by the fury of the tempest upon the dangerous reef, in the darkness of midnight—who, as he witnessed one and another of the crew swept into the ocean, by the resistless force of the foaming billows, and felt, while he grasped some portion of the wreck, his strength failing, was, just when sinking, seized by a friendly hand, and borne in safety to the beach: and he cannot forget that remarkable preservation.

Such circumstances and periods are graven so deeply upon memory's tablet as never to be erased. But thrilling to every heart as such reminis-

cences must be, they are but as the small dust of the balance—light as air —very vanity and insignificance, in comparison with the period "*when we believed.*" The expression marks an era, and proclaims a fact which will survive all the changes of mortality, and stand out in freshness and importance in that blissful and glorious world which shall succeed the present imperfect and evanescent state. For while we can bear nothing with us into eternity but *character*, that which is involved in the belief of the truth will be the crowning excellence, the distinction, the glory of saints.

"When we believed!" What a period of deliverance was that! Then Satan's fetters were burst and his yoke was broken. Then the world's seductive influence, which had operated as a soporific, was dissipated. Sin, which had grasped and held us with the tenacity of a resistless spell, was destroyed —the thunders of Sinai, which rolled against us, were silenced—the guilt which pressed heavily upon our conscience was rolled away: then we were justified and sanctified, and thus emancipated from sin's penalty and power, we started into the liberty with which Jesus makes his people free.

"When we believed!" What distinction was conferred! Then we were lifted up from our prostrated and degraded condition. Our views and feelings, principles and character, received an upward tendency and a celestial tinge. Then we were constituted fellow-citizens with the saints, and of the household of God—heirs of God, and joint-heirs with Christ. Taking up the language of the apostle, we exclaimed, "All things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are ours, for we are Christ's."

"When we believed!" What blessedness was realised! Then we exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Chagrined and disappointed, we had been wont to ask, Who will show us any good? and perturbed and distressed, had followed in vain those who cried, Lo here! or Lo there! but when we believed we found the peace that passeth all understanding—then, receiving the reconciliation, we *joyed* in God through our Lord Jesus Christ.

The period when we believed was marked in heaven. Angels rejoiced and swept their harps with sweeter melody, as the intelligence was communicated that we had believed the truth as it is in Jesus. Christ remembers when we believed. Then he saw the fruit of the travail of his soul, and was satisfied. God himself remembers it. I remember, he says, "the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness."

Shall we, then, forget when we believed? May not our right hand sooner forget its cunning? Let us ponder it to awaken gratitude.

> "Why were we made to hear his voice,
> And enter while there 's room?"

Who made us to differ?

> "'T was the same love that spread the feast,
> That sweetly forced us in,
> Else we had still refused to taste,
> And perish'd in our sin."

By the grace of God we are what we are. Let us ponder when we believed, to be humbled. Where is the blessedness we spake of? Where is the fervour of our first love? Have we followed on to know the Lord? Have we pressed forward toward the mark for the prize of our high calling? What years have transpired, and what opportunities for advancement and increase

have been vouchsafed! May we not cry, Enter not into judgment with thy servants, O Lord?

Let us ponder when we believed, to be aroused to greater diligence. We are not our own, but are bought with a price, therefore we should glorify God in our bodies and spirits, which are his. It is high time to awake out of sleep, for now is our salvation nearer than when we believed. The period of our perfected redemption is at hand. Let us, then, stand up from the dead, and Christ shall give us light.

Dear reader, have you believed? Ah! perhaps you can only look back upon a course of *unbelief*. What a retrospect is yours! A life of rebellion against God! A continued series of bold denials of the Saviour! This is the commandment, that you believe in the name of Jesus Christ. "He that believeth shall be saved, he that believeth not shall be damned." J. W. R.

Essays, Extracts, and Correspondence.

JUBILEE OF THE LONDON MISSIONARY SOCIETY.

More money! Why a call on the friends of the London Missionary Society for special contribution in the year of its jubilee? What is there in that more than in any other year to prompt such a measure on the part of the Directors, or to require attention on the part of their constituents? What ground can be assigned for such a proposal? Is not the Jubilee Fund merely one of those endless projects which are ever and anon springing up in the religious world, to the grief of the stable, the wise, and the prudent, and which find their chief supporters among the fickle, the foolish, and the unreflecting? Such are the questions put by a class of men always inquisitive and quick-sighted where lucre is concerned; and, in reply, we shall lay before our readers some of the thoughts we entertain on the subject.

There are about the year of the coming Jubilee peculiarities which attach to no other year. There is something in the simple fact that it is the Jubilee, the fiftieth year of our labours, the half of one of those great periods by which man measures time in his way to eternity. Fifty years is a manageable portion of the mighty line which connects the eternity past with the eternity to come. It is neither too vast nor too minute for the grasp of his little mind properly to deal with it; and yet it comprises a large amount both of human action and of the operations of Divine Providence, illustrative of the government of Heaven among men. The bulk of mankind are incapable of dealing with a larger measure either of time or of events, whether as composing their own personal history, or that of the wondrous doings of their Lord and Master. The importance of periodical surveys in the work of missions must appear to all; and if their conductors are to review their labours, they cannot do better than to proceed with them in half-centuries. Practical purposes require this, and for such purposes this is sufficient. A whole century is obviously too long for clear and minute inspection by the mass; and, in the first half of its proceedings, the living generation can have had no share. It is otherwise with a space of fifty years, which can be covered by the joint operations of father and son, while a small portion of the former class will always survive to recount from personal knowledge the chief events of the whole.

Experience is the source of all practical wisdom, the basis of all safe operation, the grand instrument of Christian philosophy. That experience which is so important to all human undertakings is of especial value in regard to Christian missions, and when obtained should be turned to the best account. But if among the friends of missions the periodical review will be at all times a duty, as a proper season in which to collect and apply the lessons of experience, how much more is it so during the coming year—the era of the first Jubilee? The advocates of Missions are now in a situation to deal at once both with the objections of the church and of the world. The undertaking has, indeed, been from the outset its own witness, and candid men have asked no other testimony than even

its first-fruits, and those reared in the least propitious soil: but for those who demand more we have now more ready; the labours of half a century have issued in the accumulation of a body of facts so various, so valuable, so splendid, and withal so thoroughly established, that they are now available for all objects, for defence and assault, for argument and illustration, on all subjects affecting the evangelization of the heathen. We are now prepared to meet the wide world in the field of conflict. But with the improvement of our position our adversaries have diminished in number, till they have almost disappeared. Where now are the defenders and panegyrists of idolatry, the men with whom Dr. Bogue and Andrew Fuller had to battle in the cause of India? Who now denies the necessity of missions to the heathen? Who now disputes the possibility of converting and civilizing the fiercest barbarism? If any such there be, we invite them to meet us on the day which is to usher in the year of our jubilee. We, the friends of missions, have done nothing in a corner; we have ever spoken and acted in the face of day; and, at the close of our first great experimental period, we solicit, we demand, attention to our labours. We shun not scrutiny; we court it. To the doubting, the disputatious, and the adverse, we say, Come with us to the Isles of the West, and we will show you splendid examples of the wonder-working power of the Spirit of God, through the missionary, on the posterity of Ham. Behold a multitude of people, once deemed beasts of burden, and sold as goods and chattels in the market, made to toil in chains, and lashed with the whip, now raised into men, intelligent, religious, free, and happy! We point you to Africa for a repetition of these wonders of mercy. The voice of gladness hourly wafted across the great Pacific equally attests the triumph of the truth of Christ as dispensed by his missionary servants to the inhabitants of Polynesia. Among the countless millions of the East, too, our work is well begun, and we can already show you a goodly portion of first-fruits, indicating the certainty and near approach of a glorious harvest.

But the review of work already performed is only a subordinate part of the business of the year of jubilee. The time is now come for taking a fresh, a full, a more minute and comprehensive survey of the entire field—for inquiring what is now necessary next to be done, and what is the counsel of experience with respect to the best method of its performance. Much has now been effected towards exploring the various compartments of our mighty globe, and ascertaining the real moral and spiritual condition of its occupants. Commencing our toils at early dawn, we worked for a time in comparative darkness; but the sun at length arose and illumined the sphere of our action, and we now comprehend somewhat accurately the true nature of our position and the extent of our undertaking, both points of the highest moment; for a right apprehension of what remains to be done is of the first importance as it regards the mighty future. We never can proceed to the best purpose till our conceptions be enlarged to the extent of our sphere, our views of duty cleared up, and our methods of action properly consolidated into system. Wise masters in the evil work of war have always been thoughtful men, blending solemn councils with bold attempts; and in the better enterprise of peace that time will always be well spent which is consecrated to practical considerations. In recommending the observance of the year of Jubilee as one of reflection, counsel, and prayer, the Directors of the London Missionary Society have simply done their duty. It was meet that they should pause amid their high and holy career of Christian philanthropy, and for a season meditate on their position, duty, and prospects; and they would have greatly failed in what they owed to their constituents, had they not, at the same time, invited their prayerful co-operation. Thus much for the year; we now come to the pecuniary arrangements.

With reference to the question put at the outset, the most satisfactory reasons can be assigned in support of the proposal of a special contribution in connexion with the celebration of the coming jubilee. It can be absolutely demonstrated that the demand is not without a cause—a cause full of unmitigable urgency; and that the most generous compliance will not be a deed without a reason, but a most just, laudable, and obligatory service. The scheme of a Jubilee Fund stands as far aloof from the teeming projects of the passing day, as it soars high above them. This is one of a class of events determined, not by the caprice of man, but by the revolutions of the seasons. Occasions which occur only once in a century are in little danger of becoming vulgar. But apart from this, had the idea of a Jubilee Fund never been started, still there would have been a strong necessity, at the

distance of fifty years, for a review of our missionary proceedings, and a special pecuniary effort at the present time must have been its accompaniment. It is, indeed, impossible to attend in good earnest to the former duty without being driven, if not drawn, to the latter. They are inseparable. Pecuniary means are an essential element in the work of the world's evangelization, forasmuch as there is needful to be employed in it a large amount of instrumentality which money alone can procure, and which money alone can maintain.

The idea of Jubilee and Centenary Funds is not a new one; it has the sanction of other sections of the church of Christ. The Wesleyan Methodists, passing over the Jubilee, fixed upon the century as a fit occasion for a manifestation of special gratitude to God for his mercy, and of zeal for the salvation of men. The Baptists, we think with superior wisdom, stopped short in the middle, and celebrated a jubilee; the former dating from their origin as a body, the latter from the establishment of their missions. These respective celebrations, and the sums raised in connexion with them, have greatly redounded to the benefit both of the denominations at home and of their respective missions. But for the funds thus created, their respective mission houses, so needful, so suitable, and so worthy of the end to which they are devoted, had not had a being yet, nor perhaps for a generation to come. These noble edifices, however, are but the metropolitan indexes to the generous, the noble, the powerful impulse which has thus been given to the whole of the Methodist and Baptist operations both at home and abroad. Happily our Society has an excellent Mission House already, so that no portion of the anticipated contribution needs to be appropriated to that end; the whole will be available to its more specific object. Our adult friends having reared the Mission House, the children having launched the Mission Ship, both old and young are now at liberty to concentrate their forces on the Jubilee Fund.

Is it safe to speculate on the probable result of the Jubilee appeal? May £100,000 be taken as the minimum? Would anything less than that be worthy of yourselves and the occasion? The time is indeed somewhat unfavourable, seeing the jubilee will come so close upon, or rather overlay, the Education movement; but still, the sum specified may surely be raised, if the friends of the Society will but enter heartily into the plan. It is little more than doubling the income of a single year; and cannot this be done without any very material inconvenience to the vast majority of the subscribers? Let it not be said that this is a great thing. It is great only in apprehension. We must, however, on this occasion, look very mainly to our opulent men; and we shall not look to them in vain. In the day of trial they have never yet, and they will not now, be found wanting. If fifty of them will only step forward, each presenting the sum of £1,000; fifty, each with £500; one hundred, each with £100; three hundred more, each with £50; and the remaining multitude just double their usual subscription, a sum far beyond the minimum will be raised, and no one will be the worse, but all the better for it.

Suppose, then, such a fund to be realized, what would be the result to the great cause of the world's salvation? It were long to tell of all the advantages, direct and indirect, present and prospective, that would flow from it; but some of the chief of these may be specified.

It would at once clear off all sorts of incumbrance that may at present press upon the Society's operations. It would next supply the Directors with the balance necessary towards carrying on the business of the Society—a matter of the first importance, and which has been too little thought of by many. Nothing can be more preposterous than the idea that any balance in hand is unnecessary. Results, the most perilous to the credit of your Society, the most distressing to its agents, and the most discreditable to yourselves, may flow from such an arrangement. If the Directors commence the year empty-handed, they must borrow a sum of money, *at interest*, to carry on its affairs till the contributions come in. This is a great evil, a serious waste, but a step to which the Directors are at this moment unavoidably driven. They ought always to have in hand a sum equal to a half-year's expenditure. Such, we believe, is now the plan of the Church Missionary Society, which, from the neglect of this, was some years back on the verge of ruin.

Again, it would enable the Society to invigorate its missions in all parts of the world—a measure which is most urgently required. Is this doubted? Are not the brethren from every land calling loudly, earnestly for help? Only look at the missions of Africa and the East, and think of the *hundreds of millions* among whom

they are set up, and then tell us, "what are these among so many!" Alas! we are become familiar with the famine of the word of life, and the perishing condition of the great majority of the human race! Is it not then time for us to awake to the lamentable state of the missionary enterprise, and to our own criminal apathy? The blood of the nations is upon us!

The great work of the world's evangelization is just begun, and therefore the extension of our missions is, of all things, to be desired and attempted; but without an increase of pecuniary means, such extension is utterly impossible. The Directors have much to do to keep up the stations now existing. But in the event of £150,000 being raised within the Jubilee year, they could then, with due regard to the honour of their credit, extend their operations; and there is reason to believe that, by the time the Jubilee Fund was expended, other means might be found for sustaining the missions thereby established. By that time the regular resources of the Society will most probably be improved; for there is ground to hope that the Jubilee movement itself, apart from the fund, will, under the blessing of God, materially tend to invigorate, as well as to diffuse, the missionary spirit, and to multiply the friends of the Missionary cause. The more that men do for it, the more will they love it; and he who can be induced to engage in the jubilee effort may, perhaps, without much difficulty, be pressed into the ranks of its regular contributors. In this way much may be done to augment the general and permanent funds of the Society.

But the happy effects of these Jubilee and Centenary movements will not be confined to the church of God; they will extend to the powers that be, both in England and in other lands. By the rulers of these nations, it will be felt that a people who can raise such sums for such objects must occupy a place of some importance in the State, and that there is some consideration due both to their character and their cause. The great men of the world are more alive to this aspect of the subject than to any other. They may think meanly of our understandings, and contemptuously of our brethren who have gone to the heathen; but when they find that there are in England classes of the community raising regularly for the maintenance of Missions sums greater than the revenues of most European princes, and that their occasional contributions for the same purpose are such as even the Imperial Parliament rarely bestows on the greatest objects;—when they find this, we say, such facts will give a turn to the meditations of the proudest among them, and probably constrain them to take such views of the work of missions as they never before entertained. This aspect of the subject can hardly be too highly estimated; for it must very seriously affect the light in which the rulers and great ones of the earth will ultimately look on our enterprise.

These are some of the direct and more immediate effects which may be expected to flow from the Jubilee arrangement; but they are not all. It will indisputably exercise a most salutary influence on the minds of the missionaries themselves, who will be encouraged and comforted by seeing that the cause to which they have given their earthly all, and life itself, is becoming increasingly dear to their friends at home. It will likewise be attended with the best effects on the native churches, who stand much in need of our encouragement.

But we must still extend our views. These Jubilee and Centenary operations of our great societies are but the first-fruits of a tree that will bear abundantly in the ages to come. They cannot fail to give a powerful impulse to other bodies of the faithful now existing, and others yet to be formed. They will contribute to raise the general tone of thought and feeling among Christians of all sects who have any sympathy with the great work of Missions. The Wesleyan Centenary Fund excited the notice and astonishment of the whole Christian world. The truly noble spirit of liberality displayed by them acted with great power on our Baptist brethren, provoking them to love and to good works. It is probable that, but for the energy inspired by the example of the Wesleyans, the Baptist churches would have come short of the sum—large in proportion to their numbers—which they raised. The influence of the combined example of the three societies thus set, will go the round of the British denominations. Nor will the generous impulse end there; it will cross the Atlantic, and operate among all sections of the Christian church in America. Proceeding yet farther, it will pervade all nations as they become leavened by the truth, exerting a healthful power on the interests of Christian philanthropy through centuries to come. We are creating forces which are thus destined to act on posterity for many ages. We ourselves must shortly leave the

sphere we now occupy; but jubilees and centuries will roll on in regular succession, and so long as needful, it is probable, our combined example will, in some shape, be imitated by the countless millions that are to follow, to the glory of God. But above all the generations that shall come, the churches of the present age, composing the London, the Baptist, and the Methodist Societies, should feel highly honoured, for "such honour have not all the saints." Jubilees and centenaries can fall to the lot of only a portion of those who form the series of ages. We who are now alive are of that favoured portion; we are a jubilee generation. But this is not all: the first jubilee can fall only to one generation; and that generation are we! Happy people, who live at such a time, and occupy such a place! May we obtain grace to occupy it worthily!

HOME AND FOREIGN MISSIONS; THEIR COMPARATIVE CLAIMS STATED AND ENFORCED.—INDEPENDENT COLLEGES AND STUDENTS.—AMERICAN AND ENGLISH HOME MISSIONS.

We are not without our anxieties about the coming jubilee. We anticipate, with absolute confidence, a contribution worthy of England and of the occasion; but we are alarmed lest serious oversights should be committed among our churches. We fear lest the Jubilee Fund should be allowed to interfere with the *regular revenue* of the London Missionary Society, either of the current missionary year, or of the year following. This would be a grave mistake, and operate a mischievous delusion. To avoid this, then, whatever is to be done in connexion with the Jubilee, must not be allowed, in the least degree, to interfere with the regular income; the Jubilee contribution, whether less or more, must be altogether so much *clear gain* to the cause of Christ. To avoid error here will require both care and conscience.

We further fear, lest the subscribers to the Jubilee Fund should withdraw any portion of that support which they are accustomed to give to the various institutions with which they are, as members of churches, immediately connected; or lest they should take it out of general local or county objects which they have been in the habit of upholding; or from their contributions to the Home Missionary Society; or to the Colonial Missionary Society; or any other kindred object, where all that they have been accustomed to give is, with increase, most urgently required.

Now, to do any of these things for the sake of the Jubilee, would not be to honour, but to mock the majesty of the Son of God! Although honesty may diminish the magnitude of our offering, still let us be rigorously honest; let no part of it be derived from robbery. To withdraw a fraction from any of these objects, to place it to the new account, were not to advance, but to retard the cause of Foreign Missions.

The views of the British churches on the subject of pecuniary proportions, require to be corrected and adjusted according to right principles. The ideas of the multitude on this point seem undefined; and hence judgment appears to have but little to do with the distribution of their substance for the spread of the gospel. They give much or little, more or less, all or nothing to this or to that object, according as they are led by impulse, accident, and circumstances. For foreign objects it is necessary that hundreds should become thousands, and desirable that our thousands might grow to millions; the chief error here is that of deficiency. But at home, besides this error, there are others which pervade our evangelical economy, most ruinously cramping our movements, and enfeebling our operations. We require, in fact, to begin afresh, and to reconstruct the whole of our gospel apparatus, first thoroughly attending to our *home wants*, and, in so doing, each church taking prior and proper heed to its own locality. The churches in the Capital have an awful responsibility resting on them. The spiritual condition of London is fearful beyond expression or comprehension. The really Christian portion of the population is but a small minority; the whole body even of formal professors is only a somewhat larger minority; the mass, the mighty multitude, have no fear of God before their eyes, and no regard whatever to the ordinances of religion. Now, as at present we have to do only with our own people, the Independents, we ask, what are that body doing to meet the peculiar, the appalling exigencies of the Metropolis? We shrink from the utterance of the answer which truth dictates. We cannot write it! Apart from the Christian Instruction Society, and the London City Mission, both fettered for want of larger means, where shall we look for any organization for the proclamation of Divine mercy to the perishing myriads of this Modern Babylon?

London is peculiarly the sphere of the Independents; Methodism, elsewhere so potent, there is and has ever been but feeble; the Baptists, too, on the whole, there possess but small numbers and little vigour; the great strength of Metropolitan Dissent lies in Independency. The cause of this might easily be explained, but our business, at present, is with the fact; and this fact, we contend, involves a most serious responsibility. We record with grateful joy, the truth that the London churches, in efforts to advance religion abroad, as well as throughout the land generally, are second to none in any town or city in the empire. The error, the evil we deplore, is, that they do so little for their own City of habitation. Their efforts for the Metropolis will not, for a moment, admit of comparison with those of some country Associations for their respective counties. Why should not the whole of the Independent churches of London constitute a Union, or Association, for the spread of the gospel in the Metropolis and its vicinity? By such a measure what might they not accomplish? With proper management, could they not add, at least, *three new chapels* every year? Chapel cases by the dozen, and by the score, from all parts of the nation, and often beyond it, are brought hither, and urged without intermission upon the attention of the more opulent members of our city churches, many of them of small importance, and some of doubtful merit, and for such cases vast sums are annually obtained from such members. This is so far good, but *Home, Home*, is overlooked! The Metropolitan Chapel Fund is all but neglected; it has not obtained the *fiftieth* part of the support to which it was and is entitled. That Society requires to be reconstructed, so as to comprehend and call forth the resources of every church in and around the Metropolis.

Next to the Capital is the Country; and there, too, there is much that remains to be done for the salvation of our fellow men. Our policy, as Independents, is utterly, lamentably, culpably, defective, with respect to the cultivation of new ground, and the multiplication of our interests. This, which ought to be our ruling passion, seems to have no place among our passions at all! It is almost everywhere left to chance, to whim, to strife. To a vast extent, we owe our increase to our misunderstandings; so much so, that a good man might almost be tempted to pray for discord rather than union, as the less of two evils. We should like to see the statistics of this question.

We are exceedingly at fault on the subject of Home Missions. It is but just beginning to rise above contempt. When the Home Missionary Society became connected with the Congregational Union of England and Wales, a point was gained of the first importance towards raising that Institution to its due place in public estimation. But it is yet far, very far, from having attained its proper position. Its claims are still overlooked by the bulk of our churches; its service is still despised by the students of our colleges. Its functions are deemed of the humblest character, and such as require only instruments of the meanest order. Its dispensation, according to many, is simply to keep burning a few scattered lamps to guide the footsteps of our peasant tribes into the way of life, and enable them to walk therein; and to do even this, were doubtless to do a great work. But such a notion is at once most erroneous and most mischievous. The Home Missionary Society, as now constituted, is an instrument capable of rendering the most essential service to the highest interests of religion by indefinitely extending the boundaries of the Independent Denomination. It ought, without delay, to become the depository of the collective strength of our entire community, and to be universally employed as an instrument of multiplying our churches. The students of our colleges ought, one and all, to look to its service, not as a degradation, but as employment of the most honourable order, as the noblest field in which to try their strength and to prove their armour. No young man should persuade himself, nor suffer others to persuade him, that talents and training such as his would be thrown away on this species of labour. Contemptible vanity! Pitiful delusion!

The work of Home Missions is by far the highest order of service, and worthy of the first talents to be found in the churches of Christ. The regular pastorship may not be compared with it. This is but garrison service; that is war in the embattled plain! Many a worthy pastor plods on his quiet way, and sustains his functions with respectability, who would prove but an impotent Home Missionary. To occupy the Home field to the utmost advantage, requires power, both physical and intellectual, of the very first class. Its highest walks of labour demand picked men—men who have occupied the first place in the front ranks of our

Colleges and Universities. These ought to be the pioneers of their less heroic and adventurous brethren. To them belongs the honour of blasting rocks, levelling mountains, throwing up works, and sinking mines—vocation suited only to powerful hands. These are the men to "meet our enemies in the gate;" to silence the boast of silly pride, and to beard the intolerance of Puseyism; to plant the gospel standard at the market-cross, and on the bowling-green; to inspirit the timid, and to animate the languishing.

To students themselves, this is an exercise of especial value, both for moral and physical objects. After a long period of monkish seclusion, in the midst of academic bowers, a year or two devoted to the Home Mission enterprize will prove equally beneficial both to body and to mind. Few gifted men, severe students, leave college without damage, more or less, to their health, and a course of itinerant labour is the best method that could be devised of bracing and invigorating their outer man. But the benefit to be derived to the moral health, will even exceed that which may accrue to the physical, and this is the more important because it is more generally and more seriously affected. No youth, of shining parts, after plunging heart and soul into his studies, ever yet passed through his course without sustaining great loss in spirituality and godly simplicity; and we know of no means by which a young man, so situated, would be so likely to recover his lost ground as in the field of Home Missions. There his affections will be revived and his soul expanded; the student will once more be lost in the man; the systematic divine will sink into the humble Christian: and he will be blessed with a glad return of the love and joy, peace and hope, unction and tenderness of former days. Nor is this all; he will abundantly profit on the score of official fitness. He will thus shake off the dust of the library; he will become divested of the cold refinements of science and secular learning; he will renew his acquaintance with common sense, and become once more one of the "people." Field-preaching is the finest rhetorical exercise that the wit of man can either devise or practice. This high and holy work will soon clear away the absurdities of an artificial elocution, and restore the empire of truth and nature. To him who harangues his fellow-men from a cart or a wagon, a horse-block or a deal table, on the highest of all themes, nothing avails but truth and nature, force and fervour, tenderness and love. This is the best school of pulpit oratory. In this arduous sphere of Christian philanthropy, as a rule, we would have the whole body of our young academics drilled for two or three years. Chain-cable manufactories possess a machine of stupendous power, by which every chain is tested to the uttermost before it is sent forth to maintain a conflict with the fury of the tempest. In this there is wisdom from which churches may profit. Let the Home Mission be our testing machine. On this field we would test the men who are to occupy the high places of the kingdom of Christ. There "let them first be proved." "As good soldiers let them learn to endure hardness." As a rule, no young man ought to be taken immediately from college and placed in our first-class stations. The thing is utterly preposterous, and has been attended with a world of evil. Without pulpit facility, without pastoral experience, without a due degree of knowledge of men and things, without years, which alone can give weight to counsel, how great is the hazard of such a measure! It sometimes succeeds; but success is the exception; failure, in various degrees, the rule; and utter wreck has been but too frequent. All our principal pulpits should be filled by men who have been broken-in, tried, and proved, in small churches, and especially in the Home Missionary vineyard. When churches have learned wisdom, they will alter their plan.

On this subject high responsibility attaches to the Professors of our Colleges; almost every thing depends on them. If they are not wanting in their duties, we entertain the fullest confidence that the students as a body will be found ready for this work, which has in it much calculated to recommend it to their generous hearts—change, adventure, excitement, hard labour, and the means of great usefulness. It belongs to the tutors to enkindle in their youthful bosom the spirit both of Home and of Foreign Missions. An intimate connexion ought to obtain between Tutors with College Committees, and the Directors of the Home Missionary Society. It is not enough that young men should be thoroughly trained for the ministry; arrangements should be made for introducing them to spheres of labour. Places should be found for men, and men for places, that the one may be suited to the other; for adaptation of the one to the other ought to be a study. Special

employment should also be provided during the period of vacation for those students whose course is still incomplete. It is not enough that College Committees answer applications for supplies; in the absence of a full demand, they should make applications to churches, and to the Home Missionary Society—which by the bounty of the churches ought always to be in circumstances to furnish competent young men with abundance of work and bread. It pierces the heart to hear of large colleges breaking up for the vacation, while hardly a student has received a preaching appointment for the season! Ought such a thing to be, in the midst of perishing millions? In such a system, there is something grievously wrong; and the error ought to be immediately rectified. Our system ought to provide for the breaking up of new ground in all directions, and to our labour for that object there ought to be no limit other than that of suitable agents. The heart sickens to witness the apathy which obtains on this point among those who ought to lead our people onward. During the present month we have read with gladness, but with grief and shame as it respects ourselves, the Report of the recent meeting of the American Home Missionary Society. That Institution presents a grand spectacle. "The Society has had in its service, during the past year, 907 ministers of the gospel. Of these, 670 were in commission at the date of the last report; and 237 have been since appointed. The fields of their labours are in 26 different States and Territories of the Union, in Canada, and in Texas. The number of congregations and missionary districts supplied in whole or in part with the preaching of the gospel is 1245. The aggregate of ministerial labour performed is 665 years."

The receipts of the year are 101,904 *dollars*, being an advance of rather more than two thousand dollars on the last year; but the actual contributions have been upwards of *nine* thousand dollars more than last year, the receipts from legacies having fallen off upwards of seven thousand dollars. The American churches understand far better than those of England the relative proportion between the claims of Home and Foreign labour, giving to the former about a THIRD PART of the latter. Dr. Baird sets forth the income of the American Board for the last year at 318,396 dollars, and we have just shown that their Home Mission has received this year, 101,904 dollars. To effect a little proportion between the revenue of our Home Mission and that of the London Missionary Society, the income of the former must be increased threefold! Even our own Baptist brethren are at once an example and a reproof to us. Their income this year is about 5,000*l.*, nearly a *fourth* of that of their Foreign Mission, while ours is not one *eighth* of our Foreign Mission!

To set this matter in a still more impressive light, we shall present a table by way of illustration.

	For Foreign Missions.	County Association for Home purposes, spent by themselves.	Home Missionary Society received from all sources in those places.	Spent by Home Missionary Society on Missionary Stations and grants to Pastors.
Cornwall	£ 560	£ 51	£ 6 7 3	£ 28 15 0
Bristol	2119	110	248 16 9	311 3 6
Hampshire	886	183	120 0 0	394 17 6
Warwick	2378	200	182 0 0	272 12 6
Kent	991	75	156 0 0	254 10 5
Staffordshire	736	164	60 0 0	135 0 0
Sussex	683	120	9 9 4	33 15 0
London (an instance of three churches)	400	„	5 0 10	„

The American Home Missionary Society, notwithstanding its magnitude, is only one of several great Institutions created for the same purpose. The Presbyterian Board of Domestic Missions is working throughout the States with admirable effect. Since 1838, its agents have increased from 31 to nearly 300. Some of the most distinguished ministers that America has ever produced have been its Missionaries, as for instance the late celebrated Dr. Holt Rice. Even the Episcopal Church raises about 8000*l.* a year for its Home Mission, which has greatly increased the number of its churches. There is also the American Baptist Home Mission, with its numerous branches and auxiliaries in all parts of the United States. The total number of its agents is little short of 400, who preach

in nearly 700 stations, and in the year travel nearly 200,000 miles! The American Methodists too, whose very system is a mission, have their Home Mission, with between 200 and 300 missionaries. These various Home Missions are creating new churches over all the land. Baird estimates the new chapels annually reared at 880! He estimates the annual increase of congregations at 1200! And the entire number of congregations about 43,700! These are materials for the meditation of the Independents of England!

THE PROGRESS OF RELIGION AMONG SEAMEN; AND THEIR INFLUENCE, EITHER FOR GOOD OR FOR EVIL, ON OUR MISSIONARY STATIONS. DELIVERED ON BOARD "THE JOHN WILLIAMS."

By John Campbell, D.D.

Christian Friends,—The circumstances in which we are met are calculated to excite emotion, and to prompt reflection. The port in which we now float is the richest and the greatest in the world. Our position, and the interesting event which has assembled us, urge strongly on our attention two striking facts in connexion with England,—that she is the first Maritime and the first Missionary nation on the face of the earth. Her naval power is superior to that of all other kingdoms united; and her mercantile marine is entitled to a like comparative superiority. Her keels plough all oceans; her canvass whitens every sea; wherever man and merchandize are to be seen, there you will find the British seaman. He has been for ages the chief carrier between Europe and all other nations; he has been the principal instrument in accumulating the wealth of his native country. This, however, has been only one of his functions; he has not only been the grand collector of his country's riches, but, in times of danger, its principal defender. As compared with her navy, England owes but little to her army. Well, indeed, had it been for her and her burdened millions, with their posterity, had she stood aloof from all Continental strife, and taken quiet shelter behind the fearless host of her hardy sailors! But our principal concern is with him, not her,—with his functions, his claims, and his character. Nothing, merely secular and sublunary, can exceed the elevation and glory of his functions, while, as a rule, notwithstanding the splendid exceptions, nothing can exceed the degradation of his character, a fact which admits of easy explanation. For generations, both our naval and mercantile service has been largely supplied from the offscourings of British society. Our ships have been principally manned by the collective ferocity, ruffianism, and wickedness of the empire. The reprobate son, the runaway apprentice, the worthless husband, the profligate peasant, the idle artizan—these and such as these —men bankrupt in all that constitutes respectability, religion, or virtue, have to a vast extent manned our fleets, as well as formed our armies. To the hapless youth who had proved unfit for every thing else, the last resource, the last hope, something still between him and the hulks or the gibbet—was, the sea. There, severed from his companions in vice, as well as from society at large, and placed under the iron rod of a powerful discipline, it was hoped that, if not reformed, he might be at least preserved from utter destruction. Such, at one time, were the bulk of British seamen, all the world over,—the terror at once of their country's enemies, and the scandal of its morals; and there is just reason to fear that such, to a vast extent, is still their character.

Allowing, then, that this is substantially the truth, how painful is this fact, in connexion with the other fact, that England is emphatically the country of missions! In the vicinity of no harbour of the globe can a missionary be established which has not already been visited by the British sailor, and which will not be subject to the ceaseless iteration of such visits, which will, of course, increase with the success of the labours of the missionary in promoting civilization, and its attendant commerce. To the missionary, such visits are most momentous, "either for evil or for good." If for evil, to the mission how great, how distressing, how destructive that evil! But up to the present time, evil has been the rule, and good the exception. Hence, circumstances and occurrences, which ought to be the missionaries' prime source of comfort, are the cause of their most pungent sorrow. To them, for the most part, no face is so terrible as that of the white man; no accent so awful as that of their own beloved England! Oh, what agonies have British seamen awakened in the hearts of British South-Sea missionaries! Upon this point the testimony of our brethren,

throughout the entire maritime regions of the earth, is unanimous. For impressive examples I refer you to the "Enterprises" of the late lamented Williams, whose sorest trials, throughout the whole of his career, arose from his seafaring countrymen, while some of the happiest hours of his life were those which he spent with English mariners who had received the love of the truth, and were walking in the fear of God. Yes, few things so gladden the hearts of those invaluable and most honourable men who have become voluntary exiles for the sake of the perishing heathen, as the sight of a truly Christian Englishman! As piety increases on the ocean, the difficulties of those missionaries who labour within its reach will be exceedingly diminished, and their comforts correspondingly increased. The sailor is the only man that keeps company with the missionary throughout the whole earth, and hence the vast importance which attaches to his character. Already, the grace of God has taken such a hold on these inhabitants of the waters, that they form two classes, and thus illustrate one of the constant themes of missionary ministration. Although the godly portion are but a small minority, still they are visible, and serve as a specimen of the piety of England, of the people there who sent forth the missionary, which is a great point gained to the work of evangelization. This minority, we have reason to believe, is on the increase. There are some of us here, who remember the time when there was hardly a port in Great Britain where any means whatever were provided for the salvation of seamen, and where an individual of that class, fearing God, was counted a wonder, a miracle of Divine power and grace. The poor tar was a privileged man. He was allowed, without exciting disgust, or even contempt among the decent portion of society, by way of indemnifying himself for the lengthened seasons of self-denial to which his vocation subjected him, to run into all sorts of excess in immorality, to wallow at pleasure in the mire of the most debasing iniquity, without punishment and without reproach! His maddened riot was called jollity! His reckless improvidence, generosity! His lack of reason, bravery! Ignorant of God, he was prodigal of life! Knowing nothing of the evil of sin, conscience slept while passion raged, and the orgies of the mariner could be exceeded only by the orgies of devils!

The new order of things to which I have referred as arising in our isle, is, I hope, advancing, however slowly; difficulties of all kinds stand in the way, and they will require a long period before they can be fully overcome. The means provided for the salvation of seamen are yet everywhere defective, both in their measure and in their quality. It seems as if anything were good enough for the poor sailor; but surely a class of men so seldom within the reach of means ought to be plied, as much as possible, by master hands, and with ten-fold diligence, whenever means are available. Ought not they who hear so seldom, when their ear is accessible, to hear only the truth, and that truth in its purest, richest state, and presented in its most impressive form? Has any harbour in the world such claims to a ministration of the highest order, as that of the Thames? From this mighty port are not men going forth into all the earth? And at this moment are there not vessels on every sea, under every sky, bound for the port of London? Is not the improvement of the men who conduct this magnificent system of navigation closely related to the improvement of the whole world? Does it not command either pole, and all the waters of both hemispheres?

Are these things so? Who then can estimate the claims of the mercantile marine of England? Is it then come to this, that England cannot furnish even a small body of first-rate missionaries for the port of London? That she cannot spare *five or six thousand pounds* a-year, to promote the eternal salvation of those men to whom she mainly owes her earthly all—her property, liberty, and life—her protectors in the hour of her deepest peril, the authors of her peerless opulence, the purveyors of her more than oriental luxuries?

I trust the day is at hand when the British and Foreign Sailor's Society will take that place among the institutions for the salvation of men in this great Capital to which it is so justly entitled. Its object is one of paramount importance. It is not simply second to none; it far surpasses all. The sphere of its labours is altogether peculiar, wholly unlike that of any other in our isle. All contact with the subjects of its solicitude is more or less testamentary. Every address of the Thames missionary partakes, in some degree, of a valedictory character. The precariousness of the seaman's life reads an awful lesson to those who would save his soul alive! How few of that class die

in a good old age! How few die under their own roof, in the midst of their children! How vast a proportion of the whole perish every year amid the raging waves—cut off in the hour of security and in the prime of life, without warning, and without preparation! Whatever is done for the sailor, therefore, should be done kindly, promptly, and well. Never, probably, is an audience collected on the Thames, or in our docks, to hear the word of life, but it is to a portion of them the last—the last—the last message of mercy! Every ocean on our globe is extensively the grave of the English sailor! When the sea shall give up her dead, how vast and fearful the account she will have to render to England!

Polynesia is a portion of our earth that is, beyond most others, clothed with interest to the fancy and the heart of Englishmen. The European eyes which first fell on the chief groups of its lovely isles, were those of Englishmen. The honour of the discovery is hers. The departure from the Thames of Captain Cook in the *Endeavour*, for the South Seas, was a great event in the history of their population. That ship belonged to an English king. The departure of Captain Wilson in the *Duff*, for the same destination, was an event of far higher moment. That vessel was purchased with funds contributed by English piety. Their end was as different as their origin. The object of Cook was science; that of Wilson, salvation. But the departure of Captain Morgan in the *Camden*, with John Williams on board, was an event of still greater importance. That ship was purchased, not merely with the money of England's Christians, but of England's Nobles, and of the Corporation of England's Capital. And yet the departure of Captain Morgan in the *John Williams* is, in some respects, an advance even on the case of the *Camden;* for, while the commander, the destination, and the object are the same, this vessel—this beautiful vessel—is the purchase of the PENCE OF ENGLAND'S CHILDREN! In the records of nations, in the history of human affairs, this event has no parallel! This is incomparably the strongest type that has yet been given of the advancing hold of the cause of Missions on the hearts of the people of this great country. This is, beyond controversy, a new thing in the earth. The *John Williams* will soon go forth on the main ocean to mingle with the collective shipping of the mighty globe—the blended property of every class of individuals—of all companies of all countries—of all governments and powers,—and, as she speeds her way, she will bear a distinction which none beside can claim, and be clothed with a glory surpassing them all—"the Messenger of Peace"—the property of English children—the vehicle of truth and mercy—and set apart to the exclusive service of the Son of God!

Let us conceive, for a moment, that all vessels were under such commanders, such officers, and such men. Let us only think of the revolutions in maritime affairs which such a circumstance would imply and exhibit. How changed! How improved! How increased the security to life and property on the great deep! And is such a consummation a thing to be wished for, rather than expected? How so? Is not the work God's? Has He not already begun it? And who can stay His hand? Is there now a harbour in the empire which cannot boast of one or more Christian seamen? No! the leaven of piety is fairly introduced into our Mercantile Marine. The little one will one day become a thousand, and the small one a strong nation; every bark that floats on the many oceans of our mighty earth—the largest equally with the least—the one no longer the home of hardened rebels against the government of God, and the other no longer what our first-class king's ships have ofttimes been too truly designated, "floating hells"—will become Bethels, the residence of truth, reason, purity, love, prayer, and praise. Oh! blessed day!—the Lord hasten its arrival.

Men and brethren, tender recollections rush into my mind on this occasion. I feel a sadness stealing over me; and, if I would, yet I cannot prevent it. In this very place lay the *Camden*, and hither, from day to day, came multitudes of the excellent of the earth to see her, just as multitudes are coming now to see this goodly ship; and, as the centre of all—to all the object of love and veneration—delighted himself, and delighting every one—here was John Williams, of blessed memory, walking, talking, receiving and reciprocating the kind, solemn, tearful valedictions with which he was all but oppressed by the affectionate friends of Missions in this metropolis. The vision of those days is fled. All is gone—gone for ever. Ah! we little looked for such an issue. The great missionary is no more! His course is finished, and that finish such as we little looked for! The ship indeed returned, but he who procured

her remains behind, and there will he rest till the heavens be no more.

Time is passing; men are passing; the deeds of this night will soon be history. Of the multitudes who trod that quay, and crowded the *Camden*, what numbers are now in the world of spirits! When another six years have come and gone, where shall a portion of us be? A number of us look on the ship for the last time. Should she return, those will not behold her. But she, too, may be taking a long farewell of England. Awful perils, of necessity, await her. What shall be her destiny is a secret hid from mortal vision. He only who knows all things, knows the dread future; and to Him we must leave it. One thing, however, is certain; we are all pressing on to the eternal world! By all that is solemn in the thought, and momentous in the fact, I entreat, I implore you, one and all who have not yet taken refuge in the blood and righteousness of the Son of God, to flee to Him without the loss of another moment! May he preserve the ship, and use her for the glory of his own name! May he bless the commander and all under him, keeping them by night and by day, prospering their labours, and bring them safe back to their native land!

CHURCH PRINCIPLES.

No. V.

The fifth principle of church institutions, namely, "The several completeness within itself, for its own government, fellowship, and edification, of each society of Christians commonly assembling together in the same place for the observance of Divine appointments," has been exhibited in the form of comments on the illustrative appellations "Congregational" and "Independent;" the first as indicating the extent of a church, the second as denoting its self-government. The sixth church principle requiring notice is one in close relation to the preceding, and which, while it does not alter or modify the great rule of church extent and independency, yet shows that this principle, the bulwark of church liberty and purity, can and does work harmoniously with the extended sympathies and wants of men in the wide range of their social and related state. It is, "That churches are to hold fellowship with each other." Nothing can be more simple and reasonable than this, nothing more in harmony with the nature of man and his state altogether in this world. The contrary principle would go in violent opposition equally against all the feelings and all the affairs of man. Nothing in his nature is stronger than the social principle; and as the general state of the species is nothing more than the development of the native tendencies of the individual man, the condition of the whole race is but one vast net-work of connexions and relations, of mutual dependencies, influences, and supports. So wonderfully is this true, as to need but a glance to perceive that even the separations of society are but for the sake of union, the parts for the sake of connexion; that the whole race of man may be not a mass, but an organization; as in the body the bones are separated that they may be articulated, and the members are many that they may be fitted together in mutual dependence and helpfulness, a complex, but a harmonious, living, acting whole. So of society at large. It also is broken into parts, that those parts may be connected in an organized whole. There is no part so little but it is itself formed of connected parts, and is again connected with others; none so large but it too must be related and connected—families with nations, nations with each other. Nor can it fail to be seen that the more advanced mankind becomes, the more intelligent, the more civilized, in that degree the connexions of all parts of the race become more general, their intercourse more active, they mutually give and receive influence with greater certainty and power.

How obvious that to introduce into such a social system limited religious communities under a law of several isolation, either prohibited or incapacitated to hold fellowship, would be at once impossible and absurd. The religion of Christ is in wonderful harmony with the individual man; the appointed administration of that religion is in no less wonderful harmony with the right structure of the human social system. Hitherto church organization has been corrupted by its connexion with disordered secular institutions. In better days—in the times when the world will be decidedly benefited by the influence of the church, and the church no longer overborne by the influence of the world—then the simplicity, freedom, and purity of church institutions will modify and assimilate, without force and without direct interference, the entire framework of nations and of the world.

Besides, in each individual Christian the social tendencies and workings of the religious principle are very strong. There is a thirst for communion; there is a strong craving for association. An inward impulse carries the believer into the society of his brethren. He must be one, and feel himself one, of the great fellowship of the redeemed. And the Christian principle is expansive also. It extends thought and sympathy over the entire church catholic, produces interest in all that affects the affairs and prosperity of the Redeemer's cause and kingdom. Nothing, therefore, could be more preposterous than to place a genuine believer in a small and isolated body of his brethren with a charge to limit his Christian fellowship and affection within the bounds of that particular society; or with an intimation that this one church is to be preserved strictly separate from all other churches. Would not every Christian pause before he entered the fellowship of any so-called church on these terms and with this understanding? Would he not say, "If to enter this narrow enclosure is to cut myself off in this manner from the great body of the faithful, I shall find a prison rather than a home? If your little community has no recognised unity, no actual fellowship with other churches, is it not indeed in schism? I want to be united with a particular church, that it may connect me with other churches, not sever me from them. I wish to be in the limb that I may be of the body. I would be in a branch that I may be of the vine;"—sentiments that would be equally generous and just—the feelings of a Christian, not of a sectary.

Moreover, there are wants in separate churches only to be supplied by suitable relations with other churches—duties in each church to be performed only by the concert and co-operation of many churches. Consent in the belief of sacred truths to be both preserved and declared—public Christian sentiment to be both formed and maintained—resources for mutual help and defence to be provided—labours for the enlargement of the kingdom of the Redeemer to be carried forward with united energy—occasional interchanges in the communion of the people and in the labours of the pastors to be maintained—help from stronger churches to be afforded to those that are weak—a common care to be had for maintaining the succession and securing the sacred learning of the ministry—Christian unity on a large scale to be enjoyed by the churches, and to be exhibited impressively to the world: these are objects for which Independent churches must act together, must blend their counsels and resources. By isolation they cannot be accomplished. But it is not necessary to their accomplishment that Independent churches should sacrifice or compromise their independency. The ends and objects for which they are independent are quite distinct from these. It is in the exercise, not for the destruction of independency and liberty, that churches are to combine in works and interests common to them all. This will maintain their independency; for that is best maintained which is exercised. Churches which are strong will be independent rather than those that are weak; and they will be strong which by union and fellowship both impart and receive assistance.

But it may be said, "Why should churches, as such, combine for any of these various general purposes, affecting indeed the common interests of Christianity? May they not be all attained by a combination, sufficiently extensive, of believers acting personally? Then the same individual Christians who in one fellowship were members each of his particular church, would be, in some other more general organization, acting together for objects of common concernment, while churches would have no object or care other than their own internal government and welfare." Of such combinations of individual Christians on an extensive scale for great religious enterprises, in which churches, corporately considered, have borne no part, and have not been recognised, this age presents many noble examples. They have worked, on the whole, well. They have effected great results. They have, in many instances, beneficially neutralized our unhappy ecclesiastical differences. They have brought into harmonious, powerful union, the ministers and members of various religious bodies. They have been free from some difficulties and restraints which would have entangled and impeded efforts conducted strictly through the medium of churches. Blessing and honour be upon them! Far be it that they should be condemned or even questioned. But because these combinations have been successful—are most commendable—it does not follow that a united action of churches is by them entirely superseded. Both forms of union may be good, may be necessary. Some ends may be attainable by a union of churches which cannot be

effected by a union of individual Christians, however extensive. For those very purposes to accomplish which religious societies have been formed, the aid of church influence may be needful. The obligations of church membership may be advantageously urged for the promotion, for instance, of missions or of colleges. The facilities and influences of church organization may be most suitably employed on their behalf. Let it be remembered that churches were the only Christian societies of the apostolic and primitive age. Through them exclusively the whole work of propagating Christianity, of maintaining sound doctrine, of uniting together distant portions of the great Christian brotherhood, of conducting the correspondence and intercommunion of the faithful, was effected. Surely Congregationalists in these times have not sufficiently employed their *churches* as an instrumentality for great and extended Christian enterprises. The pastors have not enough carried into the bosom of the churches proposals for efforts special to them, as churches, to promote the common cause of Christ. They have not sufficiently informed the *churches* of the affairs of other churches, and summoned them to the sympathy of joy in their welfare, and of sorrow in their trials. They have not with frequency and interest reminded each church of its fraternity with other churches, so as to extend the range of thought and feeling beyond the interests and affairs peculiar to each several fellowship. We are therefore wanting in largeness of views, and our churches are deprived of one element of deep and elevating interest.

It is true that there are in the apostolic writings no specific instructions for regulating the fellowship of churches with each other, yet it is no less true, that from these writings the practice of this intercommunion can be ascertained with certainty. And this may be one of those church affairs concerning which, from their variable natures, no precise laws were possible. At different periods, under the changing circumstances of the churches, the degrees of extent, activity, and closeness in their mutual relations, will widely differ. In diverse states of society, and of institutions, the correspondence of churches will be at one period all but impossible, at another open and secure. Scripture, necessity, and reason, sanction and require that churches should hold fellowship with churches—that there should be through the medium of churches a more extended communion of Christians than that enjoyed in the separate assemblies of the faithful. No church constitution has ever existed in which this law has not been recognised and obeyed. The fathers of Independency objected to that designation as implying what they never held, namely, that churches have no common interests, no mutual bonds, no reciprocal relations and duties, no medium of fellowship and unity. Their churches were severally distinct and complete for internal government, but they were also parts and members of the great Christian commonwealth—they could not control each other, but they were all governed by the same king, and all acted together, whenever required, for the common interests of His kingdom. This is the law of love; this is the law of strength. Liberty and combination are thus harmonized. The execution of this law seems, indeed, very much referred to the fidelity and the discretion of the churches and their pastors. Their responsibility in respect to it is therefore very great. Heavy, indeed, would be their guilt, were it employed, or rather abused, as an instrument of ambition or usurpation. There is, however, one powerful safeguard against this peril, this crime. It is that the churches should never compromise their independency, never permit it to be invaded, under any plea of united fellowship or effort. The law and right of their Independency precede the duty of their fellowship. It must be first secured. Then the proposed combination may be entertained and adopted, if in other respects good, provided it be founded on the Independency of the concurring churches, consistent with it, preservative of it. Not otherwise. "No general union of the churches that invades their several liberty," must be the maxim and motto in all such questions. For as there is no express law enforcing any particular mode or instance of church federation, every such proceeding must be voluntary as between free and equal societies. Nor are churches free to bind themselves in unions which they may be nevertheless free to form, for their freedom is their trust quite as much as it is their privilege, and they must therefore retain it unimpaired, ready to be used for the dissolution of any engagements by which it may be threatened. These views, which would *seem* to render union among churches impossible, are, in fact, the only views under which such union can be safe and practicable. The

general law is from God, the particular application from man; the latter, therefore, is to be adopted by us, is even lawful to us, only as we can see its harmony with the Divine will in all its expressions.

Above all things this must be observed, that no attempt be made to constitute one extended church by the union of many particular churches. This were to destroy the distinct church character and independency, yea existence, of all the churches so combined. It must be an organization of dependent, subordinate parts; there must be chief rulers, or supreme courts—from these, separate Christian assemblies must receive, and submit to, decisions and decrees—before these, discipline, choice of elders, worship, pecuniary affairs, must all come for final determination. The "churches of the saints" will exist no longer. A great corporation of human device will have found in them the materials of its fabric, while the churches built into the solid mass, will have lost liberty and life together.

A congregational union, or an association of Independent churches, for certain defined objects, not one of them touching the separate affairs of any particular church, but all relating to the general interests of every church, seems one, by no means the only, method for promoting extended Christian fellowship through the medium of churches. It enables the associated churches to commune and co-operate with each other, and the whole fellowship to correspond with other bodies of Christians. No Divine authority is pleaded for this particular plan of procedure. It seems good for present emergencies and uses. When it shall grow obsolete, or work injuriously, the wisdom of another age will dissolve, as the wisdom of this has produced it. But in the Christian religion there is a great sentiment, a large fellowship. The mind truly imbued with its spirit, rises in thought, and expands in affection. To combine liberty with union—the freedom of each church with the federation of many, is the desire of love and the problem of wisdom. What divine lights for the better government of Christ's kingdom, the sanctified minds of his servants may hereafter discover in portions of his word as yet not understood—what may be learned by experience on a subject which human passion and interest have so long clouded with thick darkness, none can tell. But at present our light and convictions would dictate co-operation for liberty, and union for power; the harmony of these, so that the power should be nothing but the use of the liberty—the right end of both—of the liberty for purity, and of the power for progress. Nor does this present itself as a discovery, or a scheme of these times. It is advocated only as a reproduction of primitive practice—an attempt to assimilate the church-state of the nineteenth century to that of the first. A. W.

THE MONEY QUESTION.—PRAYER FOR MONEY.

To provide funds for sustaining and carrying forward the great missionary work in all its departments, has become a very difficult and anxious affair. Hence many are the strong and urgent appeals addressed to the churches for increased liberality. This is well and right. But have distinct appeals been addressed to God on this subject in anything like an equal or a due proportion? And will appeals to men be successful while appeals to God are neglected? With reference to the resources needed for rearing the material temple, he challenges the confidence and acknowledgments of his people: "The silver is *mine*, and the gold is *mine*, saith the Lord." Is this less true, or is it less to be regarded, when we are anxiously seeking the supplies necessary for building, of spiritual stones, the temple which is to be the eternal habitation of God through the Spirit?

Great, then, is the present want of money for these benevolent and holy works: not for the aggrandisement of a priesthood, not for pomp of worship, not for rearing vast piles of building; but for extending the kingdom of Christ, and for saving the souls of men. For these purposes we can come before God, and ask for money in the name of Christ with a clear conscience and a firm faith. And ought not this to be done? The conductors of British Missions, sorely pressed by want of money, appoint a day, and earnestly appeal to all the churches on that day to make collections for their supply. Should they not also appoint a day, and invite on that day general and united prayer to God, that He, who alone can do this, would open those true fountains of pecuniary supply, the hearts of his people? The Directors of the London Missionary Society appeal to all the hallowed, grateful recollections of fifty years, that a noble stream of Christian bounty may be poured forth in celebration of their approaching jubilee. Should not

they also summon their numerous friends to seasons for prayer, that this may be a sanctified, as well as an abundant outpouring of devout liberality? Or, better still, should not these kindred interests combine? and as those who sustain and conduct both, are, to a great extent, the same persons, should not their one spirit and interest be manifested in joint supplications offered at once for supplies in aid of both objects, or rather of both departments of one and the same object?

Great advantages would result from this. In the first place, there is some danger lest sacred objects, spiritual enterprises, should be in a degree secularized by the undue, though unavoidable prominence given to the money appeals and the money gatherings. Would not distinct and not unfrequent seasons of special prayer for obtaining money, or of thanksgivings for money obtained, have a sanctifying and a spiritualizing influence on all these transactions, seemingly secular, but really sacred? Will they not to us both be and appear sacred in the degree in which they are associated with prayer?

Again, we live in a time and country subject to great commercial vicissitudes. Fluctuations of trade among us often assume the character of general calamities. Now it is from trade that the streams of Christian benevolence are principally fed. It is our "merchandise" chiefly that is consecrated in this way as "holiness to the Lord." Let it not be forgotten that God gives to us before we can give to Him. Let not the devout acknowledgment of David and his princes be overlooked, who, when they had contributed for the building of the first temple, so amply and so willingly that they both wondered and rejoiced at what they had given, failed not to confess "of Thine own have we given Thee." And when Paul so skilfully exhorts the Corinthian church to liberality, he does not omit to press the consideration that "God is able to make all grace abound to them: that they always having all-sufficiency in all things, may abound to every good work." What, then, could be more appropriate than prayer, that pious traders and merchants being endued with prudence and moderation both in acquiring and using property, as well as with a bountiful spirit in devoting a large proportion to the cause of Christ, might be sheltered in the day of calamity, and be blessed that they might be made blessings? as, also, that the generous poor who labour with their own hands, that they may have to give to those that need the blessed gospel, may never find the resources of their bounty dried up by want of employment or by inadequate remuneration?

Then, what mode of appeal to our Christian people, to their very consciences and hearts, could more move their liberality than to invite them to join in the suggested supplications? If they asked God to open their hearts and hands, would not that itself powerfully tend to open them? When they were pleading the great cause with God, would they not also be advocates with themselves?

Of all money it may be said "the better got, the better spent." Ill-gotten gains are to a proverb blighted in the use. Money gained to the church, so called, by arts of imposture acting on the folly and on the fears of superstition are "robbery for burnt-offering," which "God hates" and blasts. There is no need to press this till it becomes excessive scrupulosity; but certainly the purer and the more Christian are the motives and principles on which money is solicited and given for the cause of the gospel, the more reason have we to expect a blessing in its expenditure. If love, faith, and prayer hallow the donation, it brings with it a blessing that will not accompany the givings of reluctance and ostentation. When, therefore, we ask God for money, we do in fact ask Him to purify as well as enlarge the fountains of charity—to enlarge them by purifying them. We ask Him to move the hearts of Christians with genuine, simple love and zeal. Far better is it, and more effectual in this cause to be earnest with God than eloquent with man, though we may be both, and the latter all the more probably as the result of the former.

And is not this the most likely way to obtain these much-needed funds; to ask them of God? Will not the streams of bounty flow full and pure in answer to prayer if ever at all? And as this is a public appeal to all the churches for the great public interests of the Redeemer's kingdom, would it not appear consistent, and become successful, when this, like every other branch of the same great cause, was seen to have its own special and appropriated place in the prayers of the churches for the coming of the great Messiah's kingdom? A SECRETARY.

AMERICAN ANNIVERSARIES.

THE Meetings on the whole have been well attended, while the reports were

rather more satisfactory than last year, and the speaking tolerable.

The American Bible Society is in a good condition. The receipts of this year are about £7,000 more than last; while the issues have been 314,405, being 97,800 copies over the last year. The aggregate since the organization of the Society is 3,584,683 copies.

The American Board of Foreign Missions took its appropriate place at the end of the week, and at the close of all the other meetings. The report of this was more favourable than that of the former year. The receipts for the last nine months are upwards of 163,000 dollars. The speeches, with two slight exceptions, if we may judge from the report of the meeting, were very poor, without either depth or compass, force or point, argument or pathos. But this was not the annual meeting, which takes place in September, occupying three whole days, and, like the Methodist Conference in England, not confined to one spot, but revolving among the principal cities of the Eastern or Middle States, and displays in its arrangements a wisdom from which the Societies in England might greatly profit.

The American Peace Society proceeds gloriously, presenting a remarkable example of zeal combined with economy. It circulated in 1838 publications of its own, equal to 1,500,000 tract pages; in 1839, 3,000,000; and in 1840, 2,000,000; while it procured in 1838 the publication in newspapers of an amount equal to 2,500,000 such pages, and about as much more in each of the two succeeding years; a sum total of four or five million tract pages brought every year before the community on the subject of peace, and all with an income of some 3000 dollars or less a-year; an average of one cent for twenty pages, without the allowance of a farthing for all the other services performed in this cause! Would that the nations of Europe had taken up the subject with equal zeal one hundred years ago! The last twenty years of continental war are computed to have cost about *nine millions* of lives, and little short of *forty thousand millions* of property! This sum, in the hands of wise men, might, under God, have converted our entire globe into an intellectual Goshen! The crime is past; but, with respect to England, the full amount of the punishment is still to come! In various forms of individual suffering and of national distress, we are now reaping the reward of our guilty infatuation.

The American Temperance Union presents to the Christian philosopher a momentous theme of meditation. In spite of all the extravagance which has occasionally mingled with the movement, it is, beyond dispute, one of the most magnificent moral confederacies that the world has yet witnessed. Fools alone will laugh at it, and only he who is something more than a fool will lift a finger in opposition to it. This great cause is now in the third stage of its career: the first was "temperance," when wine was allowed; the second was "total abstinence;" the third Washingtonianism. Nearly 200,000 persons in the States, within a recent date, have been rescued from intemperance. The success of the cause is already such as to sustain *thirty newspapers!* And so far has public opinion come round, that it is supported by nearly all the papers, both religious and secular, throughout the union. A large portion of Members of Congress, six Governors of States, and "the great body of the ministers of the gospel," hold in their hand "the banner of abstinence from intoxicating drink." In the city of New York, during the past year, upwards of 4,000 seamen joined the cause, making now a total of 16,000 enrolled sailors. In Brooklyn, 900 joined during the past winter; in Charleston 1,200 signed, and twenty-two out of the twenty-four pilots in that city were stanch members of the Society. On the lakes and canals, the cause has spread with a rapidity beyond calculation, especially on Lake Erie, where there was scarce a seaman left who had not signed the pledge. The American navy, too, has yielded to "the voice of the charmer." Hundreds of officers and seamen in the navy yards of Boston, New York, Philadelphia, and Charleston, are active members of the body. While the *Brandy-wine* frigate lay at a foreign port, some English officers remarked to her noble commodore, "Your vessel has been misnamed; her officers drink neither brandy nor wine." The Rev. Dr. Leonard Bacon, of New Haven, in the course of an admirable speech, bore the following testimony:—"The temperance reformation," says he, "has changed the very face of nature. No man can travel through New England and fail to see that the very landscape has been transformed by its power. Every one now remarks the increased beauty of New England fields; the gardens are more elegant; the barn-yards are neater; the very grass is greener than it was twenty years ago. What has caused it?

It is because the farmers of New England have thrown from their shoulders a tremendous burden of taxation. When we first began to preach temperance, how did we cipher all over New England to show what wonders would be accomplished with the money then expended upon intoxicating drinks. And this has all been made real. The farmer has saved what he used to drink. The mechanic and day-labourer can now command comforts they then did not possess. The farmer now spends what he used to drink in improving his farm, in increasing the productiveness of his fields; and thus has the very face of nature been transformed beneath the power of this temperance reformation, beneath the progress of this simple idea. The country has been growing rich under its operation. Cargoes that used to be sunk through the carelessness of drunken captains and seamen, now come into the treasury of the merchant; and the country is thus become commercially wealthy in the results of this great reform."

This question merits infinitely more attention than has yet been bestowed upon it by the Christians of Great Britain. Drunkenness is the parent of half our poverty, and of more than half our crime!

ACADEMIC REBELLION AND THE NEW DIVINITY.

To the Students expelled from the Glasgow Theological Academy.

Young Brethren,—We heard of your expulsion with sorrow. Although the measure was an extreme one, yet we could not doubt that it rested on grounds which, by the parties concerned in its adoption, were deemed sufficient, not simply to warrant, but imperatively to demand it. Serious disadvantages, nevertheless, attached to your position. To us in the South you were individually unknown; it was otherwise with your tutors and governors, especially with your senior tutor. We knew, moreover, that his benevolence was proverbial; that it had occasionally induced him only to frown when the true interests of individuals, as well as of religion, would have required him to smite. We were convinced that if, in your case, a doubt, or the shadow of a doubt, had existed, you would have had the full benefit of it; and that, when doubt gave place to certainty, and judgment against you was unavoidable, the sentence would be the most lenient consistent with justice, and would be carried into effect with all possible mitigation. When we found, however, that Dr. Wardlaw not only approved your exclusion, but himself moved the resolution effecting it, we could no longer doubt that there was something radically, fatally wrong in your position. Such was the conclusion to which we were conducted by assumption. You have now, however, published the correspondence and other documents connected with the affair, and thereby put us in a situation to judge for ourselves, so that the case may be determined upon its own merits.

You say to the Scottish churches, "We have been forced to it (the act of publication) by a sense of justice to ourselves, justice to you, and justice to the interests of truth." This necessity arose from the fact that "a circular, signed by three of the members of the Academic Committee, had been sent round the churches of the Union, purporting to give a fair statement of the proceedings connected with the expulsion of the students," which you represent as giving "a distorted view of the facts and circumstances of the case." This may be considered a sufficient reason why your statement should have followed in the train of the circular, as an antidote to the alleged evil. But, not resting satisfied with this, you have made arrangements for its regular publication throughout not only Scotland but England, advertising it in the religious periodicals, and thus obtruding the matter on the attention of our pastors, churches, tutors, and students—a step which we regret, as having rendered it necessary for us to animadvert on your proceedings, as we find your "statement" is extensively read.

You have prefaced your publication by a passage from the Rev. W. L. Alexander, which has no bearing whatever on your case, but which, on minds of a certain order, is calculated to exert an unhappy, if not a dangerous influence. The passage in your hands assumes what is not yet proved—that *you* are the inductive philosophers for the exercise of whose exalted powers Mr. Alexander pleads; and that Dr. Wardlaw, the Academic Committee, and the Congregational Union, are "the grand-dames" opposed to "independent inquiry"—the conservators of "crude and undigested notions"—the crammers of "creeds and confessions of human device down the throats of inquirers"—"the poor, dry, dusty, dark-minded bigots who spit venomous abuse on all who dare forsake, even by a handbreadth, the beaten path, to believe for themselves"—that you are "the daring

inquirers" of high desert, while they are the monks, the system-mongers, whose "murky hatred" stimulates them "to all manner of base and despicable expedients to blast" your "reputation and injure" your "interests."

Such are the conditions required to the pertinence of this strong passage, and such, by consequence, the positions you have taken up. Now nothing can be more clear than that the very contrary of such positions is the fact. If there exists, at this moment, a man of a deeply, devoutly, philosophic spirit—a man who has most fully applied the "inductive modes of investigating theology"—a man of a mind singularly perfect, defective in no faculty, and vigorous in all—an admirable Greek scholar, a first-class metaphysician, a moral philosopher of the highest order, a laborious student of the sacred Scriptures for nearly a half-century —that man is Dr. Wardlaw, whose ethical, polemical, and theological writings have not only earned for him the admiration of the British empire, but commanded the homage of the civilized world. This is the man to whom you stand opposed, a man whose public reputation was established, before the eldest of you was born, and who, at this hour, in point of enlightened views of Divine truth, is perhaps second to no divine in the universal church. Were Mr. Alexander himself requested to point out the theologian who had most successfully and most completely carried out his views as specified in the passage, he would instantly point to Dr. Wardlaw. Again, is it not clear that *you* are not the order of men whom Mr. Alexander there describes? According to your own evidence, did he not write "a letter to the students, accusing them of holding erroneous opinions upon the subject referred to, and threaten that he would have nothing to do with the class unless the Committee would expel from the Academy the students who held those views"—that is, yourselves? Are not appearances, then, very much against you? Situated as you are, is it not meet that you should hold your new notions with trembling distrust? May you not be wrong? Is it not probable that you are so? If in error, is not that error one of frightful magnitude?

Your "memorial against Mr. Swan" next demands notice. This is a matter which we cannot pass lightly by, for, as a precedent, it is to be dreaded, and cannot be too much deprecated. Apart from everything local and personal, it involves great general principles. It may be doubted whether, under any circumstances, such a step be right; and if right, it is very difficult to say precisely what those circumstances are which authorise it. The step involves responsibilities so great, and may occasionally be fraught with consequences so serious, that few bodies of godly young men, in a proper state of mind, will be found to venture upon it. Such conduct impeaches at once the competence of the tutor and of the committee for their respective functions. To the latter it may be a small matter; but to the former, an affair of very grave importance, a blow which, in some cases, may prove fatal to his reputation. A man of worth and talents, unless shielded by a firm and judicious committee, may thus be at once deprived of character, employment, and bread, and a Christian family involved in dishonour and in ruin. Is a course, then, which may be followed by results so unjust and so cruel, to be hastily adopted? Is the murder of reputation a suitable academic pastime? Is it meet that a body of young men, professing to be the sons of God, should act a part so recklessly barbarous to a senior brother? Is it decent that persons who aspire to be "teachers of the law" and patterns of order, should be themselves the subjects of insurrection? Is it thus that the schools of the prophets are to demonstrate that the "wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," and that "the fruit of righteousness is sown in peace, of them that make peace?" Such proceedings are signs of evil omen, and demand the most emphatic condemnation from all good men. In Scotland they are new things. They are first-fruits, "thin ears, and blasted with the east wind," but to be followed, we trust, by no harvest.

In this unhappy affair there is one mitigating circumstance. Mr. Swan was just the individual adapted to such a juncture of affairs. A man of deep piety and high character, of acknowledged talents and superior culture; distinguished at the University and in the Academy some five-and-twenty years ago as an excellent scholar and a model of severe moral propriety; endowed with a peculiar placidity of temper; well known to the Scottish churches, and esteemed wherever known; enjoying an independent income, and yet laying himself out for the glory of God;—that man yielded to the pressing request of the Academic Committee

to fill the chair rendered vacant by the lamented death of the late Mr. M'Kenzie; and that he might do so, leaving for a time his establishment at Edinburgh, he repaired to Glasgow, and at no small expense, as well as inconvenience, took up his residence there, in order gratuitously to confer upon you the benefit of his instruction—an obligation which you requited by presenting a "memorial" against him! We are told that this act was grounded on his alleged deficiency in some of the finer points of juvenile scholarship—a circumstance not unlikely to occur to a man who had long ceased to spend his days and nights on the subtleties of syntax; certainly, however, no great hardship to young men who were attending the classes of the University. To him you ought to have looked for communications on far higher subjects than accent and quantity. There must be an end to this system of Academic rebellion. If it go much further, we are undone. Already it has, in more than one case, been the source of serious mischief to the interests of religion; and the time is come for the churches, tutors, committees, and all concerned, to say, Thou shalt go no further! Of all outbreaks against established authority, that of students for the Christian ministry is the most monstrous. Who can endure the idea of such things on the part of "men of God?" The soul revolts from the shocking spectacle!

In all cases of academic rebellion there must be one or more individuals deserving rebuke, or suspension, or exclusion. The bulk may be, and generally are, dupes and victims; but there must always be at least one who is the principal, with one or more accessaries; and these are the men whom all right-minded youth should mark and shun. Such parties, we regret to say, are mainly found among the elder students—a circumstance which deeply aggravates the deed. A factious student in a senior class may work a vast amount of mischief, and lead astray amiable juniors whose hearts recoil, but who have not the courage necessary to resist the influence brought to bear upon them. For men whose studies are nearly finished—men who are on the very verge of public life—men on whom the hands of the Presbytery may be laid within a few months—men whose very next step is to be into the fold of God, to feed and to oversee the flock which are the purchase of His blood,—for such men to imbibe and diffuse a spirit of insurrection, and to organize its unhappy subjects into opposition to the constituted authorities of a college; and for these subjects, sinking the student in the judge, and converting the tutor into the culprit, to pronounce sentence on his merits, consigning him to contempt or to infamy, is an outrage to which there is hardly a parallel!

We can conceive of committees being mistaken relative to a tutor's fitness; and that, in consequence, students may, to some extent, be sufferers for a time; but it will be only for a time. The truth cannot be long concealed; and when once out, the error will, without fail, be rectified. It is merely a question of time. Where such deficiency exists, committees will not require memorials from the students to apprise them of the fact. Such deficiency may be, and is, a reason for increased diligence on the part of the classes, whose improvement, after all, depends very mainly on themselves; but it is not, and it never can be, a reason for insurrection. Let them be quiet, and deliverance will come in due time. This course will be attended with many advantages, without one serious drawback. Its opposite is always accompanied with evil—evil without one compensating circumstance. If the complaint be unfounded, it is wicked injustice; if well founded, it is wanton cruelty. In the latter case, with some incapacity there may be much worth, and a heart that burns with love to God and them. Is it needful to the Divine glory, then, that they should stab that heart with an incurable wound? Should not the removal of such a man, if indispensable, be effected with the least possible pain, and, if practicable, without affixing the smallest stigma? Suppose the case to be that of your fathers! Suppose it to be your own! Is it come to this? Shall men of God banish all considerations of delicacy, kindness, courtesy, and tenderness towards a brother in Christ, in a case not of culpability, but of misfortune?

We have enlarged on this point, from a sense of its importance to the interests of religion. Our Students will ever find in us faithful and devoted friends, zealous and fearless advocates of all that tends to promote their true interests and their future usefulness. Our reproof is prompted by affection, and anxiety for their good. We shall by and by have something to say in their behalf to the churches; but we shall never cease to send forth through all the land an earnest denunciation of all such proceedings as yours. Our counsel to all students is this: you have

renounced the business of the world for the service of the sanctuary. For a period of years, you are to be secluded from things terrestrial, and separated from the busy walks of men. You are to spend your days and nights with God. You have retired to store your minds, to cultivate your understandings, and purify your hearts. You are to lay yourselves daily at the feet of the Saviour as his disciples, and look for the illumination of the Holy Spirit. Using with diligence and humility the aids of the libraries to which you have access, and of the wise and holy men to whose care you are committed, you are henceforth to consider and depend upon the Eternal Spirit as your unerring Teacher. You are for the time required to stand aloof from all public turmoil, all political strife, and all kind of party contest, that you may prosecute your studies in undisturbed repose. With your private judgment, Committees and Tutors may not, must not, interfere; but, as a rule, keep them to yourselves, and in no case take any public action upon them. You are not required to surrender a single right as Christians or as men, but simply for a season to hold the exercise of such rights in abeyance. As a rule, make no public appearance as corporate bodies. As such, you have nothing to do with the public, nor the public with you. It is impossible that on great public questions Tutors, Committees, and Students, should see alike; and if each party is to act out its own views, what can ensue but confusion and mischief? The counsel which every young man on repairing to college ought to receive from his parents and pastor, ought to be, "Obey them that have the rule over you." Form no plots, and share in none.

Your statement distinguishes between "deportment" and "opinions," and affirms that "it is for the opinions *alone* your names have been erased from the roll of the Academy." From the *Scottish Congregational Magazine* of July, it now appears that this act was, on the part of the Committee, bounty, not debt. Their lips were sealed by prudence, combined with compassion for you: "*the mode of proof to which the Committee was shut up, was ineligible*," and they therefore "held there was no insubordination." All "distortion of facts and circumstances" is utterly denied by the periodical of the denomination.

Your correspondence next claims attention. On its arrival we examined it with great care, and after the first perusal were inclined to think you somewhat hardly dealt with; but the exposition of the subject given in the *Scottish Congregational Magazine* has altered our opinions, and shown us that, in several respects, you have misled us. You do not seem to have "declared the thing plentifully as it is;" your statements make a false impression. You demanded of the Committee "written queries;" and complain that your "requests were in every instance refused." The Committee stated, "that they had already received written answers, and wished such verbal explanations as might show in what sense" you "understood" your "own language, and whether" you "discerned the real bearing of the sentiments" you "had uttered." The idea of the Committee conducting the interview by writing queries to you, is utterly preposterous. This would have defeated the object of their assembling; viz., to elicit the exact truth, and in order to this, they "came to a closer, more familiar, and friendly explanation than written answers *could* have supplied." Your complaint of the want "of due expostulation" is clearly without foundation. The *Scottish Congregational Magazine* says, it is "NOT TRUE. We hope it was through inadvertency the statement was made." Again, you state that Dr. Wardlaw moved and Mr. Machray seconded, that you "should be *cut off* at once from the Academy;" to us Englishmen this seemed rather precipitate, and savouring of harshness. But what is the fact? The terms of the resolution were, "that the names of these students be IN THE MEANWHILE erased from the roll of students connected with the Institution, IT BEING UNDERSTOOD THAT THEY BE RE-ELIGIBLE, when they come to the conviction," &c.; which presents the measure in a very different aspect. The Committee could not act otherwise than they have done, without betraying their trust and sacrificing gospel truth. Talk of "forbearance" where the SPECIAL WORK OF THE HOLY SPIRIT WAS DENIED! Nay, verily, in such a case Academic Committees must know no forbearance; they can give place, no, not for a moment!

There is another fact of the utmost importance which is not yet known to the English public. Dr. Wardlaw, not satisfied with corrective comments on the exercises of the erring Students, that he might leave no means untried to arrest the progress of this deadly error, actually suspended his regular course, and delivered a series of lectures on this very

subject, the other duties of the students also being for the time suspended, that they might give undivided attention to this great question. It was not till after this, that they were desired to give in to Dr. Wardlaw, for the use of the Committee, a written statement of their views respecting the work of the Holy Ghost in the salvation of man. These written statements show that you all agreed in one point, "that the influence of the Holy Spirit is *general* and not *special*, that is, not exerted on one man more than another; upon the converted who is saved, more than on the unconverted who is damned." An extraordinary Committee was gathered together from all parts of the country; they conferred with you on the terms of your statement, endeavouring to elicit your views by appropriate interrogation. To them it did not appear that the process led "to any symptoms of change." It was not till after all this that you were excluded, under conditions which would have been more appropriately designated a *suspension*, although you define it by the more inflammatory term, "expulsion." A sub-committee of *nine* members, including Dr. Wardlaw, was appointed to "converse with such of them as desire it, for maturing and settling their views." Have you not all declined to converse with that Committee? Has even one of your number availed himself of the privilege? On the contrary, have not seven of the nine applied to the Committee of the Congregational Union for preaching appointments? an act which betrays a confidence not often exceeded! This most indecent proposal was rejected by a majority of seventeen to five. These five, however, are rare men. They and you appear to be well worthy of each other. Against the resolution of the majority they entered "Reasons of Protest." The first of these reasons goes in the very teeth of the facts as now rehearsed, in terming the resolution "precipitate and severe." The second and third are of no moment. The fourth forms the chief ground of our charge against its authors. "The sentiments," says it, "held by the Students are not peculiar to them; but are held, it is believed, by many, perhaps the majority, of the members of the churches composing the Union: and it is well known that not a few of the pastors and preachers in connexion with the Congregational Body, and some who are supported from the funds of the Union, hold substantially the *very same* views."

This statement deserves the severest reprobation. We must withhold our confidence from the men who can so recklessly indulge in assertions so serious. "It is believed;"—by whom? On what evidence? Where are the proofs? "It is believed!" We spurn the faith, and demand the facts. There is no dealing with men's "belief;" ten thousand lies have been "believed," and ten thousand more will yet be "believed." Is it for these persons to "believe" away the religious character of a Christian community hitherto remarkable for its close adherence to the word of God? "It is well known;" by whom? Where was it published? Who are the vouchers? The charge is a libel on the Scottish Independents. The *Scottish Congregational Magazine* truly observes, that such were never, at any rate, the sentiments "of the body *until now*," and that they are so now, no proof exists beyond "a hasty conjecture;" but abundance can be adduced to prove the contrary. The thing is too absurd to demand a moment's notice. This style of talk is but too common in the world; it is so uniformly employed by the advocates of a bad cause, that men of sense estimate it at its proper value.

We beg, in conclusion, to counsel you to turn away from those individuals who have allured you from the path of wisdom; and listen to men whose faith is that of other days, and founded on the simple testimony of the sacred Scriptures. Have no further fellowship, we beseech you, with persons who have so little claim to the character of Theological Discoverers. No longer deem such men as Erskine and Ewing, Wardlaw and Russell, Brown and Balmer, M'Gavin and Marshall, "grand-dames." But if they were, depend on it, in matters religious, "grand-dames" are much safer guides than beardless boys. Those we have seen of the publications which are just now deceiving the simple among you, constitute not a system, but a crude, incoherent jumble, a fiery clod full of heat and void of light, a farrago which loudly proclaims the feeble character and undisciplined state of the writers' minds, and their utter incapacity to deal with great subjects. Maritime discovery is not the work of cabin-boys. If discoveries of theology are to be made, it will be by other and older heads than those that are now troubling the West of Scotland.

Young Men! be wise in time. Look back on the history of such matters, and be warned! No longer lay up for yourselves materials for bitter, but unavailing

sorrow. Your discovery is a mournful delusion; take heed lest it prove your eternal destruction! Let no man deceive you by talk about your "zeal," "talents," and "piety." Let not your "piety" be too readily taken for granted. Wise and holy men tremble for you! How can it be otherwise? If we found a man denying the necessity of a *special* work of the Holy Spirit to the conversion of souls, we should certainly question his own conversion; and *were we pastors of churches, we should, as certainly, not dare to receive him to their fellowship.* It has never yet been thus that the Spirit of God has taught his "temples" to speak of his agency. If He is dwelling in you, the course you now pursue must inevitably and deeply grieve Him! It may quench Him! You may ultimately perish! Consider what we say, and the Lord give you understanding in all things!

Church and State.

LETTERS TO A PIOUS MEMBER OF THE CHURCH OF ENGLAND.

LETTER III.

THERE is, my dear friend, one sentence in your letter which I did not notice in my last, but which, I think, I ought not to let pass without remark. It is this: you say, "in the Church Catechism, taken as a whole, I see nothing to object to." That is, I presume you mean, that although there are some things in it not altogether free from objection, yet they are not of sufficient importance to affect its general utility. In the word of God, we are exhorted to "prove all things, and hold fast that which is good," 1 Thess. v. 21. Allow me, then, to assist you in proving this catechism, bringing it to the test of Scripture. If on the whole it is found to be good, hold it fast; if otherwise, reject it.

Passing by the unimportant matter of the child's name, to which the first two questions refer, we come at once, in the answer to the second question, to the efficacy or the effects of baptism. "*Wherein,*" the child is taught to say, "I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Privileges these of inestimable, of infinite value, to every child of man. But are they really conferred in baptism? Are they generally thus conferred? Observe the conduct and character of the multitudes who have been baptized according to the prescribed forms of your church, and try if these questions can be answered in the affirmative. Say, then, is there a passage of Scripture which by any fair construction will justify an assertion of this nature? If not, on what authority is the assertion made? Concerning regeneration in or by baptism, the Bishop of London has publicly declared, (while avowedly declining to prove it to be the doctrine of the Bible,) that it is the doctrine of the Church of England. I see not how his position can be controverted, so long as this catechism, and other portions of the Prayer Book, are identified with that church. But if it is not the doctrine of Scripture, and if it is abundantly disproved by facts, how can it be otherwise regarded than as false, unscriptural, and pernicious?

Then we come to the practice of sponsorship. No one, I believe, ever pretended to find any foundation for this practice in the Bible. By what authority, then, can parents transfer to other persons any portion of that responsibility which rests on them for the proper training of their offspring? And how can even parents, far less other persons, "promise and vow," so absolutely, what is contained in the answer to the third question? Ought such vows to be made or exacted by any authority less than divine? Should children be taught to believe that their sponsors are in any degree answerable for *their* sins before confirmation? Or can the sponsors themselves believe such a thing, in opposition to those passages of Scripture which teach us, that "every one must give account of himself unto God?" I know the practice is generally viewed as a mere ceremony; but can it be right thus to trifle with a matter of so serious a nature? Or, supposing it be performed with due seriousness, resting as it does on mere human authority, is not the practice plainly liable to the rebuke which our Saviour addressed to the scribes and Pharisees of old? "In vain they do worship me, teaching for doctrines the commandments of men," Matt. xv. 9; or, as it is in Isaiah's prophecy, from

which he quotes, "their fear toward me is taught by the precept of men," Isa. xxix. 13. The rite of confirmation is equally unfounded in Scripture, and is therefore open to similar objections.

Next follows "the creed," concerning which it might suffice to say, that if the object of its introduction into a religious catechism be to give a clear and comprehensive view of those truths of Scripture which are most necessary to be understood and believed, language less adapted to answer that end could scarcely be chosen. How much better would it be to teach children, in simple language, such as may be found in the catechisms of Watts, that they and all mankind are sinners; that God has so loved the world as to give his only Son to die for our sins, that believing in him we might not perish, but have everlasting life; that the Lord Jesus came into the world to save sinners; that he suffered and died for us, &c. These most vital truths, which lie at the foundation of Christianity, are wholly omitted in this creed, while matters of little importance, as the mention of the Virgin Mary and of Pontius Pilate, are introduced. Theological terms are used, also, which may indeed be fixed in the memory of a child, but to which, however carefully explained, it is scarcely possible that he should be able to attach any definite idea. Thus it appears, that, as a summary of Divine truth, this creed is glaringly defective; as well as far too abstruse for the comprehension of the young and uninformed.

After the Commandments and the Lord's Prayer, with their explanation, baptism, in connexion with the Lord's supper, is again introduced. These are said to be "generally necessary to salvation." The qualifying term, "*generally*" implies that there are exceptions: but how are we to ascertain what, or how numerous those exceptions are? Things "*necessary to salvation,*" surely, should not be left thus undetermined. Faith in Christ, and a new birth unto righteousness, of which these ordinances are the outward signs, are the only things absolutely necessary to salvation. The outward signs are nowhere in the New Testament represented as being in any case thus indispensable, much less as "*generally necessary to salvation.*" Your own acquaintance with the Scriptures renders quotation in proof of what I have here advanced entirely needless.

The last objectionable sentiment in this catechism that I think it right to notice, is expressed in the following words: "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper." Is there any text of Scripture that will bear out this statement? Christ did indeed employ highly figurative language, when discoursing with the obstinate and unbelieving Jews, John vi. 51—58; but who would understand his words literally? He tells them what he means by it, ver. 56; that he thereby expressed the necessity of a vital union with himself, in order to the possession of spiritual and eternal life; and in ver. 63, he still more distinctly acquaints his disciples that his words are to be taken in a purely spiritual sense. But why should children's minds be perplexed with a statement so unscriptural, and so nearly approaching the popish doctrine of transubstantiation? Babes should be fed with milk, not with strong meat.

Now, my dear friend, having done what I consider to be my duty as a fellow Christian and as a friend, I leave the result as a matter between God and your own conscience. I would not persuade any one to quit one religious communion for another, except as the result of deliberate conviction. Whether, therefore, you remain where you are, or otherwise, be assured of a continued interest in my Christian regard and prayerful remembrance. May we meet in that world where error shall no more becloud our understandings, nor human infirmity require our forbearance; where we shall no longer see as through a glass darkly, but face to face, "nor know only in part, but even as we are known!" J. B.

Essex, May 31, 1843.

THE INTERPRETER OF THE WORD OF GOD.

Puseyism, with all its soul-destroying effects, abounds to a lamentable degree in many portions of this country. It puts darkness for light, and bitter for sweet. It depreciates the word of God, and by exalting human systems in preference thereto, dishonours Christ, "who is God over all, blessed for evermore." May the Lord raise up many witnesses for his truth! Blessed be his name for that array of witnesses, Christian Witnesses, between 30,000 and 40,000 in number, which have lately entered the field, "fair as the moon, clear as the sun, and terrible as an army with banners." Let our Christian

churches, with their pastors, beat up for recruits to augment this gallant regiment, and pray the Captain of our salvation that the forces (in connexion with other means of his own appointment) may prove "mighty to the pulling down of the strongholds of Satan." When the sacred Scriptures are not recognised as the standard of divine truth, but human inventions are substituted in their stead, we cease to wonder at the absurdities put forth even by those who assume to be the successors of the apostles! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In one parish in this locality—and the rector is a son of the late pious and excellent Dr. Waugh, but himself a Puseyite—small handbills have been circulated amongst the inhabitants, to be pasted on the inside cover of the Church Prayer-Book. The following is a copy :—

THE BOOK OF COMMON PRAYER

THE

INTERPRETER OF THE WORD OF GOD.

"This book is full of precious store,
Pearls of great price are here;
Read it, and you will love it more
Each day, each month, each year.

"Think not, because it gives no heat
To hearts grown cold and dead,
It cannot guide the wanderer's feet,
Nor soothe the Christian's bed.

"Oh yes! 't will teach the infant tongue
To sing glad songs of praise;
'T will teach the careless and the young
To find out Wisdom's ways.

"'T will be a help to mothers mild,
To fathers kind and true;
'T will help each wayward erring child,
Therefore 't is fit for you."

"Being by nature born on the day of , A.D. , I was by baptism made a child of God on the day of , and confirmed on the day of ."

It behoves, therefore, the disciples of the Lord Jesus to be up and to be doing. "Say unto the children of Israel that they go forward." "Gird on the whole armour of God." "Be valiant for the truth." "Fight the good fight of faith."

"March on, nor fear to win the day,
Though death and hell obstruct the way."

S———e. W. R.

P.S. In the villages where our lay brethren attend to preach the gospel, it is suggested, as a means of extending the sale of the CHRISTIAN WITNESS, that they procure subscribers of one penny per month, in parties say of three each, by which many copies may be disposed of.

Review and Criticism.

The Holy Bible; with Explanatory Notes, Practical Observations, and Copious Marginal References, Indexes, &c. By THOMAS SCOTT. A New Edition, in three volumes, illustrated with a series of Views drawn from Nature. Fisher, Son, and Co.

THE 16th of February, 1747, marked an event of no small importance in the history of true Christianity. On that day Thomas Scott was born. He began the great work of his life, the Commentary, on January 2, 1788, in the forty-first year of his age, when his judgment and experience were both considerably matured; and on June 2, 1792, his labours closed. During that brief period he wrote the whole twice over with his own hand. The work was published at an expense of between 6000*l.* and 7000*l.* Of this edition about 5000 copies were sold. His publisher, shortly afterwards, became bankrupt, which was attended with consequences that brought Scott to the verge of ruin. After encountering unspeakable difficulties, he succeeded in extricating himself to a considerable extent. In 1802, he commenced the editions with the marginal references, which consisted of 2000 copies. Another of the same number was completed in 1811; and a fourth, of 3000, was published in 1814. Besides these English editions, no fewer than *eight* editions were published in the United States between the years 1808 and 1819, comprising 25,250 copies. The retail price of the English editions as above stated would amount to nearly 67,600*l.*; that of the American to 132,300*l.*,—total 199,900*l.*, a sum far exceeding everything of the sort ever known to have been realized by such a theological work during an author's lifetime. These, however, were only the first stages of the enterprise; the sale has been going on

and extending ever since, to all parts of the world.

These simple facts render all criticism an impertinence. The work has taken up a position from which it can never be dislodged by any rival publication from the pen of an Established Churchman. There is yet room for a New Commentary, one that shall bring forth the *Nonconformist and Voluntary Principles* of the Scriptures. A work of this description is much to be desired; and we wonder much it has never been thought of. Its importance is so great, that it is worth the establishment of a society to produce it. Had the Useful Knowledge Society done nothing more than issue the Penny Cyclopædia, the end would amply have justified the means. How much more exalted the object we have hinted at! We would not leave it to an individual author, nor to an individual publisher. Let a sufficient body of contributors be selected from the various Dissenting denominations, and one of them be appointed responsible Editor, and let the publication department be conducted by a special Committee. In this way such a work might be produced as has not yet seen the light. The enterprise once begun, not depending on the life of an author nor the means of a bookseller, its completion would be certain; while such a concentration of literary opulence and intellectual power could not fail to raise it far above the unaided efforts of any single man, whatever his talents or acquirements. On this principle, too, the whole might be finished within a limited and reasonable period; and commanding, as it would, general confidence, a body of at least 10,000 subscribers for weekly numbers and monthly parts might be safely counted on. In this way it might be published so cheap as to bring it within the reach of the peasant and the artisan.

Scott's Commentary is incomparably the first of its class. Andrew Fuller, the first of authorities on such a subject, declared that "it contains more of the mind of the Spirit than any other extant." He is the catholic commentator; his work is adapted to the universal church. Although an Episcopalian, there is no obtrusion of his principles; and although an Established Churchman, there is no obtrusion of the Establishment principle. He rarely, indeed, imports anything into his text; his whole aim is to bring forth the mind of God contained in it. His great rallying point is the "common salvation." Men of all shades of evangelical opinion read him with delight and edification. His theology is of the purest character, the most finished form of moderate Calvinism, avoiding the extremes of Hopkins, Booth, Edwards, and Bellamy, on the one hand; and the less exceptionable excesses of Marshall, Hervey, Romaine, &c., on the other.

The edition before us is one of extreme beauty, greatly surpassing every other that has yet appeared. The printing, which is done at the Caxton Press, Newgate-street, is inferior to nothing that has been produced by Spottiswoode or Bagster. The maps and plates are executed in the very first style of art. The plates are also very numerous—no fewer than *forty-five* in all. The references stand in centre columns, on the plan of the Comprehensive Bible, and are exceedingly copious and valuable. By an admirable economy in the typography, the whole of this vast work is comprised in three moderate, manageable, quarto volumes, at less than two-thirds of the price of the stereotype edition of Seeley and others; which, although it boasts the author's last corrections, for all useful popular purposes, is not one whit superior. It is our counsel, then, to all young couples, on taking up house, to be sure to secure among their first purchases A COPY OF FISHER'S EDITION OF SCOTT'S FAMILY BIBLE.

A Series of Discourses on the proper Deity of the Son of God, and the primary Design of his Mission. By T. EAST, of Birmingham. London: Bartlett. 8vo, pp. 440.

MR. EAST has long been known as a powerful preacher and a striking popular writer. No religious periodical essayist of the age has attained to equal success. Of his *Evangelical Rambler*, a work comprising three volumes, upwards of 100,000 copies have been published in England, besides numerous and large impressions in America. His *Evangelical Spectator* and *Modern Martyr* have also rendered important service to the interests of religion and morals. These works abound in the pathetic and the picturesque, displaying a remarkable acquaintance with human nature and the workings of general society. He has in later life, however, renounced the fascinating regions of fiction, and betaken himself to more substantial meditations. The work before us consists of twelve long and elaborate discourses on the highest theme that can occupy the human mind. The volume

contains a comprehensive survey of the entire question; and, while it invests old arguments in new forms, and imparts to them a spirit, a freshness, and a power singularly adapted to popular impression, it also supplies some fresh evidence and some new arguments, which are well entitled to attention. While these discourses are strongly argumentative, they are highly popular, often turning the facts of history and biography, and the incidents of ordinary life to admirable account. Mr. East has another advantage over Fuller, Wardlaw, and Smith, inasmuch as he has dealt with the Socinianism of the *present hour*. The volume was, in several respects, a desideratum, and is, as a whole, a most valuable performance.

Memoirs of Seventy-five Eminent Divines, whose Discourses form the Morning Exercises at Cripplegate, St. Giles's in the Fields, and in Southwark; with an Outline of a Sermon from each Author. By Samuel Dunn. 8vo, pp. 224. London: Snow.

Mr. Dunn has chosen for himself a literary walk of peculiar usefulness. In none of his attempts, however, has it given us more pleasure to meet him than in the present. This is a happy idea most happily executed. There is something, too, singularly opportune in the time at which this beautiful and valuable book has made its appearance. At the very moment that Mr. Dunn is issuing the Lives of the authors of the Morning Exercises, Mr. Tegg is publishing the Exercises themselves. While the Lives are a complete and independent work, they will yet form a most interesting appendage to the Exercises. The materials of such a volume could only have been collected at a great expense of patient labour. It forms a very instructive and edifying book, while it supplies an important addition to our religious biography.

The Terms of Communion at the Lord's Table and with the Church of Christ. By R. B. C. Howell, Pastor of the Baptist Church, Nashville, Tennessee. 12mo, pp. 456. London: G. and J. Dyer.

The object of this book is to establish the doctrine of Strict Communion. It purports to be revised, enlarged, and published by the "Baptist Tract Society." The "Editor" tells us of his doings, and the "Committee" of their "hopes." But we have no information regarding either him or them—no means of determining the value of the words, "the Committee of the Baptist Tract Society." The probability is, that the general public will identify it with the Baptist Body at large, as they do the Baptist Union, the Baptist Mission, and so forth; but the fact is otherwise. This is the "Society" of only a small section of that respectable community, and mainly consists of its least enlightened, least liberal, least laborious, and least useful churches. The tendency of this suppression is to foster deception, and to communicate the passport of an honourable designation to an uncharitable, unscriptural system. The title of the book itself is as exceptionable on the ground of candour. It is a masked battery! Instead of keeping to its text, "Terms of Communion," it is throughout, with short pauses, a sort of continuous raking fire against Infant Baptism. So far as it discusses the terms of communion, it merely serves up the old hackneyed arguments in the customary form and spirit of the party. It is a jumble, a farrago, in the main, erroneous in fact, absurd in logic, and preposterous in doctrine; but highly calculated to damage the interests of charity and unity among the Baptist and Pædobaptist communities, whom, on every account, in these times, it is so important to bring into a still closer bond of Christian brotherhood and of cordial co-operation.

Lectures for these Times. By J. M. Cramp, A.M. 12mo, pp. 308. London: Houlston and Stoneman.

This volume forms, in all respects, a striking contrast to the work just mentioned. Mr. Cramp is likewise a Baptist, but he is a man who would adorn any section of the church of Christ. He has kept faith with his title and the public, and conferred a very substantial benefaction on all classes of Protestant Dissenters. These Lectures, fourteen in number, are emphatically "Lectures for these Times;" they comprise a large and luminous body of opinions upon all the chief points of the passing hour—points with which it is time that Dissenters should become thoroughly acquainted. We can most cordially commend the book to individuals, to families, and to libraries, as a masterly statement of Protestant doctrine, an able defence of Protestant Dissent, and a clear exposition of the duty of Dissenters at the present time. Mr. Cramp, who

understands Popery as well as most living men, states that "in 1792 there were but thirty Papist chapels in Great Britain, while there are now 591 chapels, with *nine* colleges and *twenty* monastic institutions," and "fifteen Popish Bishops, and 733 priests." Here are materials for thought to thinking men!

CHARACTERISTIC NOTICES.

The Mission to Madras, Mysore, and the South of India, from 1820 *to* 1828. By ELIJAH HOOLE. 8vo, pp. 443. Second Edition. Longmans.

MR. HOOLE is a Wesleyan Methodist, and one of the Secretaries of their Missionary Society, an office for which this work shows his high qualification. The book abounds in matter appropriate to such publications; full of fact, incident, and adventure, it forms excellent family reading, and cannot fail to be a great favourite with young people.

Discourses on the Nature and Extent of the Atonement of Christ. By R. WARDLAW, D.D. Third Thousand. Royal 18mo, pp. 390. Glasgow: Maclehose.

Reviewers Reviewed; or, Remarks on Reviews of "Discourses on the Atonement," &c. By R. WARDLAW, D.D. Royal 18mo, pp. 87. Glasgow: Maclehose.

Remarks upon a Pamphlet entitled, "The Doctrine of Universal Atonement." By an English Congregational Minister. 8vo, pp. 32. Glasgow: Maclehose.

The Doctrines of Atonement and Election. By a Layman. 18mo, pp. 146. London: Simpkin and Marshall.

The Precious Blood of Christ; or, the Nature and Value of the Redeemer's Atoning Sufferings. By DAVID PUGHE. 12mo, pp. 64. London: Houlston and Stoneman.

The Catholic Doctrine of Redemption Vindicated; or, Modern Views of the Atonement, particularly those of Dr. Wardlaw, Examined and Refuted. By A. MARSHALL, D.D., LL.D. 18mo, royal, pp. 251. London: Hamilton and Adams.

SCOTLAND, during the last ten years, has been the field of more controversy on subjects of a religious or ecclesiastical character than all the rest of Europe—we might, perhaps, say the world—united. As a fact this is not a little remarkable; and to the religious philosopher it furnishes a most important subject of inquiry. First came the doctrine of Universal Pardon, accompanied with the fictions of tongues and miracles. The ravages of this delusion were confined to the Established Church, and to one corner of the Independent vineyard. Next arose the great controversy on the Voluntary Principle, which spread like a flame over the entire nation, involving in its progress all sects and denominations, and issued in the disruption of the Establishment. Then came the doctrine of the Universality of the Atonement, which threatened to rend asunder the largest body of Presbyterian Dissenters, known as the United Secession Church. Now has come the doctrine of Special Influence in the Conversion of Men, which has been chiefly, although not exclusively, confined to the Congregational Body, and led to "the expulsion of nine students from the Glasgow Theological Academy." These, to say the least, are surely wonderful events; they may be viewed as gentle shocks of that power which stands pledged to shake all nations, and may well excite in the thoughtful beholder fear and trembling, humility and prayer. When such men as Drs. Wardlaw and Marshall see subjects of the highest imaginable moment to man in lights so different that what one thinks he has irrefragably established, the other professes to have incontrovertibly "refuted," it may well tend to awaken a distrust in human powers, and especially in *each man's own*, and to foster a spirit of affectionate forbearance. We shall return to the subject, and in the meantime commend to especial notice the volumes of Wardlaw and Marshall.

The Philosophy of Training. With Suggestions on the Necessity of Normal Schools for Teachers to the Wealthier Classes. By A. M. CRAIG. 12mo, pp. 92. London: Macmillan.

THIS is really a very meritorious publication by a clear-sighted, hard-headed man, who thoroughly understands his business, and enjoys a considerable share of that enthusiasm which is so essential to success in the work of tuition. His book is well entitled to the careful perusal of parents, teachers, and others interested in the business of education. The Author, we hope, in a second impression will expunge or purify his Dedication, which is written after the bad model of a former age, and far too adulatory for our times. Again, the book, having neither chapter nor section, contents nor index, is an endless series of paragraphs, which, to the common reader, gives it a dull and heavy appearance. Attention to this in a future impression will tend to lighten the work of the reader, and to develope more fully the excellence of the volume.

The Way which some call Heresy; or, Reasons for Separation from the Established Church. A Letter to the Christians of Hull. By ANDREW JUKES, late Assistant Curate of St. John's, Hull. 12mo, pp. 114. London: Whittaker.

THE writer of this volume has done excellent service to the cause of God by its publication. It is certain that a large circle who had never previously thought five minutes upon the subject of which it treats, will, from the circumstances in which it originated, be induced to peruse, if not to study it, who might otherwise have lived and died in perfect ignorance of the momentous question. This is one of the happy results of Clergymen's publishing the reasons of their renouncing the Established Church, and a strong ground for urging on Dissenters the duty of encouraging such publications. A Clergyman on leaving the Church, who has skill to use his new light to purpose, will never fail to bring along with him a considerable portion of the piety of his charge; and to accomplish this ought always to be with him an especial object, and an anxious study. It is his duty. He owes it equally to himself, to his friends, and to his Master. After allowing for several views to which we cannot subscribe, there is much in his book to approve and recommend, nay to admire. It presents in a variety of most impressive lights the iniquity

of the Church Establishment, and shows, by arguments which cannot be refuted, that all who fear God are bound to come out of it.

The Teacher's Companion; designed to Illustrate the Principles of Sunday-school Instruction and Discipline. By R. N. COLLINS, Superintendent of St. Bride's Sunday-school. With an Introductory Essay by the Rev. D. MOORE, of St. John's Wood. Royal 18mo, pp. 386. London: Houlston and Stoneman.

FEW volumes of the kind have met with so general and so hearty a welcome as this, and in no quarter has it been over-rated. It is an admirable work. The Author, in the advertisement to the second edition, gracefully acknowledges the favour he has found with the reviewers of the various denominational magazines. When had a Dissenter occasion to make such an acknowledgment of service from Church periodicals? For many years we have been accustomed to contrast the spirit of Church and Dissent in this respect; and in nothing do we find the difference between them more strikingly manifested. Nothing appertaining to the generous and the noble, can exceed the cordiality and promptitude with which Dissenting journals, of every class, always bring forward and do justice to Church authors. Is it thus with Church periodicals? No verily! Their conductors seem to make the exclusion of Dissenting literature a study; it is a part of their system, and where an exception occurs, it is in order that a deed of destruction may be perpetrated, perhaps, on the work of an author that would have adorned any community of Christians! In nothing is the virulent spirit of Churchmanship more discreditably manifested than in matters of literature.

Theodoxa. A Treatise on Divine Praise. By NATHANIEL ROWTON. 12mo, pp. 222. London: Snow.

IT is somewhat remarkable that, while we have numerous works on Prayer, we have not, in our tongue, so far as we know, one regular treatise on Praise. The best thing that has hitherto appeared on it is a portion of the Eastcheap Lectures. Mr. Rowton, therefore, found the field almost wholly unoccupied, and he has cultivated a portion of it very respectably. The work is judicious, devout, instructive, and adapted to edify.

On the Causes which retard the Conversion of the World. Translated from the French by a Clergyman of the Church of England. 12mo, pp. 66. London: Seeleys.

A TRULY missionary pamphlet, presenting the great subject in some rather new and very strong lights. It has about it all the self-denial of William Law, with much of the force and vehemence of the earlier Methodist preachers. It urges purity of Christian fellowship, excommunication for covetousness, and the duty of field preaching!

Ernald; or, the Martyr of the Alps: and other Poems. By ADELINE. 18mo, royal, pp. 274. Bogue.

NOTHING more is required than is supplied by the present volume, to vindicate the claims of Adeline to the honours of poetry. If she be not wanting to herself, she may one day dispute the palm even with some of the seniors of the singing sisterhood. She knows that "truth" which is to make the world free, and she appears to love it. Her heart is full of sentiment; she has colouring at command; her diction is copious, her ear is well-tuned, and her powers of versification are already not a little disciplined. If, by reading and meditation, she shall enlarge her stores of knowledge, multiply her images and her analogies, she may one day render no mean service to the cause of truth and righteousness.

The Creation. A Series of Letters from a Father to his Children. By W. G. RHIND. 16mo, square, pp. 396. London: Bagster.

A VERY ingenious and highly instructive book, showing the progressive advance of creation through the six days, by beautiful engravings on steel, and explaining the natural history of each day's mercies, and their peculiar adaptation to the wants of man, with the Scriptural use of the same in the illustration of divine truth. The letters are written with elegant simplicity, and abound with matter full of interest to the youthful mind.

Tracts for the People on the Principal Subjects of Controversy between Roman Catholics and Protestants. By the Rev. MARK BUTLER. 12mo, pp. 264. London: Baynes.

SEASONABLE, suitable; setting forth much important truth in a popular and impressive manner.

Scripture Truths in Verse; for the Young. 18mo, royal, pp. 274. London: Bagster.

THIS volume is the fruit of not a little toil, and furnishes excellent reading for young persons.

The Work of the Holy Spirit. By DAVID RUSSELL, D.D., Dundee. Second Edition, pp. 24. Glasgow: Maclehose.

A VOLUME of matter in a tract of twenty-four pages, on a subject at all times of the first moment, but never more so than at present. There is no living minister better qualified than Dr. Russell to state the Scriptural testimony of the Holy Spirit respecting his own work; and here he has given us the results of the profound and prayerful study of a long life. We should rejoice to hear that a million of copies of it were in circulation in the British empire.

An Exposure, from Personal Observation, of Female Prostitution in London, Leeds, Rochdale, and Glasgow. With Remarks on the Cause, Extent, Results, and Remedy of the Evil. By WILLIAM LOGAN, City Missionary. Third Edition, pp. 48. Glasgow: Gallie.

MR. LOGAN has performed a signal service to the public. He has made astounding revelations concerning the present condition of society. He has handled a dreadful subject with a delicacy, a discretion, and an effectiveness which it were not easy to exceed. Richard Cobden, M.P., addressing the Author, truly says, "I can hardly imagine a greater antidote for young minds than your tract." The great difficulty in dealing with this enormous evil consists in exposing without promoting it. This difficulty Mr. Logan has fairly overcome, and rendered himself a great public benefactor.

Sabbath and Day-Schools.

The following speech, remarkable in various ways, and possessing a special value at the present time, was delivered by Mr. Ketchum at the late anniversary of the American Bible Society. It bears with great and equal force on the questions of State Instruction and on the spirit of Popery. The resolution on which it was based was, "That the Bible is a book peculiarly appropriate for use in common schools, and cannot be excluded without hazard both to civil and religious liberty."

"The great question of the day," said Mr. K., "is this, *Shall the Bible be continued in use in common schools?* The Southern mail of yesterday, and the day before, and the day before that, brought intelligence of the depth of interest felt in that question by a portion of the American people." Inasmuch as the question is one of the most prominent topics of the day, he might perhaps be kindly indulged, for a few moments, in endeavouring to state the origin and progress of that contest as exhibited here; for this opposition to the use of the Bible in common schools, will be found to be one in character everywhere. It springs from one common source, from one fountain head, and all its members act in unity; and whether observed in Philadelphia or in Baltimore, it will be found to assume the same general character.

American Principle of Education.

"You are doubtless well aware," said he, "that the common schools of the State of New York are maintained in the first place by the interest upon a large fund set apart at various times for their support. It is a provision of the law that, before the interest shall be received and appropriated to any county in the State, an equal, and in some counties a greater amount shall be raised by a direct tax on the people to be added to that interest; and the joint fund is to be appropriated for the maintenance of schools open *to all the children of the community*, of the rich or of the poor, of parents of one denomination as well as another. Now, it will be seen that this fact implies the principle that *it is the business of the State*, that the State has a right, and that it is the duty of the State, *to provide for the education of all the children of the community*. It adopts this great principle, that all the children of the community shall have the *opportunity* to receive a common elementary education. But it will be also perceived that this education must be elementary, must be education in literature and science, in those ordinary branches which are necessary to fit them for the ordinary duties of life and of citizens.

"I am thus guarded, for you all know that it is an elementary principle of American law, and the American constitution, and American hearts, that the government has no right, no *right* to raise money by tax for the support of the Christian religion. And it is a great elementary principle of American law, and American politics, and of all American concerns, that religion here is to be supported by voluntary contributions. It is our glory, our joy, that religion with us is upheld by free hearts. Men may tax themselves, and I thank God they *do* tax themselves for the support of religion. But the State has no right to lay a tax, and to send its officers to collect it, for the support of the Christian religion.

"It follows of necessity that these schools so maintained by a tax raised by the State, are not nurseries for instruction in religion. It is acknowledged in them; it is recognised by them. But the peculiar doctrines of any one sect must not be taught in schools supported by any monies raised by tax on the people. Hence schools furnished by the State provide for the education of the children as common elementary schools, for instruction in the common branches of education, and no more. Religious education is left to the parents, to the spiritual teachers of the children, to their religious friends, schools, &c. But here no instruction is given in any doctrines peculiar to any denomination of Christians.

"This principle, early in the progress of the school system, was practically violated. As long as twenty years ago, the public authorities considered the question, and saw that there were violations of this public principle in Church Schools sustained by taxes upon the people.* It might happen that if I was taxed, my money would go to the instruction of the children of Roman Catholics in their faith; it might happen, on the other hand, that the money of Roman Catholics would go to instruct *my* children in *their*

* Relicts of the old ecclesiastical system.

faith. These violations of this salutary principle could not be admitted. I should have a right to say to Roman Catholics, 'I won't permit you to take my money to educate your children in your faith;' and with equal right might they say to me, 'We won't give our money to educate your children in your faith.'

"Hence it followed that, in order to provide a remedy for this violation of this principle by the Church Schools, these were given up; and large public schools were organized and placed under the care of an independent company, chosen from all denominations, and embracing both clergymen and laymen, to which all the children of the city should have free admission. To this arrangement the Protestant churches all submitted: the Episcopal, the Dutch Reformed, the Methodist, the Baptists, all with one consent, except the Roman Catholics, submitted to this decision. The Catholics refused. They had the largest number of poor children to be educated, and they said, 'We want our portion of the public to support *our own* schools.' We said to them, 'Here are *public* schools, common schools, open to your children as to ours; come and partake of their privileges. We have no religion taught in these schools; we have sound morality, the general principles of what are admitted by all to be religious truth, but not the doctrines of any particular denomination, nothing that can offend the prejudices of any. Come, we say to your children, to our schools, sit beside *our* children, listen to the same teachers, imbibe the same lessons, forget all differences, and become as brothers, as all the citizens of a nation should be.' 'Oh! no,' said they, 'we don't like that.' 'What's your objection to it? Are not our schools good schools? Are they not well taught?' 'Yes.' 'Then why not partake of them? Why not send your children to them, and let them grow up with our children, and forget all differences of birth or opinion, and melt into one American mass?' 'Oh, no!' said they, 'this public table of yours is well furnished, and the dishes may be good; but we want *private* tables: we want our share of the money, and we will take care of our tables in our own way.' These schools were not sufficiently religious for them; they desired to have their children instructed not only in the common branches of education, but in the precise doctrine of their religion; and to do this they desired a portion of the common school fund. Now what was their share? They had the most children to be instructed, but they did not pay the greater part of the tax. The answer to their demand was, the fund was not raised to *enable you* to educate your children, but to *educate* them. They must go to the schools provided for them. This they did not like; they wanted the money. They were told they could educate their children as they chose at their own expense; but they wanted our money to do it with.

"We asked them what objection they had to our schools. O, they did not know; they did not like them! And, finally, they said our *books*, our reading books, had in them a great many reflections on the Roman Catholics, and they did not want their children to read them.

"Now we were willing to meet this with all candour. We knew that in books made up of miscellaneous articles, it could not be expected that every particular sentence should suit every member of the community. We must give and take a little in this respect. But this, however just, did not suit them, and they would not have it so. We went to work to find a remedy. Suggestions were made, and so we went to work to *expurgate* all that could give offence. We wanted their children; we wanted to educate them; we did not want them to grow up in ignorance; and so we went to work to expurgate these objectionable passages."

Mr. Ketchum here exhibited one of these expurgated editions of Murray's Reader, and pointed out the passages which had thus been stricken out: among them were a sketch of Luther's character from Robertson's Charles V.; this line from Goldsmith's Traveller—

"And e'en in *penance* planning sins anew:"

a sentence from Lord Chatham's celebrated protest against the employment of Indian savages by the British in the Revolutionary war, in which the words "tyranny of Rome," "Popish cruelties," and "inquisition" occurred. "These were all stricken out for the sake of peace. But all would not do. Friends blamed us for having made too great sacrifices for the sake of quiet. We said we want to educate these children for the safety of society; we want to make Americans of them, to make them think and feel as Americans about American institutions and American people. But that was not what the Roman priests wanted, for be it remembered that many of the Roman laity desired that it should be so. They knew that in these schools the spirit of

liberty would be growing up in their children's hearts; they would begin to exercise their right of private judgment, and this might diminish their respect for their spiritual fathers. They did not *want it so.*

"All went on; they could not very well get over this, but they soon raised another objection. Said they, *We don't like your* BIBLE. Our answer was, We don't instruct our children out of it; we have it in our schools, and out of respect to the religious community, to the decencies of life and the usages of all respectable society, we have a chapter read at the opening of the schools. Perhaps it would have been well to have had offered a petition to heaven: but there were objections to this, and, therefore, to please every body, we had a chapter read instead. They said, We can't stand that: we won't have it. Our answer was, practically,—*We can't give up the Bible;* we WON'T give up the Bible! We are here as agents of the public; and if the public authorize you to say that we shan't have the Bible, we will submit; but till then we *won't.* And I have great satisfaction in saying that the public has taken up the question, and there is no probability that the public voice will issue the command that we shall give up the Bible."

American Protestantism.

"It has been said, in a public controversy between Bishop Hughes and myself, that this is a Protestant country, and that we were willing that their children should come here and fare as ours do, but that this was a Protestant country and that we love the Bible. It is a fondness we have contracted from our ancestors; they used the Bible, and we have continued to use it. The answer was, that this is NOT a Protestant country! We *don't admit* it, said they. Now I want to pause a moment and inquire if this *is* a Protestant country. France, Belgium, Italy, and other countries in Europe are generally spoken of in geographies as Roman Catholic countries; but on the map the United States of America are put down as Protestant. Are they not? Was that Congress which recommended the printing and distribution of the Bible a Protestant Congress, or was it not? Did Lord Chatham speak the truth when he said on the floor of the House of Lords, that Indians were about to be employed in fighting their Protestant brethren, or did he not? We have a little documentary evidence germane to this subject; and I beg leave to read an extract from an address in 1774 by the American Congress to the people in Great Britain:

"'OCTOBER 21, 1774. In Congress at Philadelphia. Extract from the Address of Congress to the people of Great Britain.

"'The dominion of Canada is to be extended * * * that their numbers, daily swelling with Catholic emigrants from Europe, may become formidable to us * * and reduce the *ancient free Protestant colony* to a state of slavery. Nor can we express our astonishment, that a British parliament should ever consent to establish in that country, *a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion throughout every part of the world.*'

"This address was issued by an American Congress—were their constituents Protestants or not? They were Protestants! In the time of the revolution, when struggling for civil and religious liberty, they fought as Protestants; they conquered as Protestants; and as Protestants they rejoiced over their victory. At that time, then, this was a Protestant country. When, then, have we lost that character? Let me ask Bishop Hughes, or any other person, to say when we *ceased* to be a Protestant country. I do not know but the time *may* come when we *shall* cease to be such, but I do not believe it; at least while the energies of this Society are still employed, while your agents go forth and your ministers are at their altars as heretofore; while your missionaries go out into the land, I do not believe we shall cease to be a Protestant country; and may the day be long distant when the attempt to make this a Roman Catholic country shall succeed!

Burning of Bibles in French Schools.

"And what, in that case, have we to expect. I will read a proclamation—since proved to be official—just issued in France.

"'*University of France.—Academy ut Bordeaux.*

"'The Inspector of the Schools of the Dordogne to the Schoolmasters of the Department.

"'*Monsieur L'Institutor,*—Many of the *cures* and their assistants have reported their schoolmasters as having suffered to be introduced into their respective schools, Bibles and Testaments, which contain doctrines contrary to *the true religion.* I

know that some of the teachers have permitted these books to be used because they were deceived by the *colporteurs*, who told them that they were sent by me. I hasten to request you to remove those dangerous books from your school. I will, without delay, in company with the priest, visit and inspect your schools, and every copy of these books that we shall find, WE WILL CAUSE TO BE BURNT. I embrace this opportunity of informing you, that from this time, I will allow only three books in the rural schools, viz. :—

"'1. The catechism of the diocese.

"'2. A book of moral lessons, instructive and easy to be understood by the children.

"'3. A book of arithmetic.

(Signed) "L. LAFFOREST,

"'Inspector of the Schools, &c. &c.

"I desire to have it understood that no man has a right to exaggerate these descriptions of the proceedings of Roman Catholics. I hold myself responsible for whatever I have said, for I speak what I know. I have no controversy with Roman Catholics in this country. I hope they may long continue to enjoy the civil and religious liberty they have sought here. I hope they will be happy here. But let them not seek to change our institutions. Let them not take away our Bible; for I verily believe that it is to that Bible, that we are indebted for those institutions which they praise, and for the liberty we enjoy, more than to any other source whatever, and to all other sources whatever. And I doubt whether what we call republican liberty could exist here or elsewhere, unless the people are instructed in the Bible. There men learn their equality with their richest and most respected neighbour. It is there that practical democracy can alone be learned by our children and ourselves. Let us then cling to the Bible. It is our safeguard and our only safeguard.

"When I speak of the Bible, I mean *this book*. I do not come here to talk about *versions* of the Bible. What did our ancestors, for a hundred and fifty years, know about versions? We talk of the Bibles which we and our fathers for two hundred years have read, in the faith of the doctrine in which they have lived happily and died triumphantly. These are the Bibles, those which this Society has printed and of which they have distributed thousands of copies, to which we cling. I talk not of versions. It is to this Bible that the resolution refers. Its purity and simplicity of style—where shall we find them surpassed? Here are words taken from the language of the people; and if we speak in these words to all who know the English tongue, we shall be understood. Doubtless criticism may detect errors in language and punctuation, a little here and there; but we do not believe it possible for more learning and purity to be employed upon the Bible than upon this. Let us, then, stand by it; and as it was the Bible of our fathers, so let it be the Bible of our children to the remotest generation."

Obituary.

DIED at Frome, May 26, 1844, in his twenty-third year, Mr. Isaac Benjamin Jones, the only son of the Rev. John Jones, of Frome. It was the distinguished privilege of the deceased to consecrate the first-fruit of his days to the Lord; to maintain an unblemished reputation as a Christian; to engage, in the most constant and unwearied manner, in various departments of Christian exertions. Hence the great success with which it has pleased God to crown the labours of his father at Frome, afforded him great comfort in his last illness. The great salvation which it was his happy lot early to embrace by faith, he found to be an all-sufficient support to his mind in the hour of affliction and approaching death. He lamented that he had not been more faithful in the service of God, but rejoiced that his acceptance with God did not depend upon his imperfect work, but on the finished work of the Son of God. It was his chief concern in his last illness to bear with submission the Divine will, and to glorify his God in the furnace. He remarked that all his religion consisted in relying upon the merits of the Saviour.

It was his parent's wish that if, at his last moments, he felt assured of an interest in Christ, he should raise up his hand: consequently, amidst increasing infirmities, when flesh and heart failed him, he made an effort, and lifted up his hand as the signal of triumph over the last enemy; and about the last word he uttered was, "Shout with me; the victory is mine through the blood of the Lamb."

Trudoxhill, Frome. B. D. EVANS.

Table Talk.

MELANCTHON AND LUTHER.

When Melancthon arose to preach on some occasion, he took this text, "I am the good Shepherd." On looking round upon his numerous and respectable audience, his natural timidity entirely overcame him, and he could only repeat the text over and over again. Luther, who was in the desk with him, at length impatiently exclaimed, "You are a very good sheep;" and, telling him to sit down, took the same text, and preached an excellent sermon from it.

HUMAN GLORY.

The Roman forum is now a cow-market; the Tarpeian rock a cabbage-garden; and the palace of the Cæsars a rope-walk.

THE GREAT VALLEY.

The Mississippi Valley has no parallel on earth —its length may be estimated at not less than 2,500 miles; and its main breadth is from 1,200 to 1,500. There are many facts to prove that it was once covered with a vast ocean, and that the great change was brought about by repeated and long continued volcanic convulsions. This valley is the most delightful, the richest, and the fairest portion of the earth, and capable of sustaining a population of 100,000,000.

THE WIDOW'S MITE.

A lady in genteel but moderate circumstances, when presenting the clergyman of —— with a small sum for a charitable object, said, "You may put it down as the *widow's mite*, sir." "Not so, my friend," replied the worthy pastor. "I beg you may," the lady earnestly added; "it is but a trifle." "I am aware of that, madam, but it is not *all your living*." How very few have in truth presented the widow's mite, although many apply the passage to themselves.

RELATIVE VALUES OF SOUL, BODY, AND ESTATE.

There are 72 clergymen, 180 physicians, and 260 lawyers, in the city of Boston.

WARNING TO WAGERERS.

Pedestrian Feat.—At St. Kitts, in March last, a great feat of pedestrianism was accomplished by Lieutenant Littlebridge, of the 85th Light Infantry. A match was made between him and a corporal to walk from the barracks to Basseterre—twelve miles and back. The corporal did it in six hours and twenty-three minutes; the lieutenant in four hours and twenty-three minutes, under a tropical sun. But the consequence was that on the 1st of April both corporal and lieutenant were carried to their graves.

Poetry.

EARLY MEDITATIONS.

My Father-God, I feel thy presence nigh
In these fresh hours of morn; all nature sends
Thy voice into my soul, which meekly bends
In lowliest awe beneath thy piercing eye:
Search me, O Lord! mine erring spirit try;
Reveal the secret wickedness which blends
E'en with my purest thoughts, and backward tends
When faith with mounting pinion seeks the sky.
Prostrate before thee—but with hope and love,
And trusting confidence, I lift my prayer;
That whilst my feet through sin's dark precincts move,
Thou wouldst preserve me from the fowler's snare,
My worthless service in thy cause approve,
And aid thy righteous chastisements to bear.

Whitby. John Buchannan.

CONSOLATION.

Pilgrim burden'd with thy sin,
Come the way to Zion's gate;
There, till mercy lets thee in,
Knock, and weep, and watch, and wait.
Knock!—He knows the sinner's cry;
Weep!—He loves the mourner's tears;
Watch!—for saving grace is nigh;
Wait!—till heavenly light appears.

Hark! it is the bridegroom's voice:
Welcome, pilgrim, to thy rest;
Now within the gate rejoice,
Safe, and seal'd, and bought, and blest.
Safe—from all the lures of vice,
Seal'd—by signs the chosen know,
Bought—by love, and life the price,
Blest—the mighty debt to owe.

Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear, and shame, and doubt, and pain.
Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain—in endless bliss expire.

Religious Intelligence.

CONGREGATIONAL UNION OF IRELAND.

THE annual meetings of this Society were held in Dublin, during the week of the 9th of June. A large number of ministers from different parts of the country took part in the proceedings, and the several meetings were numerously attended. The Rev. J. R. Campbell, A.M., of Edinburgh, attended as delegate from the Scottish Union, and preached the introductory sermon in York-street chapel, on Sunday the 9th.

On Tuesday morning a special prayer meeting, and in the evening a large social meeting was held in Plunket-street chapel. Mr. Morrison presided, and several brethren delivered impressive and encouraging addresses, on the importance of prayer; the state of Ireland; the beneficial operations of the Union, and the cheering prospects of success which Providence had recently presented.

On Wednesday evening, Mr. Murphy, late senior student in the Dublin seminary, was solemnly set apart as a Missionary of the Union. The Rev. J. Hands, proposed the usual questions. The Rev. J. R. Campbell delivered an impressive charge. Dr. Urwick offered the ordination prayer; and Messrs. Sheppard, King, and others united in the service.

At the annual general meeting, on Thursday evening, in York-street chapel, the deepest interest was manifested and sustained till a late hour. Several sentiments and arguments urged by the different speakers, and various facts communicated, awakened feelings of lively gratitude and deep responsibility.

Mr. Campbell encouraged the Independents of Ireland to a holy confidence in God, and an uncompromising avowal of their principles. These stirring exhortations he enforced and illustrated by an instructive recital of the progress of Voluntaryism and Congregationalism in Scotland. He assured the meeting of the warmest sympathy of the churches in Scotland; and promised in their name continued and increased support.

Mr. Sheppard and Mr. Godkin corroborated Mr. Campbell's statements, by gratifying accounts of the kind reception they met in Scotland as the representatives of the Irish Union.

The highest satisfaction was evinced at the account given by Mr. King, of his recent engagements in England, and particularly of his reception, as delegate from the Irish Union, at the annual conference of the Congregational Union of England and Wales. Mr. King mentioned the strong expression of attachment to the Union given by several ministers in England; and referred to the recent meeting in London as warranting the hope that all unpleasant feelings, and every hostile movement, between the Union and the Irish Evangelical Society, will speedily be lost sight of, and the best exertions of friends in England and Ireland put forth to render the operations of both Societies conducive to the increased strength and diffusiveness of Independency in Ireland. He also stated the proposal made at the Conference of the English Union, that Mr. Reynolds of Romsey, should be delegate to their meetings in Dublin, and corrected some errors in the report which appeared in the *Congregational Magazine*, on which he said he had written to the Editor.

Mr. Williams, of Limerick, and Mr. Heathcote, of Coleraine, in responding to Mr. King's statements concerning the sympathy of English friends, expressed their warm attachment to the Union, and strongly urged renewed appeals to the British churches.

Mr. Waller's speech presented a striking picture of the evils of state support of religion, and showed the importance at the present crisis of diffusing New Testament principles in Ireland.

At one of the mid-day conferences, it was mentioned as a very gratifying encouragement, that Mr. St. George D'Arcy Irvine, late of Clifton, now of London, had kindly undertaken to act as corresponding Secretary, to arrange for deputations, and receive contributions in England. Mr. King, of Cork, also promised to co-operate with Mr. Irvine as corresponding Secretary.

At the conference in York-street chapel, on Friday the 14th, it was moved by Mr. King of Cork, seconded by Mr. Bewglass of Dublin, and unanimously resolved,—"That, considering the importance and advantages of increasing the circulation of our denominational and other useful periodicals, and while cherishing a high sense of the valuable services to truth and sacred literature rendered by the English and Scottish *Congregationals*, and by the *Eclectic* and *Evangelical Magazines*, we do hereby especially recommend THE CHRISTIAN WITNESS, as a cheap and powerful organ of Congregationalism, deserving the confidence of our body, and eminently calculated to promote the intelligence, piety, and usefulness of our churches:—and the *Christian Examiner* as an influential medium of religious intelligence, and an able advocate of the great principles of civil and religious liberty."

At the general meeting, on Thursday evening, the 13th, in York-street chapel, T. Turner, Esq. Treasurer, presiding, the following resolutions were unanimously adopted.

Moved by the Rev. N. Sheppard, seconded by the Rev. J. Hodgens—

1. That the Report and statement of accounts now read be approved and circulated. That we cordially rejoice in, and devoutly acknowledge, the favour which Providence has shown to the Congregational Union of Ireland in its Home Mission and College; and hereby renew the expression of our attachment and confidence towards it as well adapted to promote the welfare of our body, and the spread of the gospel in the country. Also that the following be the office-bearers for the ensuing year. The names of the Committee will be found in the Report.

Moved by the Rev. J. Godkin, seconded by the Rev. A. King.

2. That we recognise with affectionate congratulation and respect the presence of the Rev. J. R. Campbell, A.M., of Edinburgh, as delegate from the Congregational Union of Scotland. That we record with Christian acknowledgments the warm fraternal reception given to the Rev. Mr. Godkin and the Rev. Mr. King as our delegates, the one at the late anniversary of the Scottish Union, and the other at the annual assembly of the Congregational Union of England and Wales. Also that we feel deeply in-

debted, under Providence, to the numerous ministers, congregations, and individuals in various parts of Great Britain, who have so generously accorded their countenance and support to our work during the year. Mr. Campbell, of Edinburgh, responded to this resolution, and was followed by Messrs. Williams and Heathcote.

Moved by J. Waller, Esq., Barrister, seconded by Rev. J. D. Smith—

3. That we cannot but regard the present position and course of affairs in these countries as fraught with most important consequences to the kingdom of Christ. That holding his truth and church to be altogether independent of the civil power, we anticipate with prayerful confidence and satisfaction the disenthralment of his cause from many secularizing and obstructive associations, and its consequent enlargement and prosperity, as likely to result from events now occurring; and that the circumstances of the Christian profession demand of the Congregational body that its members should be scripturally established in their principles, and especially that they should connect with the knowledge and avowal of those principles, the exemplification of practical godliness, and the spirit of universal love.

Moved by Rev. S. Shaw, seconded by J. J. King, Esq.—

4. That we gladly embrace the opportunity afforded of thus publicly professing our fellowship with the universal church, and our goodwill towards every endeavour for extending the blessings of salvation among men. That we hail with unspeakable delight the approximation of Evangelical Christians to each other in the unity of the Spirit, and that we resolve, in the strength of Divine grace, to devote ourselves with renewed zeal to carry out the intentions of our common Lord in the edification of his people, and the conversion of the world.

SOUTH DEVON CONGREGATIONAL UNION.

To the Editor of the CHRISTIAN WITNESS.

Totness, July 16, 1844.

DEAR SIR,—Last week we held the Annual Meeting of the South Devon Congregational Union, at the Rev. J. Pyer's, at Devonport. The several services were very numerously attended by ministers; and a considerable amount of important business was transacted, having reference to the spiritual interests of our churches, and of the villages constituting our Home Missionary Districts.

In the course of our proceedings, your excellent periodical was prominently alluded to. I am happy to inform you that in the success of the CHRISTIAN WITNESS all the brethren assembled heartily rejoiced. From the reports given in, it is highly gratifying to know, that the subscribers to the work in this division of Devon are very numerous. And the unanimous feeling of the meeting, I think I may safely assure you, was, that, as we have now a Magazine so admirably adapted to enforce and to diffuse our principles, we ought not to rest satisfied until its circulation, great as it already is, shall be greatly extended.

Being deeply interested in the complete success of your noble undertaking, I have great pleasure in communicating to you this information. Believe me, dear Sir,

Yours most sincerely,

WILLIAM TARBOTTON,

Secretary.

REMOVALS.

July 7.—Rev. J. Steer, from ————, to Torpoint, Cornwall.

July 14.—Rev. A. Johnson, from Hurstbourne, Hants, to the co-pastorate with Rev. J. Wills, at Basingstoke.

July 23.—Rev. D. A. Owen, from Smethwick, near Birmingham, to Bromyard, Herefordshire.

ORDINATIONS.

June 20.—Rev. J. M. Charlton, over the Independent church at Totteridge, Herts.

June 20.—Rev. John Baker, over the Independent church at Lozells, near Birmingham.

July 2.—Rev. Samuel Brewer, over the Independent church, Russell-street, Dover.

NEW CHAPELS.

June 5.—A handsome chapel was opened in Monmouth, situated in a very eligible part of the town.

June 11.—The new Independent chapel, North-street, Taunton, which has been erected at a cost of nearly 3000*l.*, raised by a body of persons only sixty-five in number when the first stone was laid.

June 12.—Highfield chapel, Huddersfield, a handsome structure, erected at a cost of 5000*l.*, and *free from debt.*

June 25.—Was laid the foundation-stone of a new chapel in Castlegate, Shrewsbury.

Recently.—Chapels have been opened at Wakefield, Yorkshire; at Hyde, Cheshire; at Leyland, Lancashire; and at Hartlepool, Durham.

July 6.—A new chapel was opened at Morley.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CENTRAL COMMITTEE FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

THE SIXTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION will be held at NORWICH in October next. The similar meetings for the five preceding years have been held successively at Birmingham, Bristol, Nottingham, Liverpool, and Leeds. They all proved eminently satisfactory and happy seasons. They live in the memory of those who bore part in them. They yielded good fruit in promoting

union, energy, and love throughout the extended association of churches and pastors they represented. It will be enough if that now in anticipation shall be found fully to sustain the character, and carry forward the influence of its predecessors. There is every reason to hope this will be the case. The pastors and principal brethren of the churches in the Eastern Counties are respectfully and affectionately invited to assemble at Norwich, and give the meeting all the advantage of their great weight of character, and well-known consistency of attachment to the principles of Protestant Nonconformity, and Independent church polity. Norfolk and Suffolk have a just celebrity as the cradles first of the reformation from Popery, and afterwards of a second attempted reformation of hierarchical and State Church government. Essex has long been noted for a powerful body of long-established Independent churches, served by pastors of most respectable character and ability. Into no part of England, therefore, could a provincial meeting of the Congregational Union be introduced more appropriately than into Norfolk; and no assembly of pastors and brethren could give more effectual support to the Union, or more weight to the proceedings adopted, than one convened from the churches of the Eastern Counties. This, it is hoped, next October will witness; a numerous attendance of brethren, devout and harmonious counsels, fraternal love and joy, vigorous action in advance of the great cause and interests of the Independent churches.

If it be inquired for what objects are these autumnal meetings of the Congregational Union held? It is answered,

1. For promoting union, love, and peace on an extended scale among the Independent churches and their pastors. Union, love, and peace are worthy to be the *ends* for which labour and expense are incurred. If at the close of meetings, for which journeys have been taken, public services conducted, and considerable charge sustained, it can be alleged that many brethren more powerfully realize union and regard; that a solemn, impressive testimony to Christian harmony has been borne; that the necessity and wisdom of union for strength and effort in the cause of Christ have been effectively advocated—then the assembly at which such effects as these have been produced, stands vindicated as having accomplished a real and great good, worthy indeed, amply worthy of all the effort and expenditure needed for its attainment. And the Independent churches throughout this kingdom have not enough of union and mutual love, churches with churches. They do not know each other, help each other, and co-operate together in the degree that their circumstances require, and that would exceedingly tend to their enlargement and benefit. This is not the language of accusation or blame. Far from it. The Independents as a body of Christians may have as much, may have more unity and love than other Christian fellowships of equal extent. Still they have not enough. Union and love are of such excellency, of such high use, that their indefinite increase is to be thirsted and laboured for by every wise man. Nor will such increase ever be attained but by effort. Brethren must come together for mutual recognition. The very thing itself, namely, increase of love and union, must have its advocacy, convocations, and arrangements. As we labour for Missions abroad, so we must labour for union at home. Like appeals, like activities are as needful for the one result, as for the other.

2. For mutual counsel, devotion, and encouragement. Wisdom is the child as well as the parent of counsel. Men come to be of one heart and of one mind by informing each other of their respective affairs, and by conferring together on their respective opinions, with the desire of both imparting and receiving good. Devotion is doubtless heightened by the numbers engaged, and by the importance of the occasion and interests in connexion with which it is offered. The prayers of many pastors for many churches—the supplications of many delegated brethren for a great body of Christians in the prosperity of which they feel deeply interested, must be impressive and elevating. All men in public life and responsibility want the encouragement and impulse to be derived from such sources and occasions. All numerous bodies of Christians united for the defence and spread of the truth, need the cement and the bonds supplied by such sympathy as only an expressed and felt unity can attain. It is certain that assemblies of brethren may be scenes of strife and division. When they become so, let them by all means be discontinued. When there is obvious risk that they will be so, let them not be held. But when brethren can and do confer together, and pray together with brotherly love, and Christian temper, and public spirit, their meetings cannot do harm, they cannot but do good.

3. For practical objects of great importance to the body of Christians with which the Union and its meetings are connected—such as, to foster and promote denominational literature—to extend and invigorate British Missions—to create a fund in aid of aged ministers—to discuss questions of public interest, and to excite the spirit and defend the principles of the churches. These are objects of practical and immediate importance. They need constant efforts for their advancement. The meetings and proceedings of the Congregational Union during the last fourteen years of change, excitement, and difficulty have done much to advance these common interests. Perseverance in the same cause is equally required by what has been accomplished, and by what still remains to be done. May the meeting at Norwich equal, may it surpass in interest and results, those that have preceded!

Finance of the Union.—To secure an adequate voluntary income for the current expenses of the Union, and then to appropriate the entire profits of its publications as a fund in aid of aged ministers, is an object of so much importance as to require that it should be continually presented to the notice of the churches, and of their pastors. On this subject the following resolution was unanimously adopted by the last annual assembly:—

"That this meeting perceives with pleasure the growing importance of the publication department of the Union, and invites distinct attention to the duty of circulating as widely as possible, the Tracts; the Hymn-Book; the Historical Memorials; the Calendar; the Christian Witness; and all the other publications issued by the Union, with a view both to disseminate the principles and senti-

ments they contain, and to augment the fund for AGED MINISTERS to be derived from their profits."

The great point is to secure a sufficient contributed income to meet the charges of management. This cannot be difficult or burdensome, as less than four hundred pounds per annum will suffice. Then the only supposable door by which abuse or usurpation on the part of the conductors of the Union might enter would be closed. There would be no funds but those voluntarily contributed. The profits of the Union publications would be entirely appropriated in aid of Aged Ministers. To no object could they be more suitably applied. Nothing, therefore, could so consolidate the Union and advance all its interests and objects as to secure for it an adequate voluntary income. Its own proper support would then be derived from that legitimate source, the contributions of the churches. An additional and strong motive for extending the sale of its publications, and so for securing the spread of the views they advocate, would be supplied in the object to which all profits derived from them would be devoted. A fund greatly needed for the aid of aged ministers would be secured. Personal subscriptions, therefore, are solicited, and contributions from churches or associations. In some cases, small appropriations from the proceeds of collections in aid of British Missions, might properly be made. But when the CHURCH MEMBERS' WEEKLY PENNY comes to be generally adopted, every church will obtain a fund from which denominational objects in general will be most effectually sustained. May the happy day soon arrive when that easy, effectual plan of church contribution will be in universal operation!

HOME MISSIONARY SOCIETY.

THE Directors are happy in being able to say that the statement made in the last Number, has done great good. It may be recollected by some readers, that an appeal for help was made on the ground that unless liberal donations and subscriptions were obtained, a number of stations must from necessity be given up. The kind offers of several friends to contribute a certain sum if others would do the same were named. They formed three distinct classes: 40 donations of £5, 30 of £10 for five years, and ten of £50 before Christmas. The whole amount, if obtained, would have been £1,000, and £300 per annum for four years longer. Besides it was expected that smaller donations might amount to £200. This aggregate sum of £1,200 would have justified the directors in retaining the present number of stations, leaving it to other friends to enable them to respond to *new* applications.

The appeal has produced a very favourable result. More than £500 has been either received or promised, in addition to the ordinary receipts, which at this season are usually small. It would give unfeigned pleasure to report next month, that the *three* lists were filled up. *Ten* are still needed to fill up the *first*—more than *twenty* to fill up the *second*, and *six* to fill up the *third* list. In addition to these facts, it should be borne in mind by our friends, that *all* the *promises* are conditional; failing the stipulated number, the Society will lose a great proportion of the whole amount! No more need be said to induce the friends of home to do what is right in this important and urgent business.

The Annual Report of the Society is in the press. The Appendix will contain an account of Home Missionary operations in England, under the head of every county, as far as information can be obtained. To give the readers some idea of the necessity for Home Missionary operations, the account of Oxfordshire is extracted from the Appendix, as it extends to greater length, and possesses a character differing from all the other counties of England.

OXFORDSHIRE.

In this county the Society has three missionaries, and three ministers have grants. They preach in 29 towns, villages, and hamlets, to 2,600 hearers. There are 10 Sunday-schools, 89 teachers, [545 scholars, and 2 Bible classes, containing 80 pupils; 34 members have been added to the Missionary Churches during the year.

The Stations are generally prospering, though encountering great opposition. An Agent on a station adopted by us in 1842 thus writes:—"Here are to be traced many interesting and promising features which call for gratitude and inspire hope. The attendance at the house of God continues good, and the chapel is often filled. The interest felt in the preaching of the gospel is manifest,—the attention paid, and the remarks made, prove, that the *truth* is valued and felt.

"The infant church, formed in March, 1843, now consists of seventeen members, and is in a hopefully healthy state. They are humble, united, and active. All are engaged either in sabbath-school teaching, tract distribution, or holding prayer-meetings. Besides the regular services in which I take a part, they hold two prayer-meetings, one at W—, and the other at G— H—. Of the seventeen members, eight have been added during the year, and there is the prospect of an immediate increase."

The opposition to the efforts of our missionaries is very great in this county. One missionary says, "The principal opposition I have to encounter is from the clergy and zealots of the Establishment. In some cases good has resulted from their opposition, but in many others they have been successful, and scores of persons, who would avail themselves of your Agent's labours, are prevented by bribery, threats, and oppression." The same missionary, in answer to the question, "From how many villages are you excluded, and the causes of your exclusion?" replies, "I am excluded from *five*, by the combined influence of the clergy and aristocracy. Some of the villages belong to the squire and his party, and therefore the villagers *dare* not admit the gospel. Others would be accessible, but the people are afraid of the clergyman and squire." He adds, that, "within eight miles of his station, there are fifteen villages and hamlets still destitute of the gospel!" Another of the missionaries, in answer to the question respecting opposition, says, "The opposition chiefly comes from Puseyite clergymen, who use their influence with those who employ the poor, and so prevent many from attending a Dissenting chapel." The third missionary says, "There is considerable opposition; it emanates from the clergy, who are mostly ignorant, bigoted Pusey-

ites. The effect is, that many of the poor are prevented from coming to the chapel." The three *pastors* who receive grants from the Society also give replies to the question in nearly similar terms with the three missionaries. This is a very distressing state of things. Here are six agents of a Society, having no object in view but the spread of the gospel in its simplicity, who meet with opposition in every direction, chiefly, if not entirely, from the educated and higher classes of society.

REMARKS.

In every county there is some high-church prejudice to encounter, but from no other county in England, where the Society has the same number of stations, have returns come from *all* the missionaries like those we have just given. The aggregate presents unmixed opposition to the gospel. There must be a cause for this, which should, if possible, be discovered. May we not say that the main source of the evil is the influence exercised by Oxford University, both as the fountain of error and of vice. That this influence is great, will appear plainly from one or two facts. It appears that out of the 203 livings in the county, 75 are in the gift of the University; 39 in the Church, and not one in the gift of corporate bodies; and only 16 in the gift of the crown. These livings belonging to the University are among the best, and embrace a large proportion of the population, which, in 1841, was 161,643.

Before the Tractarian movement took place, the clergy were very quiet, and if the Evangelical Dissenters had only done their duty then—they could have secured such a hold on the people's minds, that no *secular* influence could have kept them from obeying the command of Christ. Since that time, the rapid increase of the promoters of the revived heresies at Oxford, has necessarily filled the parishes in the gift of the University, as they became vacant, with Tractarian preachers. But the leaders in this movement have not been satisfied with waiting for the death of incumbents—they have sought, in many instances, to introduce many half-instructed, fanatical, semi-popish young men, as *curates, at any price*, into parishes that had never been disturbed before by activity on the part of the clergy. These striplings have tried, by the most extraordinary means, to gain the object of their ardent desire, in the acknowledgment of church authority,—they have aimed directly at spiritual ascendancy, and exclusive dominion over men's minds. The bold attempt has been made to reduce those who should be the freemen of England, to the abject condition of unthinking, submissive slaves to priestly claims. Resistance in all cases is considered a crime, and is severely punished, when it can be done with impunity. In some cases it brings ruin on the resisting parties who *dare* to think and act for themselves in religious matters.

There might have been a counteracting influence, had the aristocracy and gentry been a liberal and enlightened body of men, ready to acknowledge the responsibilities of their position as the natural protectors of their labourers and tenantry. They might easily, as lords of the soil, and as magistrates, have checked the false zeal of the young curates, who seem more eager to copy the example of Saul of Tarsus than to follow the steps of Paul the Apostle. But, unhappily, this has not been done. They do not exert their proper influence in protecting the poor. They have, in too many instances, yielded to the wishes of the clergy, who have sought their authority in the name of religion, and for the souls' health of the people! They did not interfere directly themselves,—they have allowed their stewards to use their patronage in favour of the clergy, and against the religious liberties of the poor people.

This is the more distressing, as there are in the gift of the gentry seventy livings, and their influence, therefore, if in a right direction, might shield many an industrious cottager, and humble tradesman, and honest farmer, from oppression and ruin. Every one must perceive that the united power of the clergy and the landlords' agents must be immense, the one conveying *spiritual* thunderbolts, and the other the fetters of pains and penalties, if an enlightened conscience is obeyed, and the gospel is preferred to the errors of Puseyism. Here we have a conspiracy against the civil and religious rights of the people, the powerful oppressing the weak, and the man who calls himself a teacher of the mild, and gentle, and just religion of the Bible, the oppressor of the poor, and, it may be, unwittingly ruining many souls; neither going to heaven himself, nor suffering those to enter therein who desire to learn the way! But this county, as far as the state of religion is concerned has other evils to contend with, that render the progress of missionaries and pastors exceedingly difficult. It is asserted in returns which the directors have received, that, besides heretical teachers sent out in swarms into every accessible parish, by the notorious Tractarian University, there is an immoral influence spreading around that seat of learning, of the most fearful kind. The population of the small towns and large villages within a radius of twelve or fifteen miles from Oxford, is declared by good men, who deeply lament the fact, to be corrupted to the very core by the *profligacy* of the students. We write advisedly when we say,—that the young men from Oxford, subscribers to the Thirty-nine Articles, have, within the limits above named, been the corrupters of the female sex to an appalling extent, so great, indeed, that it exceeds credibility. So extended is the unhappy influence of the depravity referred to, that *it is not* frowned upon as it ought to be. Nay more, that it has happened that the very gospel itself is disliked by many, because it inculcates *chastity* and condemns *incontinence*. Such are the fruits of the system pursued at Oxford. Is it a blessing to our country in its present state, or is it not?

At this moment the contest is going on between truth and error,—between morality and vice. The Home Missionary Society is trying to stem the united torrent of evil. It is pleasant to know that the Baptist Home Missionary Society is co-operating in the same work.

But it is evident that the present Agency is incapable of reaching the necessities of the case. There should not only be an addition made to the number of missionaries, but another class should visit every village, enter every cottage, see that the Scriptures are perused, read, and explained there, and leave those publications with the people which are likely to benefit them. Inquiries have been made as to the desirableness of Lay Agency in certain districts. One mission-

ary thus writes: "Six months ago I resolved in my own mind, to send some of our male members into the villages on the Lord's-day, with tracts, and about two months ago I engaged two good men and true to visit some of the destitute villages. I have thought long and much on this subject, and I am satisfied that great good might be done by distributing tracts in *those villages at which we are not allowed to preach.* The poor villagers are very, very *anxious to read* tracts. I have a very good lay-preacher, upon whom I have bestowed some labour. He *understands English* well. If the directors could make me a grant of £8 per annum for the poor man, I could employ him three evenings *every week.* He is now employed every Sunday-noon. And thus the cause of evangelical truth and righteousness would be promoted, Puseyism counteracted, many souls who are now perishing would be saved, and the law and privileges of the kingdom of Christ would become better understoood and appreciated in the neighbourhood. There are scores of villages, and thousands of moral agents in Oxfordshire, who have *never, no, never!* heard the gospel in all its *sublimity and chastity.* I am fully prepared to defend the statement which I have just made, and will defend it, if God spare me. I do hope the Directors will put it into my power to make some use of the *lay agency* of my friend."

Had the Directors a fund for encouraging this branch of agency, they could at once engage a number of suitable men. There are some hundreds of villages throughout England, into which Missionaries cannot go, which could be visited by such agents one or two days in every week, the only expense being the amount of wages which these individuals would have received at their ordinary business, and which of course would be paid to them, as necessary for the support of their families. But there does appear to be necessary something besides to secure freedom to the people to hear the gospel, wherever and by whomsoever it is preached. It is most distressing and humbling that in the year 1844, in England, scenes of suffering are endured for conscience' sake, acts of oppression are perpetrated on individuals because they hear the gospel in a Meeting-house, which, if done to converts on our missionary stations in heathen lands, would excite indignation. And yet two hours' ride from London into the neighbourhood of one of our vaunted seats of learning, will bring us into contact with individuals who could unfold tales of cruelty and injustice deserving the reprobation of every honourable mind! Should there not be a *select Committee to protect* the poor who hear the gospel?

REPORT OF THE EXAMINATION OF THE HOME MISSIONARY STUDENTS AT COTTON END, UNDER THE CARE OF THE REV. J. FROST, BY REV. DR. ALLIOTT, AND REV. R. REDPATH, A.M.

"At the request of the Directors of the Home Missionary Society we have examined the students under the care of the Rev. J. Frost. The examination was conducted principally in writing, the questions being put by the examiners, and the answers written in their presence, and without any aid from books. In our examination, which occupied altogether more than twenty-five hours, our young friends proved that they had thoroughly read Paley's Evidences, Butler's Analogy, and Payne's Lectures, &c.; that they had satisfactorily studied the first three centuries of Church History, the New Testament in the original, as well as Whateley's Logic and Rhetoric, and Payne's Mental and Moral Philosophy. We feel great pleasure in being able to bear our conscientious testimony to the very gratifying character of their answers, and to the evident ability with which their studies have been directed by their esteemed tutor. We expected to find differences of talent and acquirements: whilst, however, these differences are manifest, it is satisfactory to us to add that all the young men who have been permanently admitted to the advantages of the Institution, display a spirit of ardent devotedness to their work, and give good promise of realizing our anxious hopes, and of becoming hereafter very serviceable to the Home Missionary cause.

"RICHARD ALLIOTT, LL.D., York-road Chapel, Lambeth.
"ROBERT REDPATH, M.A., Wells-street Chapel, Oxford-street.

"*London, June* 14."

IRISH EVANGELICAL SOCIETY.

THE following narrative of a gracious revival of religion in one of the Independent congregations in the city of Dublin, will be read with gratitude to the God of all grace by those Christians who take an interest in the spiritual welfare of Ireland. By the friends of the Irish Evangelical Society the facts thus narrated, will be regarded with peculiar delight, and that on several accounts. The place in which this manifestation of mercy has occurred is Plunket-street Meeting-house, well known as the scene of the devoted and successful labours of the Rev. W. Cooper, whose ministry was rendered a great blessing to Ireland. The individual whom God has honoured as the instrument of reviving this ancient cause, which had gradually fallen into a state of great decay, is the Rev. S. G. Morrison, who was for some years the agent of the Irish Evangelical Society in the city of Armagh, and is now its gratuitous and zealous advocate in Dublin. The church over which he has the pastorate is one of the few self-sustained Congregational churches in the sister isle; and, much to its honour, is not only supporting its pastor, but making strenuous endeavours to evangelize the surrounding districts. Its example, we believe, will be cheerfully followed by other churches now connected with the Society, as soon as it shall please God to grant them that increase of numbers which will enable them to go and do likewise. The subjoined statement is furnished, in substance, by friends on the spot, who are familiar with the history it details.

About sixteen months since Mr. Morrison received an invitation to the pastoral office from the church in Plunket-street. It was then every way in a feeble condition, consisting of between thirty and forty persons, who were mostly poor; and the congregation was in a proportionate state, as to numbers and influence. When this little community of believers invited him to take the oversight of them in the Lord, they were unable, from their deep poverty, to promise him any salary, as the incidental expenses connected with the maintenance of Divine worship absorbed the whole of their income. Mr. Morrison, however, believing the invitation to have been in harmony with the Divine will, and discerning

before him a large and interesting field of labour, though himself without fortune or the means of support, but as they should be afforded by the church, accepted their invitation, and entered on his labours with zeal and devotedness, sustained by the sentiment, "The Lord will provide."

Events have proved that these impressions were not unfounded, and that this confidence was not misplaced. From the commencement of his ministry in Plunket-street, an increased and increasing number of hearers attended it, until the place of worship has become filled in every part to overflowing; and means are now in contemplation with a view to enlarge the building, to meet the still growing demands for seat-room. The church has rapidly increased in numbers, and now contains 183 members. At the first anniversary of their pastor's settlement over them, above 500 persons assembled at tea; the meeting presented him with his portrait and a purse of sovereigns, in grateful acknowledgment of his services; and the secretary stated, in reading the report, that the congregation had raised during the year £270 for the support of the ministry, and for the various organizations at work in connexion with the church.

The means which have led to this delightful state of things deserve to be noticed. A spirit of expectation was vouchsafed to the people at the time of their pastor's settlement, and this led to frequent and ardent prayer, accompanied with corresponding activities. Mr. Morrison was himself instant in season and out of season, in preaching, exhorting, conducting prayer-meetings, and visiting the congregation, and particularly the sick. A Sunday-school was established, which has greatly flourished, and now contains about 150 children. A society, consisting of twenty-four persons, was formed to distribute tracts from house to house throughout the "Liberty" of the city, a very poor and neglected district. These silent messengers attracted not a few to the house of prayer. Several other persons go forth as canvassers every Lord's-day, and invite their poor, benighted, and deluded neighbours to the house of prayer, many of whom have accepted their invitation. The pastor's attention was directed to the sadly neglected condition of the seamen frequenting the port of Dublin. Aided by Christian friends, he procured suitable premises, and fitted up a neat chapel, where twice a-week he preaches to sailors; and results the most cheering have succeeded these efforts.

The Spirit of God has been graciously poured out on the various labours thus narrated, so that drunkards, sabbath-breakers, and others of the most vicious and degraded habits, have been reclaimed, and, it is believed, savingly converted to God. The completed year saw men who, at its commencement, were imprisoned in Dublin gaol for the violation of law, leading devotional exercises in the sanctuary of the Lord, as sinners saved by grace, and awakening the exclamation of wonder and gratitude, "What hath God wrought!" A second year is entered upon under most auspicious circumstances. May its prosperity be even greater than that of the past!

Mr. Morrison has placed himself in connexion with this Society, and is anxious, in every possible way, to promote its great object of winning the emerald isle to Christ. His attachment to it is of long duration, and is unshaken by the lapse of time. In a recent communication from him to the Secretaries he says, "One missionary organization should exist, and but one, for Ireland, in connexion with our denomination. After some years' experience, I am free to say that one does exist in the Irish Evangelical Society."

Contributions for the general operations of this Society, or for the Plunket-street missionary organization, will be received from friends in Ireland by the Rev. S. G. Morrison, Harold's Cross, Dublin.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED IN 1836.

Commencement of the Erection of a Chapel at St. John, New Brunswick.

THE friends of this Society will watch with great interest the progress of Mr. Gallaway's important mission to St. John, New Brunswick. Our beloved brother, sustained by the Christian friends who have rallied round him, has now commenced the erection of a spacious chapel. Mr. Gallaway writes, "We laid the first stone of our chapel on the 29th of May. In the evening we had a tea meeting, or soiree, which was attended by between 300 and 400 persons, and the proceeds of which, by payments for tickets, amounted to about £35. The building advances rapidly. Its dimensions are 53 feet by 68. It has a basement story which extends the whole length and breadth, and is rather more than ten feet high. We intend to dispense with galleries at first. I expect that the place will seat nearly 600 persons without galleries. Our church was formed on Lord's-day, the 2nd of June. We began with eight members, all accredited from other Congregational churches. Oh for wisdom, decision, and faithfulness in our future admissions!"

The following passages are extracted from a report of the address delivered on the occasion by Mr. Gallaway, given in the *St. John Courier* newspaper. From them will be learned in what spirit and with what views our beloved brother is proceeding in his work; with what enlightened attachment to his own views, and with what enlarged charity towards brethren of other sentiments. It will be seen also how all the cherished principles of faith and polity distinctive of the Congregational churches of England are, by the operations of the Colonial Missionary Society, extended in the world, and reproduced in the new communities of British origin now peopling some of the fairest regions of the earth.

"There is one fact of a common interest of which I am powerfully reminded by the position which I occupy this day, and to which I will, for a moment, advert. I allude to the striking contrast which the aspect of this city presents to that state of things which was witnessed by the worthy band of adventurers who landed upon these shores a little more than a half-century since. When I recollect that at that period this district was covered by an unbroken forest; that the surface presented as rugged an appearance as was ever selected for the purpose of a settlement; that the original inhabitants of this region were the wild animals of the wood, or the roving Indian, whose nature was as little disciplined by the arts of civilization as the inferior creatures which shared with him the common bounties of a merciful Providence—when I recollect these

things, and then contemplate this city with its streets, its market-places, its wharves, its public edifices, and its numerous sanctuaries, and call to mind that we are now engaged in the erection of another building, which, I hope, will prove an additional ornament to the city—I am powerfully impressed with the connexion which this proceeding bears to the advancing cause of civilization; and so far I feel myself warranted to congratulate this assembly that we are permitted to witness this scene, and to give another impulse to that spirit of improvement which has wrought such wonderful changes in this place.

"It would not be just to myself, or candid or respectful to those who are now listening to me, were I to confine myself to those very general observations in which I have hitherto indulged. It is my lot to stand before you this day as the only accredited resident minister of the denomination to which I belong. Considering the shortness of my residence, I may still be called a stranger among you. Placed in these peculiar circumstances, I feel it my duty, with as much brevity as possible, to state a few particulars respecting that section of the Christian church with which I am connected, the circumstances that lead me hither, and the relation that I desire to sustain towards the ministers and members of other denominations in this city.

"The Christian denomination to whom the words Independents or Congregationalists are generally applied, arose in the sixteenth century. They were one of the early fruits of that wonderful movement which took place in Europe, when the human mind awoke from the sleep of centuries, began to assume its inherent right of private judgment, and, throwing away from the Christian profession what the hands of man had put on, strove to revive the simple usages and restore the pure doctrine of apostolic times. We believe our denomination, as a distinct section of the Christian church, to be now in the third century of its existence; but the principles that we hold dear, and for which so many sacrifices have been made, (many of which principles, we rejoice in knowing, are equally prized by other sections of the Christian church,) we believe to be as ancient as the New Testament itself. While we cheerfully give others credit for as much conscientiousness in an endeavour to frame their system and their practices according to the model which the inspired volume presents, and while we admit that we are as fallible as other men, it is still our faith that though, as a distinct denomination, we cannot trace up our existence higher than the sixteenth century, yet our principles, both in respect to doctrine and church polity, are as old as the directions and examples of the Word of God.

"We believe in the proper deity of the Son of God, and of the Holy Spirit. We adore the Trinity, without professing to comprehend the mystery which that holy truth involves. We believe in the depraved and fallen condition of human nature. We believe in the atonement which was offered for sin by our Lord Jesus Christ, and rejoice in its unlimited sufficiency. The righteousness and death of Christ we regard as the only ground of the justification of the believer. We hold the indispensable necessity of the renewal of the heart by the Holy Spirit; and trace the salvation of man to the grace of God alone. All men are, we believe, invited to come to the Redeemer to obtain eternal life; and the unbelief of the finally impenitent we regard as the only ground of their condemnation. We observe the ordinances of the Lord's Supper and Baptism. We admit the propriety of adult baptism. We also approve of infant baptism; but in doing so we most emphatically reject all pretensions to what is called baptismal regeneration. We consider that baptism is a sign of certain spiritual truths, and that when a parent presents his child to be baptized, he expresses his faith in those truths, and his intention to train up his children in the knowledge of them. We believe that none but the truly converted are eligible to be members of Christian churches; that a voluntary association of such persons for spiritual purposes, in accordance with what they believe to be the word of God, constitutes a church; and that to this body or community should be left the entire regulation of their own collective or ecclesiastical affairs. Among these affairs the choice of their own pastor, and the admission or exclusion of members, occupy an important place. The number of churches in Great Britain and Ireland that hold these views exceeds 2000. The entire number of Congregational churches, at present known, amounts to between 4000 and 5000.

"The Independents in England have been for nearly fifty years actively engaged in the Missionary work. They raise annually between £80,000 and £90,000 to assist in sending the gospel among the heathen. It was only a few years ago that their attention was directed to the British Colonies. In order to meet the call for their exertions in these portions of the world a new society was formed, which has received the name of 'the Colonial Society, in connexion with the Congregational Union of England and Wales.' Ministers under the auspices of this Society are now labouring in the Canadas and in New South Wales. At length the attention of the Society was directed to this city and province. The Committee having been furnished with the necessary information through the visit of the Rev. Henry Wilkes, of Montreal, some time since, applied to me, in May last, to relinquish my pastoral connexion with a beloved flock, among whom I had laboured, with uninterrupted harmony, nearly ten years, and to undertake the mission to St. John. Twice had I refused a similar application from the Colonial Society. But at length, with the concurrence of my ministerial brethren, whom I consulted, I complied with the wishes of the Committee, and, having parted with my friends, arrived here, unknown to any of you, last October. A few having gathered around me, and the expressions of good feeling from the ministers and members of other denominations having cheered us on, we have at length felt it our duty to 'rise and build.'

"Such is a candid explanation of the circumstances that have led me here, and of the engagement in which I take a part this day. And now, in conclusion, permit me to tender my thanks to the ministers and members of other denominations in this city for the great Christian kindness which they have shown me, and to declare,—here is a hand that will ever be held out to recognise, and, as far as in me lies, to aid a Christian brother of any distinctive name,—and here is a heart that fervently breathes—'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

SEPTEMBER, 1844.

Theology and Biblical Illustration.

NATURAL HISTORY OF ANTINOMIANISM.—THEOLOGY OF ROMAINE.

What is Antinomianism? In what does it originate? How may it best be extirpated? How may the churches of Christ be most successfully preserved from its influence? Replies to these questions have frequently been attempted, and with various measures of success; but of all who have essayed in this way to do service to the gospel, none has equalled Robert Hall. On no theme were the feelings of that extraordinary writer ever more deeply excited, or his stupendous powers more intensely exerted, yet his efforts from the press were few and brief. In this case it is much to be regretted that he did not thoroughly begird himself for the battle; for he has done little more than just glance at some of the chief features of the subject, and touch some of its main points; but those glances were lightning, and those touches thunder-bolts. Among his definitions and descriptions of it we may take the following from his "Christian Baptism and the Baptism of John."

ANTINOMIANISM DEFINED.

"The author is at a loss to conceive on what principle, or for what reason, dangerous concessions are due to Antinomianism,—that thick-skinned monster of the ooze and the mire, which no weapon can pierce, no discipline can tame. While Antinomianism is making such rapid strides through the land, and has already convulsed and disorganized so many of our churches, it is not the season for half measures; danger is to be repelled by intrepid resistance, by stern defiance, not by compliances and concessions; it is to be opposed, if opposed successfully, by a return to the wholesome dialect of purer times. Such is the alliance betwixt words and things, that the solicitude with which the term *condition*, and others of similar import, have been avoided by some excellent men, has contributed more than a little, to the

growth of this wide spreading pestilence. As almost every age of the church is marked by its appropriate visitation of error, so, little penetration is requisite to perceive that Antinomianism is the epidemic malady of the present, and that it is an evil of gigantic size and deadly malignity. It is qualified for mischief by the very properties which might seem to render it merely an object of contempt—its vulgarity of conception, its paucity of ideas, its determined hostility to taste, science and letters. It includes, within a compass which every head can contain, and every tongue can utter, a system which cancels every moral tie, consigns the whole human race to the extremes of presumption or despair, erects religion on the ruins of morality, and imparts to the dregs of stupidity, all the powers of the most active poison. The author will ever feel himself honoured by whatever censures he may incur, through his determined opposition to such a system."

Mr. Hall, in the fourth volume of his works, has favoured the world with a distinct dissertation on the subject, brief, indeed, but of the utmost value, as exhibiting most profoundly the true philosophy, the "natural history," of the whole question, and supplying the elements of a complete treatise upon it. He thus sets forth the

CAUSES WHICH HAVE CONTRIBUTED TOWARDS ANTINOMIANISM.

"When religious parties have been long formed, a certain technical phraseology, invented in order to designate, more exactly, the peculiarities of the respective systems, naturally grows up. What custom has sanctioned, in process of time becomes law; and the slightest deviation from the consecrated diction comes to be viewed with suspicion and alarm. Now the technical language appropriated to the expression of the Calvinistic system in its nicer shades, however justifiable in itself, has, by its perpetual recurrence, narrowed the vocabulary of religion, and rendered obsolete many modes of expression in which the sacred writers indulge without scruple. The latitude with which they express themselves on various subjects has been gradually relinquished; a scrupulous and systematic cast of diction has succeeded to the manly freedom and noble negligence they were accustomed to display; and many expressions, employed without hesitation in Scripture, are rarely found, except in the direct form of quotation, in the mouth of a modern Calvinist.

"In addition to this, nothing is more usual than for the zealous abettors of a system, with the best intentions, to magnify the importance of its peculiar tenets by hyperbolical exaggerations, calculated to identify them with the fundamental articles of faith. Thus, the Calvinistic doctrines have often been denominated, by divines of deservedly high reputation, *the doctrines of grace;* implying, not merely their truth, but that they constitute the very essence and marrow of the gospel. Hence persons of little reflection have been tempted to conclude that the zealous inculcation of these comprehends nearly the whole system of revealed truth, or as much of it, at least, as is of vital importance; and that no danger whatever can result from giving them the greatest possible prominence. But the transition from a partial exhibition of truth to the adoption of positive error is a most natural one: and he who commences with consigning certain important doctrines to oblivion, will generally end in perverting or denying them. The authority of the laws of Christ, his proper dominion over his people, and the absolute necessity of evangelical obedience in order to eternal life, though perfectly consistent, in my apprehension, with Calvinism, form no part of it, considered as a separate system. In the systematic mode of instruction they are consequently omitted, or so slightly and sparingly adverted to, that they are gradually lost sight of; and when they are presented to the attention, being supported by

no habitual mental associations, they wear the features of a strange and exotic character. They are repelled with disgust and suspicion, not because they are perceived to be at variance with the dictates of inspiration, (their agreement with which may be immediately obvious,) but, simply, because they deviate from the trains of thought which the hearer is accustomed to pursue with complacency. It is purely an affair of taste; it is neither the opposition of reason, nor of conscience, which is concerned, but the mere operation of antipathy.

"The paucity of practical instruction,—the practice of dwelling almost exclusively in the exercise of the ministry on doctrinal and experimental topics, with a sparing inculcation of the precepts of Christ and the duties of morality,—is abundantly sufficient, without the slightest admixture of error, to produce the effect of which we are speaking: nor is it to be doubted that even holy and exemplary men have by these means paved the way for Antinomianism. When they have found it necessary to advert to points of morality, and to urge them on scriptural motives, the difference between these and their usual strain of instruction has produced a sort of mental revulsion. Conscious, meanwhile, that they have taught nothing but the pure and uncorrupted word of God,—have inculcated no doctrine but what appears to be sustained by the fair interpretation of the word,—they are astonished at perceiving the eager impetuosity with which a part of their hearers run into Antinomian excesses: when a thorough investigation might convince them, that, though they have inculcated truth, it has not been altogether 'as it is in Jesus;' that many awakening and alarming considerations familiar to the Scriptures, have been neglected, much of their pungent and practical appeal to the conscience suppressed, and a profusion of cordials and stimulants administered, where cathartics were required.

"In the New Testament, the absolute subserviency of doctrinal statements to the formation of the principles and habits of practical piety is never lost sight of; we are continually reminded that obedience is the end of all knowledge, and of all religious impressions. But the tendency, it is to be feared, of much popular and orthodox instruction, is to bestow on the belief of certain doctrines, combined with strong religious emotion, the importance of an ultimate object, to the neglect of that great principle that 'circumcision is nothing, and uncircumcision nothing, but the keeping of the commandments of God.' While it is but candid to suppose that some are beguiled through the 'good words and fair speeches' by which the apostles of Antinomianism recommend themselves to the unlearned and unstable, it can scarcely be doubted that they are chiefly indebted for their success to the aversion which many feel to Christianity as a *practical* system. Divest it of its precepts and its sanctions,—represent it as a mere charter of privileges,—a provision for investing a certain class with a title to eternal life, independent of every moral discrimination,—and it will be eagerly embraced: but it will not be the religion of the New Testament; it will not be the religion of Him who closed his Sermon on the Mount by reminding his hearers that he who 'heareth his sayings, and doeth them not, shall be likened to a man who built his house upon the sand, and the storm came, and the rains descended, and the winds blew, and beat on that house, and it fell, because it was founded upon the sand.'"

These paragraphs are as full of truth as of beauty; and the principle here laid down has been most lamentably exemplified among various sections of the church of Christ in this nation even during the last hundred years. On this head an unenviable distinction belonged, in various degrees, to a considerable portion of the Societies founded both by the late Countess of

Huntingdon and by George Whitfield. The Moravians, too, come in for a large share of notoriety in this respect; nor has the Evangelical portion of the Church of England been a whit behind any of these classes.

Mr. Hall thus next specifies

THE MOST EFFECTUAL ANTIDOTE TO ANTINOMIANISM.

"The most effectual antidote to the leaven of Antinomianism will probably be found in the frequent and earnest inculcation of the practical precepts of the gospel; in an accurate delineation of the Christian temper; in a specific and minute exposition of the personal, social, and relative duties, enforced at one time by the endearing, at another by the alarming, motives, which revelation abundantly suggests. To overlook the distinguishing doctrines of the Gospel, under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines, without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the former involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless.

"A large infusion of practical instruction may be expected to operate as an alterative in the moral constitution. Without displacing a single article from the established creed,—without modifying or changing the minutest particle of speculative belief,—it will generate a habit of contemplating religion in its true character, as a system of moral government, as a wise and gracious provision for re-establishing the dominion of God in the heart of an apostate creature. Though there must unquestionably be a perfect agreement betwixt all revealed truths, because truth is ever consistent with itself, yet they are not all adapted to produce the same immediate impression. They contribute to the same ultimate object, 'the perfecting the man of God,' by opposite tendencies; and, while some are immediately adapted to inspire confidence and joy, others are fitted to produce vigilance and fear; like different species of diet, which may, in their turn, be equally conducive to health, though their action on the system be dissimilar. Hence it is of great importance, not merely that the doctrine that is taught be sound and scriptural, but that the proportion maintained amidst the various articles of religious instruction coincide, as far as possible, with the inspired model: that each doctrine occupy its proper place in the scale; that the whole counsel of God be unfolded, and no one part of revealed truth be presented with a frequency and prominence which shall cast the others into shade. The progress of Antinomianism, if I am not greatly mistaken, may be ascribed, in a great measure, to the neglect of these precautions,—to an intemperate, and almost exclusive, inculcation of doctrinal points.

"Even when the necessity of an exemplary conduct is enforced upon Christians, an attentive and intelligent hearer will frequently perceive a manifest difference between the motives by which it is urged, and those which are presented by the inspired writers. The latter are not afraid of reminding every description of professors, without exception, that 'if they live after the flesh they shall die;' and that they will then only 'be partakers of Christ, if they hold fast the beginning of their confidence, and rejoicing of their hope, firm unto the end:' while too many content themselves with insisting on considerations, which, whatever weight they may possess on a devout and tender spirit, it is the first effect of sinful indulgence to impair. Of this nature is the menace of spiritual desertion, darkness, absence of religious consolation, and other spiritual evils, which will always be found to be less alarming, just in proportion to the degree of religious declension. To combat the moral distempers to which the professors of religion are liable, by

such antidotes as these, is appealing to a certain refinement of feeling, which the disease has extinguished or diminished, instead of alarming them with the prospect of death. It was not by sentimental addresses, nor by an appeal to the delicacies and sensibilities of a soul diseased, that the apostles proposed to alarm the fears, or revive the vigilance, of disorderly walkers: they drew aside the veil of eternity; they presented the thought, in all its terror, of the coming of Christ, 'as a thief in the night.' I would not be understood to insinuate, that the more refined topics of appeal may not occasionally be resorted to with great propriety; all I would be supposed to regret is, the exclusive employment of a class of considerations, of one order of motives, derived from religious sensibility, to the neglect of those which are founded on eternal prospects and interests. As it is seldom safe for an accountable creature to lose sight of these in his most elevated moments; so, least of all can they be dispensed with in the season of successful temptation. It is then especially, if I am not greatly mistaken, whatever may have been our past profession or attainments, that we need to be reminded of the awful certainty of future retribution, to recall to our remembrance that 'whatsoever a man soweth, that shall he also reap.' If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of such admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous, since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God.

"Before I close, I must be permitted to add, that the prevailing practice of representing the promises of the gospel as *unconditional*, or, at least, of carefully avoiding the obvious phraseology which the contrary supposition would suggest, appears to me directly to pave the way to Antinomianism. The idea of *meritorious* conditions is, indeed, utterly incompatible with the Gospel, considered as a system of grace. But, if there be no conditions of salvation whatever, how it is possible to confute the pretensions, or confound the confidence, of the most licentious professor, I am at an utter loss to discover. It will be in vain to allege the entire absence of internal holiness, together with all the fruits of the Spirit, as defeating his hope of eternal life; since, upon the supposition we are combating, the answer is ready, that the enjoyment of future felicity is suspended on no conditions. The absurdity of this notion is not less palpable than its presumption. All promises must either be made to individuals by name, or indefinitely to persons of a specific character. A moment's attention will be sufficient to satisfy us that the promise of pardon in the New Testament is of the latter description; in no one instance is it addressed to the individual by name, but to the penitent, the believing, the obedient, or to some similar specification of character. Before any person, therefore, can justly appropriate the promise to himself, he must ascertain his possession of that character; or, which is precisely the same thing, he must perceive that he comes within the prescribed condition. When it is affirmed that 'except we repent we shall perish,' is it not manifest that he only is entitled to claim exemption from that doom who is conscious of the feelings of a penitent? For the same reason, if he only who believes shall be saved, our assurance of salvation, as far as it depends upon evidence, must be exactly proportioned to the certainty we feel of our actual believing. To abandon these principles is to involve ourselves in an inextricable labyrinth, to lie open to the grossest delusions, to build conclusions of infinite moment on phantoms light as air. He who flatters himself with the hope of salvation, without perceiving in himself a specific difference of character from 'the world that lieth in wickedness,' either founds his persuasion

absolutely on nothing, or on an immediate revelation,—on a preternatural discovery of a matter of fact, on which the Scriptures are totally silent. This absurd notion of unconditional promises, by severing the assurance of salvation from all the fruits of the Spirit, from every trace and feature of a renovated nature, and a regenerate state, opens the widest possible door to licentiousness.

"As far as it is sustained by the least shadow of reasoning, it may be traced to the practice of confounding the secret purposes of the Supreme Being with his revealed promises. That in the breast of the Deity an eternal purpose has been formed, respecting the salvation of a certain portion of the human race, is a doctrine which it appears to me is clearly revealed. But this secret purpose is so far from being incompatible with the necessary conditions of salvation, that they form a part of it; their existence is an inseparable link in the execution of the Divine decree: for the same wisdom which has appointed the end has also infallibly determined the means by which it shall be accomplished; and as the personal direction of the decree remains a secret, until it is developed in the event, it cannot possibly, considered in itself, lay a foundation for confidence. That a certain number of the human race are ordained to eternal life may be inferred from many passages of Scripture; but, if any person infers from these general premises that he is of that number, he advances a proposition without the slightest colour of evidence. An assurance of salvation can, consequently, in no instance, be deduced from the doctrine of absolute decrees, until they manifest themselves in their actual effects; that is, in that renewal of the heart which the Bible affirms to be essential to future felicity."

Now we do most earnestly recommend the consideration of these views to our readers in general, but especially to Sabbath-school Teachers, to Lay Preachers, and junior brethren in the ministry. They deserve by all such to be engraven not simply on the memory, but on the heart. There is another class comprising not a few of the excellent of the earth, whose notice is respectfully invited to the above statements—the students and admirers of the late excellent William Romaine. His Life of Faith, Walk of Faith, and Triumph of Faith, supply the most striking illustration of the views of Hall anywhere to be found. In many respects the writings just specified, of that most amiable man, are equalled by few and surpassed by none, and yet they greatly labour under the defects which Hall has proclaimed—"paucity of practical instruction, dwelling almost exclusively on doctrinal and experimental topics, with a sparing inculcation of the precepts of Christ, and the duties of morality." By these means the writings of that holy and exemplary man, "without the slightest admixture of error," did more than, perhaps, those of any other of his time "to pave the way for Antinomianism," and those writings are still one of its main bulwarks. That he is an oracle with those of the Antinomians who pour contempt on a Fuller, a Williams, and a Wardlaw, is a circumstance which speaks volumes. This fact alone suffices to excite suspicion and alarm among all right-minded and well-instructed men. To say that Romaine himself was a man of pre-eminent sanctity, is to affirm what is not denied; our concern is not with his character, but with his creed, and we enter our protest against the testing of the latter by the former. There is no *necessary* connexion between personal character and theological creed. The character is sometimes better than the creed; the creed, sometimes better than the character; and sometimes the one changes while the other is stationary. The question is not, whether Romaine was a holy man, but whether he was a correct teacher; not whether he preached the truth, but whether he preached the *whole* truth. After thorough scrutiny, we unhesi-

tatingly affirm, that he did not. The doctrine of moral obligation, whether as to saint or sinner, was neither fully taught nor clearly understood by him. He shrunk from boldly summoning the one to believe; and he was hesitant and feeble in his attempts at calling the other to obey. We obtain a glimpse of him occasionally, as of a revolving light on the face of the ocean, when he apparently approaches the true position, but he immediately disappears. He made much, but not too much, of Christ the Priest; he made too little of Christ the King. Whitfield, during one of his Atlantic voyages, filled up his leisure hours by attempts, as he said, to "Gospelize Law;" and, speaking evangelically, a man in a like situation would be laudably employed in endeavours to Legalize Romaine. Each of these remarkable men was, in his line, a master; each formed a school of theology; both were seriously defective; the error of both was great, but that of Law was the greater: the scheme of Law failed in doctrine; that of Romaine in morals. The junction of the two would have formed the Christianity of the First Ages.

ENTIRE DEVOTEDNESS TO GOD.

The disciples of Christ ought to be a distinct, peculiar, holy, and superior people.

First. They ought to *do* more than others, because they have *received* more than others; more ought to be done *by* them, because more has been done *for* them. Higher privileges and better benefits have been conferred on them than on others. God has made a distinction in their favour. He has introduced them into a nearer relation to himself. He has chosen them out of the world, and called them to holiness. There is *no* man that may not, and should not, gratefully say, "What shall I render unto the Lord for all his benefits towards me?" Nevertheless none can say it with that emphasis with which *they* can, for whom God has crowned all his other benefits with renewing grace and pardoning mercy. Twice has the hand of God been at work on them: once in creating them, and again in new-creating them. Are they, as creatures, the workmanship of God? So are they as Christians. "For," says the apostle, "we are his workmanship, created in Christ Jesus unto good works." And the second creation is more glorious than the first, and a greater favour to its subjects. And not only have their natures been renovated, but their sins, in all their multitude and magnitude, have been freely forgiven. Justified they are, as well as undergoing the process of sanctification. And then they are permanently the subjects of Divine influence. They are inhabited, taught, led, and aided continually by the Spirit of God. Now, it is a principle of both heaven and earth, that creatures shall render according to that which they receive; and that, consequently, much shall be required of them to whom much is given. And it is due on two accounts—due on the score of gratitude, and due on the ground of the greater ability to make returns. On this principle, then, what is due from those who are distinguished from others in the particulars that have been mentioned? Must they not render more than others do? Will not more be required of them? Their obligations may not originally have been greater than those of others; but, on the score of gratitude, they are. And greater far are their derived abilities and opportunities.

Secondly. Christians ought to do more than others, because they profess and promise more than others. I say not that they profess and promise more than others ought to profess and promise, but more than they actually do.

Now, when a man publicly acknowledges his obligations, whether by word or act, and promises, with the help of God, to perform them, his case is seen to be somewhat different from his who makes no such acknowledgment and promises. "It is better not to vow, than to vow and not to pay." Every head of a family in Israel ought to have said with Joshua, "As for me and my house, we will serve the Lord." Some did express the determination, and some did not. Now supposing they had all been equally delinquent, the former would have violated an additional obligation, inasmuch as they had bound themselves by promise to that to which God had bound them by command. More is reasonably expected, both by God and men, of those who profess to be the disciples of Jesus Christ, and promise to be obedient to him, than from those who do not, though the former profess and promise only what is their duty. They ought to do more than others. They have declared themselves on God's side; they have recognised their obligations to serve him; they have consented to the claims of Christ, and have taken the sacramental oath to be obedient to him.

Thirdly. They ought to do more than others, because, for the reason just given, what is done by them is of more consequence than what is done by others. Their good is more extensively beneficial, and their evil more widely injurious. Very few things enlarge a man's influence, and increase his power of doing good and evil, more than the fact of his making a profession of religion. Therefore consider well ere you make a profession of religion, and consider well, too, before you decline making it. Consider well before you increase your power of doing mischief, and consider equally well before you refuse to increase your power of doing good. It follows,

Fourthly. Christians ought to do more than others, because their conduct is more narrowly watched and more strictly scrutinized than is that of others. Other men may do amiss, and little notice shall be taken of it; and for this reason, as well as others, their sin may do little injury: but everything professors of religion do is observed and criticised. "You are a city set on a hill, which cannot be hid."

Fifthly. Christians ought to *do* more than others, because they *expect* more. You look for a city which hath foundations, whose builder and maker is God. You hope that when this earthly house is dissolved, you shall have a building of God; a house not made with hands, eternal in the heavens. You expect that when Christ shall appear, you shall appear with him in glory. Now there is a conduct conformable to such expectation. "Every man that hath this hope in him purifieth himself."

Sixthly. Christians ought to be distinguished *here*, as they are to be distinguished *hereafter* and *for ever*. The sheep ought not to look as much as possible like goats. It is not seemly that the heir apparent to the crown and kingdom should act like the sons of the mean and the vile.

Finally. If Christians shall not do more than others, then some of the things most important to be done for the glory of God, and for the good of mankind, will be left undone. Who is to care for the cause of Christ, and for the souls of men, if you do not? Who is to enlighten this dark world, if you be not lights to it? Who can be expected to pray, and give, and labour for the evangelization of this dark world, if you do not? When iniquity comes in like a flood, and the Spirit of the Lord lifteth up a standard against it, if ye forsake it, who can be expected to flock to it? Where shall Jesus Christ look for friends and advocates if not among you, who have plighted your friendship at his table? If he be wounded in the house of his friends, can he expect better treatment from his enemies? Wherewith shall the earth be preserved, if that which was intended to be as salt to it, have lost its

savour? How shall religion flourish in any congregation, if they who profess to be its subjects take no interest in its prosperity?

Ye disciples of Jesus Christ who have commemorated his death! ye have taken a step which ye cannot retrace. Ye have made a profession which ye cannot recall. Your vow is indelibly written in the imperishable book of God. Are you paying it? Are you doing the thing that is acceptable to God? Are you living to him who died for you? Are you glorifying God in your bodies and spirits, which are his? Have you presented yourselves a living sacrifice to God? Is his will your rule, his love your motive, his glory your end? I ask you these questions because they are such as will be asked you in your examination at that tribunal from which there lies no appeal. Oh! mince not the matter of Christianity. That religion is worth nothing which beginneth in a resolution that is never executed, and endeth in a profession that is never made good. I know not which is more fearful, to see men totally neglect the work of eternity, or to see them take it up and leave it half done. I know not which is more dangerous, to be a careless sinner, or a cold professor. I know that either will prove fatal. The church and the communion-table are no refuge. There is none but the blood of Jesus.

Christians have been, in common with all men, the subjects of *one* creation of God, and, in distinction from others, the subjects of *another*, the *second*, the *greater* creation. Has God then a second time put his creating hand to you, ye Christians? Where is that which he hath wrought? What proof can you show that God has *been* at work upon you? His hand ought to be as discernible in his *moral* creations as it is in his *physical* creations. We have not to write upon the page of heaven, "This is God's work." Ah! no; the silent heavens declare the glory of the Lord, and the firmament showeth his handywork. The work itself proclaims the workman. And can it be that his moral formations do not declare their author? While *those* are

> "For ever singing, as they shine,
> 'The hand that made us is divine,'"

are *these* silent in regard to him that originated them? It is as much the result of God's creating energy that you are a Christian, as that you are a man. Now, shall it appear on the very face of the work, and in all its structure, so that no one can doubt it, that, as a man, you are the production of God, and not appear that as a Christian you are? Is the first creation so manifestly God's, while, in regard to the second, it is doubtful whether it be God's or man's? Who can doubt that the human eye is the contrivance and construction of God? And shall *holy love* not proclaim its author? Shall the work created not in his image prove him its author, and the work made in his image not proclaim and own him? W. N.

Essays, Extracts, and Correspondence.

AN ACCOUNT OF THE PROCEEDINGS AGAINST THE REVEREND PHILIP HENRY AND OTHERS FOR PREACHING AND PRAYING IN THE HOUSE OF MR. THOMAS MILLINGTON, OF WESTON, IN THE PARISH OF HODNET, IN THE COUNTY OF SALOP, IN THE REIGN OF CHARLES II., THE YEAR 1681.—IN THE HANDWRITING OF THE SAID PHILIP HENRY.

Communicated by Sir John Bickerton Williams, Knt. From the original Manuscript.

It had pleased the Lord for several weeks together in the months of April, May,

and June, to inflict the judgment of a great drought upon the country, by reason of which, for want of rain, and through the great heat of the weather, more than ordinary, the ground was chopped, the grass failed, the corn languished that was sown, and much that was intended to be sown could not be sown, the earth being hardened against the plough. This awakened the drowsy inhabitants, and as many as had any sense of such events began to fear what might be the issue thereof. Nothing was generally talked of but a certain famine like to ensue; no meat, and, in many places, no water for the cattle; and the milk from them, accordingly, scarce the one half of what was wont to be at that time of the year. In which circumstances it was judged a duty for all that "fear the Lord, and tremble at his word," to make haste into the gap, and to "cry mightily to him to turn his anger away" from us, every one according to his opportunities, both alone and in particular families; and also, if it might be, in more solemn assemblies, where, uniting their strength in wrestling with the Lord, they might, through the name, merit, and mediation of the blessed Jesus, be the more likely to prevail.

This occasion, upon Tuesday, the 14th day of June, 1681, brought several persons together to the house of Thomas Millington, of Weston, in the parish of Hodnet, in the county of Salop, at his own request and invitation; persons, not all of them accustomed to such meetings, yet moved to come thither *then* by the apprehensions which they had of their present trouble and danger. Being so assembled, with all sobriety and peaceableness, only to worship God in the improvement of the present opportunity, so it was, that before the close of the exercise, Sir Thomas Vernon, and Charles Mainwaring, Esq., two justices of the peace, with several others of their retinue, came and interrupted them, and after several angry reflections, both upon their persons, and upon the work which they were about, and also upon the late Honourable House of Commons, and the vote which they passed concerning the present unseasonableness of putting the penal laws in execution against Protestant Dissenters, as if in so voting they had acted beyond their sphere, like as those did who took away the life of King Charles I., of blessed memory, they took their names, both ministers and others, being in all about sevenscore persons.

The informers, on whom the blame lies of this disturbance, though less guilty than they were who set them on, were Thomas Burroughs, son-in-law to the curate of Hodnet, and Thomas Blakemere, the tithing man of Weston; between the latter of which and the master of the house there had been some difference the harvest before about tithing a field of corn, which gave some occasion to think there was something of revenge and malice in the case.

It is to be observed that the said Tuesday happened to be the day of the weekly meeting at the Alehouse and Bowling Green on Prees-heath, within two miles of the place where we were, to which Alehouse and Bowling Green the said justices, as is reported, with other justices and gentlemen, and reverend ministers of the gospel in the neighbourhood, are obliged to come weekly during the summer time, under the penalty of twelvepence a time if they be absent; which, as is conceived, is no less directly contrary to the express law of the land made in the thirty-third year of King Henry VIII., and not yet repealed, than our meeting was to the act made in the twenty-second year of King Charles II.; and we are sure as much more to God's dishonour, and the scandal of our Christian profession, as drunkenness, and cursing, and swearing is worse than praying and singing psalms, and hearing the word of God. In that place, and so employed they were, (and before night some of their wives with them there,) when the pretended information was brought to them. I call it pretended information, because it is upon good grounds believed they knew of it before; and if they had done their duty, according to their oath so much insisted on, and according to the trust committed to them by the act, they should have prevented the meeting, instead of dispersing it, which might easily have been done; and I am sure, as with less loss and trouble to their quiet and peaceable neighbours, so with less guilt, a great deal less, to themselves.

It is also to be observed, while Mr. Witherings and others, their clerks, and such as they brought with them, were taking the names of these malefactors, the said two justices were pleased to divert themselves with such kind of talk to one another, and to some that were present, as if it should be again repeated and reflected on, would be found very misbecoming. One of them swore, for which the master of the house reproved him with all meekness, saying, "Oh!

Sir, will you swear?" We were cursed with a bitter curse for spoiling their sport that day. One present wishing they had staid awhile longer, until the duty had been finished, one of them answered, "When would that have been? Not till five o'clock; and by that time either the pox or plague would have been amongst us." Being told the occasion of the meeting was to turn away God's anger from us in the great drought, it was answered, such meetings as those were the cause of God's anger.

At their return back again to the Alehouse and Bowling Green, what sport themselves and their companions had in the review of what they had done, and in calling over the names which they had taken, many that were present can witness. One, a constant guest formerly, being there, it happened his wife's name was found among the rest, with which upbraiding him, he answered, she had been better employed than he was; and if he that preached that day might be admitted to preach anywhere in the church, he would go many miles to hear him; and for this he was forthwith censured to be excommunicated from amongst them, and never more to show his face again at the Bowling Green; to which he replied, if it had been so ordered long ago, it had been a great deal the better for him and for his family.

Upon Thursday, June 16, they met again at Hodnet to perfect the good work which they had begun, and there signed and sealed two records of conviction; the one against Edward Bury, of Eyton, in the parish of Little Earcol, gentleman, (which, by the way, is an untruth, for the said Eyton is in the parish of Stoke;) the other against Philip Henry, of Broad Oak, in the township of Iscoyd, in the county of Flint, gentleman; both of them true, and approved, and ordained ministers of Jesus Christ, though by these gentlemen not owned as such. The ground of the conviction is that they did both of them pray, and preach, and teach in the house of Thomas Millington, which was not so, for that the said Mr. Edward Bury did only pray, and not speak one word in the way of either preaching or teaching. So that either the informers upon record have taken a false oath, and are guilty of damnable perjury, and ought for the same to be legally prosecuted and punished for example to others; or if they did not so swear, the justices and their clerks are to blame for so recording it.

However, right or wrong, they laid the fine of the law upon them, viz., the sum of £20 upon the said Mr. Bury for praying, preaching, and teaching, though he did neither preach nor teach, but only pray, and no such penalty is by the law inflicted upon any person for praying only, nay, God forbid it should; and the sum of £40 upon the said Mr. Henry for praying, preaching, and teaching, all which, it is true, he did; and the reason why £40 was, because of a former conviction, the story whereof was briefly this, which the reader is desired to have patience to peruse, that it may appear what wrong is done him also in doubling the said fine upon the said preceding conviction. About a year and eight months before, viz., upon the 15th day of October, 1679, Edward Kinaston, of Oatley, in the county of Salop, Esq., did sign and seal a record of conviction, without either the confession of the parties, or the oath of any one witness, but by the notorious evidence and circumstances of the fact, not at all declaring in the record either what that evidence or what those circumstances of the fact were, against the said Philip Henry, clerk, for preaching at the house of John Dickin, in Lineal, in the parish of Ellesmere, where were present five persons there named, with others not named; and for the said offence did fine him £20. The month following he was made high-sheriff of the county, and not acting that year as justice of the peace, though the record was put in at the next quarter sessions in January, yet no further prosecution was made, no certificate sent to the justices of Flintshire, in which county the said Mr. Henry inhabits, nor could it be supposed that he should know or take cognizance of it otherwise than by common report that such a thing was done. Had distress followed he must needs have known it, and within a week after the paying in of the monies might, according to the act, if he had seen cause, have made his appeal; but there was no distress, and the reason why there was none, as is conceived, was not only the then favourable posture of public affairs towards Dissenters, but also the particular prudence and lenity of the said Mr. Kinaston; who, though he likes not their ways, yet hath not since his being in commission, which is now for many years, given trouble to any of his quiet neighbours upon that account, as he might have done. This was the conviction which gave occasion to the doubling of the fine. Now it is the opinion of some very considerable lawyers, that, in regard

there was no further prosecution, the fine for the next offence ought not to have been doubled; first, because the end and design of such steps in punishing from less to greater is, that the smart of the former may be a means of deterring from the latter; but here was no smart, therefore no such determent: secondly, because it deprives the offender of the benefit which the law, with a great deal of reason, gives of making his appeal. For let it be supposed that the first of these convictions was not legally sufficient, as, perhaps, upon an appeal it might have appeared to a jury not to have been; if so, then the doubling part of this second conviction is certainly illegal and unjust; and so a wrong is done to the offender, and no way is left for him to right himself. This, had it been well considered, might have prevented at least so much of the damage; but when rage is up, reason is down, and instead of reason, will takes place.

There was also at the same time at Hodnet, signed and sealed by the said two justices, Sir Thomas Vernon, and Mr. Mainwaring, another conviction, whereby the owner of the house in which the meeting was was fined £20, and £5 more in regard he was constable of the town, and did not give information of the said meeting; as also five shillings a-piece laid upon sevenscore more men and women there named; the whole of all the said fines upon the ministers, house, and hearers present, amounting to the sum of £120, whereof, by the act, one third part is to be paid to the king, another third part to the poor of the parish where the meeting was, and the other third part to the informers, and to such other persons as the justices please, according to their discretion, to make use of in discovering, dispersing, and punishing of us.

And that is the next thing to be done, to wit, the punishing work; in order whereunto, a certificate is forthwith signed and sent to the justices in Flintshire, to levy £40 upon the goods of Mr. Henry for preaching, and to pay the same into the hands of them, the said Sir Thomas Vernon, and Mr. Mainwaring; as also warrants for distress to the several constables, churchwardens, and overseers of the poor in the several townships and parishes, far and near, where the offenders lived, according as their several fines were. Of Thomas Millington's £25 there was £15 taken off, and laid by parcels elsewhere, upon some more, upon others less, according as they were befriended (also of Mr. Bury's £20 there was taken off £7); upon some 30*s.*, 40*s.*, 50*s.*, besides their own. The reason of which abatement as to the master of the family could not be his poverty and inability to pay, as the act prescribes, he being, as is well known, of good and competent estate, blessed be God; and we desire the Lord may add to it more and more, as we doubt not but he will, to him and his, and the rather upon the account of what hath happened in this matter; for the ark hath never yet been known to be a guest behind-hand with any that hath entertained it into their house. When Peter did but lend Christ his boat to preach a sermon in to the people standing on the shore, (Luke v.) he was well rewarded with a present draught of fish which filled two ships, so that they began to sink. But without breach of charity we may safely say it was, that there might be opportunity to lay some more signal mark of their displeasure upon some particular persons, either for their more signal and exemplary piety, or upon the account of some personal grudge, either by them or their abettors, owing to them; and this was manifest especially as to one, a person of great integrity and usefulness in his place, of whom one of the justices said when he saw him there, "That is an arrant villain," which cost him £3. In divers places where the warrants were received, execution was forthwith done upon the goods of the parties concerned, and much more taken in value than the fine. Some few, to prevent further trouble, paid; for some the officers, of their own accord, laid it down; and from some it hath never been demanded: the officers in each place proceeding as they stood affected; some kind, gentle, and doing it with regret; others more rough and rugged, and glad they had opportunity to trouble their neighbours, every way better than themselves; as particularly in Wem Town, out of which there were divers present at the meeting, and all fined without mercy, and some, with particular aggravations of severity, overfined, notwithstanding their great losses by the late dreadful fire there, which, one would have thought, might have moved some pity in the hearts of their merciless neighbours, and some of their fellow-sufferers too in the same calamity; but it would not be. The tender mercies of the wicked have always been cruel, and always will be, especially against the righteous, whom their soul hates, as Cain did his brother Abel, for righteousness sake.

But above all the distresses, that upon the preacher living in Flintshire made the greatest noise in the country, whether in regard his fine was far the greatest, as it was fit it should, his fault being far the greatest, to wit, preaching the blessed word of God; or whether in regard of the unwillingness of the two gentlemen, the next adjoining justices employed to execute the sentence decreed at Hodnet, to trouble him, who for twenty years last past hath lived their neighbour, both in their time and in their fathers' before them, as inoffensively and unblameably as common frailty would permit, and with as much usefulness in his place as the narrow sphere of his restrained circumstances would reach to; concerning which he hath a testimony both in his own conscience and in the consciences of those that are round about him. Had they been minded to have hearkened to malicious informations, or to have busied themselves in such invidious matters, they might have had many fair opportunities of doing it nearer home; and if they had judged it, as some do, the best service they can perform to God, to the king, and to the country, they wanted not invitations to it. But it hath been otherwise: they have favourably connived, and not only not been in any respect losers by it, but, it is hoped, gainers, in answer to the prayers of their poor neighbours and tenants for them, who, under the shadow of their protection, have long been sitting in the use of God's holy ordinances with comfort and freedom, praising the name of the Lord. But the time is now come that, contrary to their own temper, they must punish. Accordingly, out of the certificate a warrant is drawn, bearing date July 22, 1681, to distrain for £40 and 5*s.*; the 5*s.* was the fine laid upon the son of the said Mr. Henry, who was present at the meeting. It was directed to the high-constables of the Hundred of Maylors, and to the petty constables and overseers of the poor of Iscoyd, and every of them; signifying that, whereas there had been a meeting at Weston, &c., on the 16th day of June last, (which was a mistake, for the meeting was on the 14th day,) therefore, upon Monday, the 25th day of July, they were to make distress and sale of so many of the goods and chattels of the said Philip Henry as should amount and come to the full value of the said sum of £40; and if there were any overplus, to render it to the owner: the like for 5*s.* on the goods of Matthew Henry.

Upon Monday, July 25th, about eight o'clock in the morning, came the two high-constables; the one of them named Henry Wilkinson, a freeholder; the other Thomas Pemberton, no freeholder; but a seller of ale in the town of Hanmer, and yet high-constable though for another. As they were coming by the way, Wilkinson said to Pemberton, "I think 'tis best we carry it as fairly and civilly as we can," or to that purpose; and when they came, Wilkinson said, "would he had rather gone twenty miles another way," and Pemberton, "nay, would he had gone forty," to which reply was made, they might both have chosen, if they would have incurred the penalty of five pounds; and did they look upon it as no good work, as it should seem they did by their unwillingness to do it, better give ten pounds a piece, and let it alone. But they must execute; and, accordingly, into the fields they went, where were six kine and one heifer, with a calf in the house; all of which they saw, but distrained none of them; being at a stand, whether, there being not enough to answer the 40*l.* they might take those, and come again another time for the rest. To be resolved in this, Pemberton rides to the Justice, saying, he would be back again presently, but returned not till more than three hours after; before which time, Wilkinson, being weary of the delay, and not knowing what to do, was withdrawn, and upon his withdrawing the cattle were removed away elsewhere. After noon Pemberton came again, and by the way met a neighbour going to the Heath for a load of turves with his empty cart, him he charged in the king's name, to turn back again with his cart to do what he should appoint him; being asked if he had a warrant so to do, he answered, yes, he had; and showed him the warrant before mentioned, wherein no such power is given to him, nor one word to that purpose: the man turned back to his prejudice. He charged also several other persons whom he met to come along with him to his assistance. Into the fields he went, and missing the kine, he chode hard with his fellow-constable, threatening him for his neglect; and away they went together to the Justice; the Justice, being much displeased, told him then, he should go to prison; and, on Thursday after, drew his mittimus accordingly; but, upon further consideration, took bail for his appearance at the next assize. At the next assize he appeared, and being indicted for his offence, traversed the

indictment, and so it rests; and so he had rest; being called on no more to come to Broad Oak upon such an unwelcome errand.

But though he was not, others were. Upon Monday, August 8th, Pemberton came again with a new warrant, under the same hands, bringing only John Yong with him, constable of Hanmer; in which warrant, the former mistake of the day was rectified, power given to take all or part, no overplus to be rendered, nor no time limited for the sale; in pursuance of which the house doors being shut, he went into several of the outhouses, took a note of several small things which he saw there, and sent his companion with it to the Justice, but distrained nothing. After some time he returned, and Pemberton said the Justice took it ill at Mr. Henry that he would not pay the money, but they would have it; to which Mr. H. answered, that he was sorry the Justice should be so offended, but the act did not oblige him to pay it; and what he could lawfully do in his own just defence, he hoped he should not be denied the liberty of doing. With this answer they departed; and, about midnight, their dwelling being two miles off, they came to the house again, and one other with them. Their design was to see what cattle were in the ground, but as it happened by a special providence, they were all otherwise disposed of that afternoon before; and also to watch their opportunity of coming into the house at the first opening of the doors in the morning. In order whereunto they opened the doors of the outhouses, and disposed of themselves, and about six or seven of the clock went away as privately as they could, that they might not be seen; being conscious to themselves they had done that which they could not justify.

After this there was quietness for three weeks, until Monday, August 29th; and then, betimes in the morning Pemberton comes again, and the aforesaid John Yong with him; and, without any preamble, falls on by virtue of his former warrant to make distress: and first he distrains upon the coals; then upon the hay; then upon a pair of wheels, and a muck cart; and a great sled used to draw blocks in the fields; then upon a field of barley, part whereof was cut and cocked and ready to carry, and part lay abroad for seasoning; and, after all, upon a parcel of tithe corn inned in a spare barn by two neighbours who held the tythe, and had taken the said barn for that purpose. But, lest this should not suffice, his next attempt was upon another barn, in which was more corn; the three windows and the two doors he sought to get open with all the little strength but great wrath he had; but they proved all to be too fast for him, and by that means he was prevented. In the doing of this, amongst other discourse, he said, he thought he did God good service in what he was doing. He offered the servant who was in the barn five shillings if he would open the door, and let him in; who answered he would not if he would give him five pounds.

In the afternoon he returned again, with another warrant under the same hands and seals as the former, directed to the constables of Iscoyd and every of them; those were Thomas Morgan and John Ratcliff, charging them by themselves and such as they should appoint, to watch the aforesaid particulars distrained upon for two or three days, or until such time as they should be carried away. Accordingly watch and ward was kept night and day from that time; notwithstanding which, any of the goods might have been removed and secured elsewhere, except the corn in the field, which was especially looked to, but nothing was stirred.

Upon Thursday, August 31st, Mr. Thomas Hanmer came into the barley field, and would have persuaded Mr. Henry, who met him there, to pay the money, which, forasmuch as the act left him at his liberty, he was not willing to do; but chose rather to undergo the distress. One reason was, because he would not voluntarily reward the informers for doing that, for which he thought they ought rather to have been punished. 1st. For troubling the Justices, one of whom wished to Mr. Bury that they had been far enough when they did it, they, *i. e.*, the informers. 2. For causing the worship of God to be disturbed, and so many innocent persons punished. 3. For falsely accusing Mr. Bury for teaching and praying, when he did only pray. 4. For doing what they did in a way of revenge upon Thomas Millington for a supposed injury done to him the year before. Another reason was, because he would not be so far accessary to his own wrong, being double fined when the former conviction was never prosecuted, nor, as it seems, duly and legally made. This his refusal is thought and termed contempt, stubbornness, and what not, but let God

and the world judge! It is supposed, the easier they come by the fines, the likelier they will be to come again; besides, as yet, the general practice of good people throughout the nation, is to refuse payment, and to suffer distress, though it be found for the most part to inflame the reckoning.

Upon Thursday, September 1st, they began to carry away what they had distrained, which continued until Saturday night following. Of hay they took six loads, judged in quantity to be about three tons and a half: of coal fourteen load; of barley fourteen load; which together with the wheels, draughts, tumbrel, and slead were all carried to Mr. Yong's of Croxton, and there lodged.

The teams employed, were some of them the Justices' own; some of them such of their tenants as they commanded to assist; and some strangers pressed in the king's name, as they passed upon their occasions along the road. Some neighbours that were sent to, refused to come; not liking the service. The wife of one said to her husband and son doubting if it were best to go, that if they did, Mr. Henry would forgive them; but if they did not Mr. W. Hanmer never would forgive them; and so they came.

The Friday being Whitchurch market-day, and the house and barley field being by the way-side, there were many witnesses of what they did, which occasioned the spreading of the report of it far and near; each one commenting upon it as they stood affected. There being no way by gate into the field, John Hall, by the high-constables' order, broke down the hedge and made the way.

For the fine of Mr. Bury, which was 13*l.* 5*s.* they took, by distress, the bed which he lay upon, with blanket and rug new; also another feather bed, nineteen pairs of sheets, hempen and flaxen, most of them new, of which he could not prevail to have one pair returned. Also books to the value of 5*l.*, besides brass and pewter. For the fine of Thomas Millington they took cheese, which they brought to sell, but being known, there were none of a great while that would deal for them to buy them. From Mr. Jenks, for 3*l.* 5*s.* they took a yoke of oxen; as also from John Bathe of Withiford; and another yoke from Mr. Steventon of Little Bolas.

Upon Monday, September 12th, began Flint assize at Mold, before Sir George Jeffreys, justice of Chester, and Mr. Justice Warren his assistant, whither Edward Wilkinson, the high-constable before mentioned, being bound over to answer for his neglect, went. Mr. W. Hanmer, being foreman of the grand jury, made complaint concerning him, and was seconded therein by Mr. High-Constable Pemberton; only with this difference in their two narratives, that Mr. Hanmer said it was after distress made; Mr. Pemberton upon oath said, he had made no distress. An indictment was brought in against Wilkinson, which he traversed, and at the assize following, by the mediation of friends it was let fall without prosecution.

The said Mr. Pemberton did also present Mr. Philip Henry for keeping a conventicle at his house. Also for saying that the law for suppressing of conventicles ought not to be obeyed; and that there was never a tittle of the word of God in it. At the same were presented also Dame Sarah Houghton of Willington-cross, for not coming to the parish church of twelve months; also Sarah Dymock for absenting herself from church, and for going, as we are credibly informed and do verily believe (which are the words of the grand jury's presentment) to a conventicle at Mr. Philip Henry's of Iscoyd, in this county, for the space of one year last past. Also W. B., and W. F., and some others were presented (who refused to assist with their teams in carrying away the foresaid distress) for not coming to the sacrament. But these all, the parties entering their appearance in the Prothonotaries office, which put them to some charge, were no more heard of.

About the middle of October following, Mr. William Yong of Croxton, at whose house the distresses aforesaid were disposed of, being at Beaconsfield, a soldier, in the Earl of Oxford's regiment, shot himself into the head with his own pistol, and was found dead.

About the middle of November, Mr. Charles Mainwaring's kiln at Ightfield was burned, together with two other bays of building, to his considerable loss. It was on Tuesday, November 14th, being the same day of the week, and the same day of the month, as some did observe, with that on which the meeting at Weston was disturbed.

What money was made upon the sale of the hay, barley, &c., when the wages of those hired to assist, who had 12*d.* per diem, and to those whose carts were employed, who some of them had 2*s.* 6*d.*

a piece, was deducted, doth not appear. They were sold at under rates, the wheels and sled for 16*s.*, being worth much more. It is said Mr. P., who was the steward, paid to Sir T. V., or to his order the summer following 27*l.*, but how he disposed of it is not to us known; but it is said neither the poor nor the informers had any part of it, nor any of the rest, which altogether amounted to a considerable sum.

In April following, died Mr. Witherings, the justices' clerk, who was very busy in taking names and drawing warrants for distress, and either had or was to have had, his share out of it extraordinary.

About the latter end of January, 1684—5, died the Justice Sir Thomas Vernon, a young man, in the midst of his days, many thousand pounds in debt. A near relation of his being moved to take one of his children to keep, said if he had made no provision for them, let them go to the parish.

CHURCH PRINCIPLES.

No. VI.

One, and only one more, of those fixed and general rules for the constitution and government of churches to which the dignity and authority of "principles" may be justly ascribed, remains to be stated and illustrated; and it yields in point of importance to hardly any one of those already discussed. It is the seventh and last of the series, namely, that "Truth is the only legitimate instrument in transacting the affairs of churches." Holy Scripture, the great fountain of truth to the churches, not only gives forth every law by which they are to be governed, but also provides the instrumentality by which every law it prescribes is to be carried into effect. In many cases the law is its own instrument. For its enforcement no more is needed than to state it. The same truth may in one view be law, in another instrumentality. All laws are, or ought to be, declarations of truth. The correct idea of law is, that it authoritatively declares and enforces what is true, and therefore just, in the matter to which it has reference. But while law itself is no more than truth declared and enacted, the instrumentality by which law is executed may be force and penalty, and in fact generally is so. There is, therefore, much more than an imaginary distinction between truth as law, and truth as the instrument of administering law. In Christian churches truth is both law and instrument. There, man works by truth, and God works by truth. The subordinate agency of man, and the efficient agency of God both employ truth as their selected and appropriate instrument. In churches, order and submission are to be secured by truth; worship is to be conducted, discipline is to be enforced; money, so far as needed, is to be obtained by the force and use of truth. In churches, truth is the instrument of God's authority and of man's persuasion. By it the understanding is to be enlightened and the judgment convinced, the conscience subjected and the affections moved. Where these results can be secured, there only can the affairs of churches be conducted and their objects attained. By truth alone can such results be gained or even attempted; therefore is truth alone the instrument for transacting all church affairs. He that enters a church as its pastor, finds himself appointed to conduct its transactions, and asks for the means he is to employ, must be presented with the Bible. There are your means as well as your rules. By truth drawn from this source you are to "reprove, rebuke, exhort, with all long-suffering and doctrine." What cannot be accomplished by these means must not be done at all. After they have been employed, results and retribution must be left to a higher power and to a future day. True, men may bring other means into the affairs of churches, and conduct them by force and penalty; but so far as this is done, the communities so governed cease to be churches. To the extent in which the powers of this world are thus employed in churches, they become portions of the kingdoms of this world. Where men fight, and force, and punish, they may call the scene of their contention and violence the church, but indeed it is the world, fallen and carnal.

To hold that truth is the sole instrumentality in all church transactions raises our ideas of the spiritual and heavenly character of churches much higher than if we stop short at the sentiment that Sacred Scripture is the inspired source of all their laws. For this latter doctrine is held professedly by many who nevertheless judge that the laws of God may be enforced in the church, as well as in the world, by the laws of man—that the sword of Cæsar is an ordained instrument for enforcing the laws of Christ. But if we present to view in our theory of churches, societies in which truth alone is

employed to secure permanence, extension, obedience, order, resources, harmony; in which the rulers rule by persuasion, and persuade by truth; in which consciences and affections are governed by influence from God working with the truth which he revealed and man employs; in which nothing comes in between man and his Maker but truth divine;—then, indeed, we have conceived a kingdom not of this world. And further, if to a wide extent, and for a long succession, churches can be found thus sustained and governed only by truth—the passions and interests of men giving indeed occasional disturbance, but the more divine element constantly working itself clear of their troubling action—the rejection of worldly appliances proving to be strength, and not weakness—then have we arrived at a state of things powerful to prove itself of a divine character and origin, a kingdom of God among men. The sentiments and the facts elicited in such a case savour of the heavenly, not of the earthly. They carry no aspect of worldly policy. They are foolishness and weakness in merely human estimation. The notions seem Utopian and fanatical—the facts impossible; but is not this the foolishness, this the weakness always charged by the worldly-wise equally on the doctrine and on the administration of genuine Christianity, and as invariably vindicated by its Divine Author as the designed occasion for the employment of his power and the display of his glory?

It would not seem that the adoption of any particular form of church polity is essential to the practical acknowledgment of this great principle. Some forms may be in more obvious harmony with it than others. Where it is acted on, its strong tendency will be to simplify forms. There may be little hope that the church universal will ever exist under the same forms everywhere adopted. The desirableness that it should ever be so may be quite as small. But it may be of vast consequence, it would be of glorious benefit, if all churches, under every varying form, were to cast away with one consent every instrument of rule but venerable and sacred truth. That they will at last do this is the cheering hope of enlightened believers. The carnal weapons of human law and force will be put away as unlawful and unholy. What the churches cannot gain, what they cannot govern by power of truth, must remain without; but all that is gathered into their unearthly enclosures must consist of the willing and the governable of the disciples and the subjects of the great King of truth.

The great and sole fountain of the truth which churches must employ as the only instrumentality in all their affairs is, of course, Holy Scripture: but the truth may be lawfully drawn out of that source, and put into various forms suited for the various uses to which it is to be applied. This truth may be wrought into discourses for instruction—it may furnish the sentiments of sacred songs for holy praise—it may present the patterns and the thoughts for prayers, supplications, and giving of thanks—its heavenly truths may be drawn out into declarations put forth by the churches of the things surely believed among them, and of the views they entertain of the doctrines it reveals—the pure gold of its saving truth may be in smaller portions modelled into simple and engaging forms, to teach the lips of even babes and sucklings to utter forth the praises of the High God. This varied use of the truth treasured up in the Holy Oracles, lawful in itself, may become, and often has become, injurious by excess. The human has overlaid the Divine. The heavenly material has been hidden under the earthly workmanship. The creed, the catechism, the liturgy, have been extolled as all but Divine, while the Word, acknowledged to be altogether so, has been treated with suspicion and silence. The use of the formulary has been primary—that of the Word secondary: the latter has been rarely adduced except when needed to sustain the former. This is an evil never to be too strongly deprecated or too carefully avoided. Whatever the form in which truth is presented, whatever the purpose for which it is employed in the churches of Christ, the fact that it is His truth should be always prominent—the sentiment that otherwise it has no authority should be constantly urged. In the churches of God it is the truth of God alone that possesses adaptation, or will receive his blessing, as the instrument of administering his laws. When men convert the pure substance of that truth into forms suited to various wants, they unavoidably mix with it the alloy of their own fear, policy, or ignorance. In whatever degree this is done, the temper and edge of the instrument are injured. For all uses to which the Divine Word is to be employed, its form is almost as much a guide as its meaning. The manner of the word, the language of the word, the proportions of the word, are all significant;

and it is a high attainment to possess skill for discerning and using this heavenly adaptation. Indeed, to honour the Divine Word in sacred administrations is one of the first and highest of all duties in the churches—one of the most necessary and excellent of all qualifications in their pastors. And where divine truth is employed in faith as ordained of God to be the great instrumentality in all church transactions, a heavenly excellency for this use will be discerned and experienced in it. There will be no hankering for other means, no regret that worldly policy and force are excluded. The very idea is heavenly and sublime, that there should be on earth a kingdom ruled by truth and conscience—living, extending, and flourishing solely by virtue of precepts and influences given forth from God.

From first to last truth may be traced as the great and sole instrument in church affairs. It is the instrument of their very existence; by truth the materials of which they are formed can alone be gathered and fitted for their construction. The truth is preached, and by its light and power, attended with Divine influence, men are transformed and become children of the light, disciples and subjects of the truth. Thus they are prepared to become members of churches ruled and administered by truth. It is not held by Independents that men become members of churches by outward Christian privileges, but by inward Divine grace. The door of entrance into their fellowship is not opened by baptism, or by birth of pious parentage, or by outward association with worshipping assemblies, but by the power of the truth on the conscience and heart. When truth is received with faith, love, and obedience, then a qualification is discerned for admission into a community where no instrument of rule is employed but the truth of God. And this seems in harmony with the great Master's own account of his own kingdom. When witnessing his good confession before Pontius Pilate—when meeting the false accusation that he so claimed to be a king as to be a competitor for the throne of Cæsar—the uniform device of all persecutors to make religion a political offence —he does not deny, but explains his kingly claims. He asserts a kingdom, but represents its heavenly character. And when the admission is further pressed on him, "Art thou a king then?" his reply is, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." How plainly, how impressively, is it here declared, when the Saviour himself would show that his kingly claims were no offence against Cæsar, that his kingdom would neither disturb nor resist the kingdoms of this world—that truth would be the sole instrument of his dominion. Obedience to the truth would alone constitute any man his subject. Higher authority, or more explicit statement, could in no case be desired. The origin, the perpetuity, the increase of churches are all to be secured by truth. Those sent by the great Lord to establish and extend his kingdom have no other instrumentality put into their hands. He himself used no other. His own mission to establish a kingdom in this world was effected by no other weapon. "To this end *He* was born, and for this cause *He* came into the world, that he should bear witness to the truth." And blessed are those servants that herein are as their Lord.

As the instrument by which men are fitted and gathered to be members of churches is truth, so also is truth the means of that communion by which they unite and cohere together as spiritual societies. This also is by force and means of truth. Belief of the same truths, love for the same truths, subjection to the same truths, bind men together in churches. Truth is the cement and bond of their communion; and a most powerful uniting bond it is, engaging men to be one in respect of their most cherished sentiments, their dearest interests and hopes, their strongest and most sacred obligations. And if harmony is broken, if love is alienated, what shall repair the evil but truth? Force and authority cannot do this. If the case arise that dissonant views of truth cannot be removed, and truth thus loses, through human infirmity, its power to unite, then is the wisest expedient that of Abraham with Lot—"Let us not strive, but separate rather—let those that differ part, and those that agree gather." For as there is no instrument of church fellowship but concurring sentiments on the truth of God, it must be based on such light and convictions as men conscientiously receive, and the final decision and judgment must be left with the Judge Supreme. But this which is branded as schism, is indeed separation to prevent or remedy schism, to terminate strife. In these separations, incident to conscience and liberty, necessary, it may

be, to peace among brethren and accountableness towards God, originate creeds or confessions of the faith of the communities by which they are set forth. These are the articles of union, their testimonies to truth, their differences from the judgments of other bodies of Christians candidly exhibited. All this is a service to truth, liberty, and peace among creatures so imperfect and sinful as men—the next best state of things to that universal oneness of sentiment and heart which will be the fruit and the bond of perfectness where truth is revealed in full light, and received with understandings all perspicacious to discern it, and with hearts all prepared to love and obey it.

Churches gathered by the truth, and united in fellowship by the truth, have various functions to discharge, and various ends to realize, all of which are to be in like manner accomplished by the sole means of truth. United worship is among the first. Now truth is the great instrument, the very element of worship. It is published for faith and obedience; it is tuned into song for joy and praise; it guides every devout sentiment and desire, and provides every prevailing plea and inspiring hope in the great homage of prayer; it prescribes, explains, and renders significant all ritual observances, which when divorced from truth, or no longer illustrated by it, become dead and deluding formalities. It is a right and elevating thought to conceive of a reverent attention on the truth read or preached as an act of worship. This service ought to be a devout and dutiful attendance on God to receive from him truth Divine. High and interesting engagement! God speaking, and man listening with submissive mind to all he discerns to come forth as an oracle from the heavenly glory—that is, all, without exception, set forth in inspired Scripture, and whatever is declared in the ordinance of preaching harmonious therewith. Thus the whole worship of churches is a reasonable service, employing the understanding, and all graces and affections, as those of an enlightened mind. Such is not the worship of the senses. Its instrumentality is not sound, and sights of pompous grandeur. Its nature is not an unintelligent awe. Its pleasures are not a pleasing and tremulous excitement of the nerves, or animal spirits. True, as men are flesh as well as spirit, Divine truth may borrow the aids of poetry and music, and of simple and of natural eloquence; but to spiritual worshippers the truth will more inspire the song than the song the truth; the truth will more vivify the discourse than the animated speaking will aid the truth: while if the truth be not there, an angel may supply the song, the harp, the sermon, and yet leave the Christian worshipper not only unmoved and unblessed, but sad and indignant.

Churches must exercise discipline. They must put away the "wicked person." They must restore the brother overtaken in a fault. They must warn the unruly and comfort the feeble-minded. How shall this be done but by the word, by the truth of the word? Churches have no other instrument of command, or of persuasion. They speak only to reason and to conscience. The trine curse on the excommunicate by bell, book, and candle, fiercely thundered by a corrupted and tyrannous church, is with true churches no more than a sad but faithful charge on the offender, by the authority of truth, to retire from the fellowship he has defiled and troubled. And where two or three are gathered together in His name for discipline so administered, there will Jesus be to sustain the authority of his own ordinance, and to secure the efficiency of his own word.

If money is wanted in churches, tax and distraint are not the resource. The magistrate is not invoked in aid of the Saviour. The infidel and ungodly are not compelled to pay for what they revile and scoff. The dying are not urged to make ample and long security that the religion of Christ may not be abandoned to the unwillingness or inability of future generations to sustain its moderate and easy charges. The word, the truth, has a confidence too high for expedients such as these. It commenced its long journey through all ages; it entered on its great enterprise of subduing all lands secure in its power to gather its own resources wherever it should make its light to shine, and its blessings to be enjoyed. The truth asks the voluntary offerings of its votaries, nor asks in vain. With such reason does it ask, which first gives more than can ever be repaid—with such power does it ask, which addresses hearts it has first subdued and blessed, that "Ask and ye shall receive," is a maxim when men solicit money of Christians for the cause of Christ, clothed with no small portion of the certainty that invests it when men ask blessings of God. It is not till churches have lost or corrupted the truth that they have recourse to human policy, and an arm of flesh.

All this, which might be illustrated at far greater length, will contribute to explain why Independents have ever attached so much importance to the preaching of the word. They have renounced all instrumentality but that of truth. They have no foundation for their churches, they employ no means in their churches, but truth alone. How can they then fail to use their utmost efforts to exhibit and enforce truth. The pulpit is their great medium for this purpose, to them all-important. Therefore do they magnify preaching. With them it is a vital and a sacred function. Nor, accurately understood, can they too much exalt this Divine institution. They may, indeed, they do, perhaps, regard man in it too much, and God too little. The particular preacher, and his manner or abilities, may be excessively valued; the Divine function, of which he is only the imperfect administrator, and the heavenly blessing, without which all his efforts must prove abortive, may be blamably forgotten. And it must be admitted too, that in their high and just valuation of preaching, Congregationalists may too much withdraw their devout regards from more direct acts of public worship. But all these admissions taken in full are no more than acknowledgments of human infirmity. Truth is the great instrumentality in the kingdom of Christ. Preaching is his ordinance for the continual proclamation and enforcement of that truth. The churches, therefore, that would live by truth, govern by truth, worship by truth, commune by truth—these must value and cultivate preaching—their need of truth must regulate their estimation of preaching.

This most imperfect representation of the church principles held by Independents is now closed. They have been but stated, and then left to vindicate themselves by their own obvious accordance with reason and Scripture. They are now enumerated, that their harmony and completeness may be apparent. They have been thus stated:

Jesus Christ is the only Lawgiver to the church universal, and to the several branches thereof.

The observances of Christian churches are purely of a religious nature and obligation.

Sacred Scripture alone giveth direction and authority in the affairs of the churches of Christ.

Christian churches ought to be churches of Christians—true believers only are qualified for the full and internal fellowship of churches—as vital spiritual religion alone constitutes any man a Christian, so nothing less ought to constitute him a church member.

Each society of Christians commonly assembling together in the same place for the observance of Divine appointments, is severally complete within itself for its own government, fellowship, and edification.

Churches are to hold fellowship with each other.

Truth is the only legitimate instrument in transacting the affairs of churches.

Now these principles appear to Independents plainly implied in the teaching and practice of Christ and his apostles; they seem to them in entire harmony with the whole truth and spirit of vital Christianity; their truth is thought by them to be almost as much confirmed by the results of fifteen centuries of departure from them, as by their own innate accordance with the great standard of all Divine doctrine; their strong persuasion is, that the adoption of these principles would be a remedy for nearly all the ecclesiastical mischiefs and strifes of this remarkable period; they can hardly conceive of the universal spread of pure, free, and spiritual churches, except as these principles are in the main adopted. By them the church and the world are distinguished and dissevered. Till this is done, the world will never cease to corrupt the church, nor the corrupted church to trouble the world.

Moreover, it must be evident that to Congregationalists church principles are a part of their religion. They come to them from Christ. They are found by them in Holy Scripture. They bind conscience. They are in their view as far as Christian doctrines from being left to circumstances, expediency, and policy. They are, therefore, among the things in which what a man does he must do unto the Lord. But they are not deemed by Congregationalists, things fundamental and essential. Independents can acknowledge true Christians, and true churches, too, where different views on these great principles are entertained. They will not submit to the charge of schism from others, because of their differences from them in church polity, neither do they pronounce them no Christians, and no churches, where all the difference affects only ecclesiastical principles or modes.

Zealous and conscientious in these principles, Independents appear exclu-

sive, offend the world, and place limits on their own numbers. They build on principles that cannot prevail without a Divine power and blessing. Their churches cannot embrace the ignorant and the worldly. They are shut up to genuine religion, and to the only power that can produce it. For them, therefore, it is essential to cast their principles, and their cause on God. They voluntarily renounce what most churches think the lawful use of human policy and power—therefore is Divine influence their true and only resource; and to men of their professions, and of their principles, pure truth, spiritual religion, Christian charity, and enduring constancy and zeal, are indispensable. As yet in these things they are greatly faulty and deficient; and for that reason their progress is slow, their success is limited. Happy will be the day when they receive a plentiful supply of that Spirit without which the best principles of church polity, and even the greatest doctrines of the Gospel, are but a framework of curious workmanship without life and without energy.

A. W.

WAR AND SLAVERY.

The Society of Friends have long been honourably distinguished by a deep abhorrence of Slavery and War. The value of their services in the protracted conflict which the philanthropy of England waged with the former of these monster evils, it were difficult to estimate; and if the time shall ever come when all who profess to be Christians shall cordially unite with them in their opposition to War, the result will be the creation of a public conscience and the formation of a public opinion upon that subject which will prove the dawn of the day of the world's peace. When once the mothers and daughters of England generally shall have attained to a full share of the pure and high moral feeling which breathes throughout the following able and eloquent letter of a female member of the Society of Friends, it will be a sign of the approach of such days as earth has never yet rejoiced in.

"*Darlington, 6th month* 18.

"Dear Friend,—I do not know whether thy valuable periodical, the Christian Witness, circulates in the United States; but thinking that it probably may, I take the liberty of enclosing a pamphlet showing the position of the 'churches' there in relation to the subject of slavery. That thou art already pretty fully acquainted with it I am well aware, having read, with much pleasure, thy admirable appeal in the concluding chapter of 'The Martyr of Erromanga;' but it occurred to me that possibly the tract now sent may, if thou have not already seen it, furnish some further evidence on this painful subject; and the thought powerfully arrested my mind, that if the Christian Witness be seen by religious professors on the other side the Atlantic, it might be made the instrument of immense good, in diffusing more correct views regarding the heinous crime of slavery, and in showing its utter incompatibility with Christianity. Efforts to evangelize the people there, or to spread the Gospel in distant lands through the instrumentality of their Missionary Societies, must be little better than useless until the churches (so called) clear themselves of all participation in, or connivance at, the giant sin of the land, and bear a faithful and fearless testimony against it. And it surely is the plain and obvious duty of professors trained up in the purer atmosphere of Great Britain, (purer, I mean, as far as *this* subject is concerned,) to reiterate their appeals and remonstrances in all love and faithfulness until their transatlantic brethren shall have cleansed themselves from this abomination. And do not the remarks which apply to the American churches in relation to slavery, bear with equal force upon the position of the churches here with regard to war? War is no less a sin against God—it is no less opposed to the spirit of Christ, that spirit without the possession of which we are assured we are none of his—neither is it any less in contravention of the commands of the Gospel, than is slavery; yet which of our Christian bodies are faithfully bearing their testimony against it? Are they not rather seeking to reconcile that which is irreconcilable—war and Christianity—to blend light with darkness—to join Christ with Belial? Is not this the case even with our Dissenting bodies? Whilst, if we turn to the Established Church, we are bound to confess it to be the very nurse and patroness of war; the principle of war lies at her inmost core—the trophies of murder are displayed in her sanctuaries—monuments in honour of those who have shown the greatest skill in the slaughter of His children are erected in the houses set apart for the worship of the Universal Father—while her ministers, in impious mockery, consecrate the system by the performance of ceremonies which shock every feeling of the soul. Are not

such inconsistencies enough to turn the nation to infidelity? Does not the church or sect, by whatever name it may be called, which sanctions war, inflict a deadlier blow on Christianity than do all the writings that the pen of a Volney or a Voltaire, of a Tom Paine or a Robert Owen ever produced?

"Little boldness is needed to assail the opinions and practices of the notoriously wicked; but to rebuke the inconsistencies of good men—to attack darling and popular error, especially if that error have found an asylum within the precincts of the 'church,' requires a high effort of moral courage. But, my friend, I believe we are arrived at a crisis when such an effort is imperatively demanded if we would rescue Christianity from becoming a hissing and a byword in the earth, and when, by exposing the inconsistent practice of professors, we as effectually speed the progress of the Gospel as by attacking the errors of its opponents. The *true* standard must be upheld, whomsoever we may condemn by so doing. Let God be true, though it prove every man to be a liar.

"In thy letter to the Duke of Wellington is to be found as glowing a sketch of the crimes and miseries attendant on war as could, perhaps, be presented to the mind short of the living picture; yet permit me in Christian faithfulness to say that it was with surprise and sorrow that I read the adulation bestowed upon the hero's prowess—adulation sufficient to satiate the most lofty aspirant after military renown; whilst the admission that good has grown out of the desolating evil, and that necessity *may* exist for a recourse to the sword, neutralizes most effectually the reprobation with which the war system is elsewhere spoken of. It is the homage so generally paid to the false glory of the warrior which tends more than anything else to keep alive the war spirit; and is not the admission that good has resulted from wholesale butchery and murder, a tacit connivance at the principle of doing evil that good may come? and surely the plea of a *necessity* to violate the commands of God, betokens a want of faith in his goodness and omnipotence, by supposing that he has given us commands which it is impossible to obey, and that he cannot or will not, if he sees fit, preserve us in rendering obedience to them. Excuse my freedom, but I feel deeply, most deeply, on this subject; not for its own sake merely, but because I believe that a determined and uncompromising position in this question by those who profess to make the Gospel their rule of action, is most intimately connected with the spread of the Redeemer's kingdom on earth; and that little success comparatively will attend missionary efforts abroad, or attempts to check the spread of infidelity at home, until such a position is taken. And upon no class of Christians devolves a greater accountability in the matter than upon those who sustain the high and awful responsibilities of ministers of the Lord Jesus Christ, expounders of his truth, interpreters of his law. Oh that they might no longer be found pandering to the prejudices and selfish interests of men; but that, laying their lives and their reputation on the altar, they would, with dauntless integrity, declare the whole counsel of God, that 'the name of God be not blasphemed among the Gentiles through them!'

"I write not as a sectarian. I have no sympathy with a sectarian spirit, neither do I read the Gospel with sectarian eyes; but, if I understand it aright, our Saviour has put no weapon but that of *love* into the hands of his disciples—a pure, unselfish, self-sacrificing, all-embracing love—a love that seeketh not its own—that looketh not on its own things, but on the things also of others—which is not overcome of evil, but overcomes evil with good. This love is the attractive and distinctive badge which distinguishes the Christian at heart from the worldling and the mere professor; it is this love which the Scriptures give as the test of discipleship; and by the presence or absence of it men, let them be as hardened in crime or in scepticism as they may, determine the sincerity of Christian profession. 'By this shall all men know that ye are my disciples, if ye have love one to another.'

"And now, my friend, did I feel as though it were right to apologize for an action prompted, I trust, by a desire for the coming of that day when 'the knowledge of the Lord shall cover the earth, as the waters cover the sea,' I should be strongly inclined to offer many excuses for this long, and, as it may appear to thee, *presumptuous* infliction on thy time and patience, as well as for the freedom with which I have expressed myself; but I believe thou wilt accept it as it is offered, in that love which ought to unite together all who sincerely desire the emancipation of mankind from the bondage of sin.

"Believe me to remain, with much respect, thy friend,

"ELIZABETH PEASE."

We are happy to inform our philanthropic correspondent that copies of the CHRISTIAN WITNESS, to our knowledge, find their way to the chief cities of America; but, we apprehend, not to such an extent as to produce any substantial impression. One thing, however, is certain; there are now in the United States itself a host of philanthropists as intelligent, as single-minded, and as determined on the extinction of slavery as any portion of the anti-slavery phalanx of the mother country. The publication sent by Miss Pease will not be forgotten.

TRAINING OF AGENTS FOR VILLAGE PREACHING.

SIR,—The following extract is taken from a letter addressed to the Secretary of one of our County Associations by a worthy minister in one of the midland counties:

"The village stations are encouraging, as to the number of hearers at each, and the interest evinced by them. I hope good is doing; but *from the want of two or three efficient local preachers to occupy them* (the stations) *on the sabbath*, the Wesleyans and Primitive Methodists are reaping the benefits. I have heard of persons at nearly all of the places who have joined the religious societies on the spot, who have stated that they were awakened under my ministry. This has been the case in a remarkable, and, in some respects, a painful degree at ——. To that place I have gone in all weathers once a fortnight for more than four years; and just as I was calculating upon reaping the fruits of my toils, the Primitive Methodists visited the place, and contrived to obtain the use of the room on the sabbath in which I had been accustomed to preach on the week evening. Having done so, they succeeded in forming a society; and nearly the whole of the persons at the first 'love-feast' that was held, ascribed their impressions to the blessing of God on my labours. They continue to hear me when I visit the place, and occasionally walk over to ——, but the distance is too great certainly for them to come regularly, however attached they may be to me."

Congregational Pastors! there is the extract. Read it, and ponder the facts related in it. Here is a village visited on a week evening once a fortnight. The attention of the inhabitants is awakened. Some of them are impressed, convinced, converted. They are attached to the minister who first broke to them the bread of life. But one meal a fortnight cannot satisfy them. It is not likely that it should, when they are hungering and thirsting after righteousness. But who is to give them more? The minister is fully occupied in the town on the sabbath, and the distance is too great for them to go regularly to hear him. On the other evenings of the fortnight he is elsewhere engaged. What then is to be done? Either the people must be left without a religious service thirteen days out of fourteen, or else the members of some other religious body must conduct it, and alienate the people from their first minister just when he thought he was about to reap the reward of his labours. But why this painful alternative? For want of two or three efficient village preachers in his church. And that want, wherever it exists, will inevitably prevent our successful occupancy of our neighbouring villages in nine cases out of ten. If our village pulpits are to be occupied by us on the sabbath, our pious laymen must occupy them. If they do not, the lay-agency of other bodies will be employed there, and our people will be drawn away from us. We ought to have had a preaching station at every village within four miles of every large town in the kingdom. Instead of that, there are perhaps more of our churches without village preaching stations than with them. Tell the fact to many of our ministers, and they reply, "Our hands are so full, that we could not supply them if we were to attempt it." To be sure you could not supply them yourselves; it would be folly to expect it. "This thing is too heavy for thee; thou art not able to bear it thyself alone." The only way to do it efficiently will be to employ the sanctified talent which God has given to some of the members of our churches; and the only way to employ that to the best advantage will be first of all to cultivate it. Here is where we must begin. It is no vain boast to say that, as a body, we are excelled by none in the amount of intelligence and talent to be found in our churches. Why should that talent be unemployed while the agencies of error, delusion, darkness, and death, are everywhere active, and our poor neighbours hastening by thousands into eternity? Pastors! if you would keep the villages you have, to say nothing of occupying others; if you would do justice to your principles, and make a right use of the liberty they ensure you; if you would respond to the cries of perishing thousands, meet the claims of the times, and

obey the command of God; then look out the talent in your churches, cultivate it, employ it, direct it, and co-operate with it. J. C.

MEANS OF INVIGORATING CONGREGATIONAL CHURCHES.

To the Deacons and opulent Members of our Community.

Men and Brethren,—Since the formation of the Congregational Union of England and Wales, much has been done in laying a foundation for the general improvement of the Independent body, and the increase of the efficiency of its operations, with a view to advance the glory of Christ in the good of mankind. Among its primary effects it has, to some extent, discharged the functions of a Commission of Inquiry. The minds of many superior men have been set in motion, and various important subjects of an ecclesiastical character have begun to be investigated, which had not previously obtained attention. Among the principal of these subjects the state of our ministry occupies a foremost place. What was always fact, is now doctrine, and practical results will inevitably follow. It now begins to be considered that among pastors, as among other men, as there is a limit to intellectual capability, so should there be to official service, at least to *full* service. That the bulk of our churches have in their turn grievously suffered through the incumbency of pastors long after their strength was gone, is a fact which will not be disputed. But as sure as cause and effect are inseparable, this state of things, with all its attendant evils, will continue so long as that arrangement from which it has hitherto arisen shall remain without modification. The remedy is obvious, and with you it remains to apply it. We commend the following letter to your very serious consideration.

"Sir,—In your last number, under the head 'of British Missions,' you again called attention to a 'Fund in aid of aged Ministers.' Most sincerely do I hope, that through your excellent periodical the attention of our churches will become so thoroughly awakened, and their energies so called forth into efficient operation, as to furnish this great desideratum, and thus roll away a reproach that has long attached to our denomination. Approving as I do, in the most unqualified manner, of the plan there proposed, *so far as it goes*, that of endeavouring to promote to the greatest possible extent the sale of publications belonging to the Union, and devoting the whole of the profits to this desirable object, yet, I may be allowed to express my fears that this plan *of itself* will never secure the object proposed. Permit me to suggest, if it may not be possible, in addition to this, to create a permanent fund, by donations, testamentary bequests, and other means, the interest of which shall be so appropriated as to lower the annual premium to be paid by ministers, to secure an annuity on attaining a given age? Let it in fact be a regular Annuitant Society, open to all ordained ministers of our denomination, possessing the advantage of having the premium so lowered, by the means now suggested, as shall be likely to come within the reach of all ministers who may wish to avail themselves of it. There cannot be a question, I think, but the only reason why a much greater number of our ministers do not subscribe for an annuity in the Dissenters' Insurance Office, and others of a similar character, is, that the annual subscription for that purpose is so high as to preclude the possibility of their so doing. Whereas, could the plan now proposed be accomplished so as to reduce the annual premium to something like one-half of the usual amount, I cannot help thinking it would go a very great way towards meeting the difficulty, and induce a large majority of our poorer ministers to avail themselves of the advantages thus presented.

"In different parts of the country there are Local Societies of a somewhat similar character, which prove of incalculable benefit to those whose privilege it is to be interested in them. Thus, for example, there is the 'Gloucester Benevolent Society for the relief of Ministers, their Widows and Orphans.' A standing fund exists of between 5000*l.* and 6000*l.*, created at first, I presume, in the way I have already suggested. By an annual collection from each congregation connected with it, and a subscription of one guinea from the minister, his widow becomes entitled to an annuity, varying from 25*l.* to 40*l.*, according to the number of widows for the time being, and other claims upon the funds. This Society, however, is of but very limited extent, and intended principally for widows. Now, might not this be taken, to a certain extent, as a model, by which to form a Society on a large general scale? But I feel persuaded nothing efficiently *can be done*, until a consider-

able fund be created so as very much to reduce the usual annual premium.

"And *cannot* this be done? I repeat the question, Cannot this be done? It surely *can* be done; because it *ought* to be done: and only demonstrate that it *ought* to be done, and I believe in this day of unexampled benevolent enterprise it WILL be done, when fairly brought before our denomination. It will not, I presume, be questioned that a great many excellent and devoted ministers are obliged to continue pastors of churches for years after their age and infirmities have rendered them very inefficient. They have, perhaps, spent the greater part of their days, and exhausted the whole of their energies, in doing the work of the Lord among small and poor congregations. In many cases they have had large families to support, and found immense difficulty in obtaining for them food and raiment; and consequently have never been able to make the slightest provision for a time of sickness and old age. In the great majority of cases, it is utterly out of the question to urge on such congregations the desirableness of subscribing for an annuity for their minister, since all they can raise is very inadequate to the supply of his present necessities. Now, the remedy for this is clearly to be found in the *Voluntary*, or what is the same thing, the *Scriptural* principle, fully *carried out*, which enjoins that the 'strong should bear the infirmities of the weak;' that we should help 'to bear one another's burdens, and so fulfil the law of Christ.' It charges them that are 'rich in this world's goods, to do good; that they be rich in good works, ready to distribute, willing to communicate.' And, surely, when an object like the present, admitted on all hands to be one of pressing necessity, is presented to them, will not the rich and affluent members of our denomination be ready to contribute, and that too on a scale so liberal, for creating such a fund, as shall enable every minister of our denomination to subscribe for an annuity on attaining an age to be specified by himself, and varying according to his annual payment? I cannot think, Sir, that such a scheme is Utopian. Contemplate the masses of wealth to be found in our body; think of the ready and liberal manner in which, especially of late years, they have responded to appeals on behalf of really deserving objects; and then say, when a scheme of this description is brought before them, calculated to extend efficient and permanent aid to a numerous and devoted body of ministers, who apart from some such measure cannot possibly make any provision for approaching old age, is it too much to hope that a fund of some 15,000*l.* or 20,000*l.* might be created for the purpose? Connect it directly with the Congregational Union. Add to the fund, if practicable, all the profits arising from the sale of the Union's publications, and then, by these and other similar means, I think the annual premium for an annuity might be so reduced as to enable most of our ministers to avail themselves of it. Sir, we only want a beginning in this direction, and I most earnestly pray that this may be read by many wealthy Christians who have long and deeply deplored the want of something of this description among us, and that they will forthwith put themselves in communication with you on the subject. Why may we not hope that, to accomplish such an object, many noble-minded friends will be found like our generous and beloved friend T., who a few years ago sent several successive donations of 1000*l.* each, to sustain and increase the efforts of the Home Missionary Society? One such donation as this would be a noble beginning, and completely set the matter afloat; and once thus started, it would not be long in being brought to a successful termination. The thing, in my opinion, is exceedingly simple, and would soon be able to sustain itself.

"I cannot help thinking, Sir, that a ready and liberal response would be made to a warm and vigorous appeal in order to accomplish this great desideratum. Do, my dear Sir, continue to wield your powerful pen, and employ your extensive influence in its behalf. The matter must not rest. Something *must* be done; and if this rough sketch shall in any way forward it, I shall rejoice exceedingly. I trust it will be taken up warmly by some of our more wealthy brethren, both lay and ministerial. I am sure there is among them a vast amount of sympathy with their poor brethren in the rural districts, and that they are only waiting to see a channel opened in which their benevolence can flow, with a certain prospect of extending efficient and permanent aid.

"Dear Brethren, on whom the Lord in his Providence has kindly smiled, I call upon you in the name of our common Master, to look at this matter, and see if the time is not come when something can be done.

"I have not, Mr. Editor, in this paper touched at all on the subject of widows, because I consider 'the Protestant Union' furnishes very great advantages for securing an annuity for them; although, I deeply regret that there are so many of our ministers who find themselves wholly unable to avail themselves of those advantages, and if in connexion with the object now proposed anything further could be done to increase those advantages, no one would more rejoice than your present correspondent.

"R. H."

This judicious and sagacious paper is well entitled to public regard. It sets forth *one* at least of the means by which much might be done to mitigate the evils under which our churches are now groaning. The Gospel ministry amongst us ought everywhere to be kept up in a state of high efficiency; and whatever stands in the way of this, imperatively demands the union of all minds and all hands to remove it. No carnal penuriousness on the one hand, and no misguided feeling on the other, must be allowed to interfere with the salvation of men.

IMPORTANCE AND NECESSITY OF THE DISTRICT ARRANGEMENT OF CHURCHES.

Many of our church members cherish most exorbitant ideas of their rights, while they are very little concerned about their duties. This especially holds good with respect to the claims on the attentions of pastors and deacons in the way of visitation. It seems to be considered by not a few that the pastor ought to possess, to some extent at least, more than one attribute of a superior power—the capability of knowing what he was never told; of being present in more than one place at the same time; and of performing an amount of labour beyond the power of mortal might. The deacons, too, have a similar measure dealt out to them. Many members talk as if the deacons were the stipendiary servants of the fellowship, and had nothing to do but minister to the comfort, if not to the whim or caprice of the brethren. It is forgotten that the deacons, as a body, sustain the same relations of husband, father, friend, and citizen, with themselves, and are called to bear their full share of the burdens and business of life. It seems to be forgotten, moreover, that the New Testament deaconship was a very different thing from what it has now become,—far less secular in its duties, and far more spiritual in its character. All sorts of cares, labours, and duties ecclesiastical, are heaped upon the deacons; now-a-days they must be everywhere, and do everything, without money, price, or praise, and generally without thanks. The consequence is clear. When more has been done than could be reasonably expected, under such arrangements, much must still be neglected. The following letter presents an illustration.

Manchester, July 31, 1844.

"Sir,—Believing you to have the interests of our churches at heart, I feel encouraged to lay before you a few facts which I think stand a little in the way of prosperity amongst us, especially when put in contrast with the conduct of some ministers of the Church of England. I refer to pastoral visits, a subject of great and general complaint, especially among the poorer members of our churches.

"In the midst of these complaints, I have stood forth to defend them. I have pleaded their frequent calls from home, the great number of members, and many other things, too numerous to mention; but at the same time, I do think more might be done, and that more ought to be done. I have been a member more than five years, and during that time I have missed five ordinance sabbaths one after another; but no pastoral visit during all these years, no, nor any visit from the deacons during these five sabbaths that were missed from the Lord's table through sickness, although the pastor and some of the deacons knew I was unwell.

"I know of another who had missed eleven ordinance sabbaths in one year. No pastoral visit, no, nor any from the deacons. And many more could tell you of similar facts, which, I am sure, you will think with me—ought not to be.

"I leave it with you, hoping we shall have an early notice of this painful subject, so that something may be done to alter it for the future.

"I remain, yours,

"A Lover of Prosperity."

The evil here complained of is serious; but it is chargeable upon circumstances rather than upon church officers. In a church of four, five, six, or seven hundred members, situated in a large town, such cases as those specified in the above letter may occur by scores, in spite of

the utmost official vigilance. Yet this is an evil which, with proper arrangements, may be fully rectified by every church in the realm without difficulty and without delay. The subject deserves a more detailed consideration than we can now afford it, and must be reserved for a distinct paper.

OPEN AIR SERVICES.

SIR,—I am happy to see that your paper on Open Air Preaching is provoking the zeal of many in different parts of the country; and I hope we shall soon see the time when this kind of work shall be considered a regular part of the duty of every minister who has bodily strength for it. It will tend to brace the nerves of the churches, and give a firmer tone to their piety.

We have lately carried on very interesting services in two different parts of this town, for five evenings at each place, beginning on the Monday, and ending on the Friday. The parts selected were in the immediate neighbourhood of a large and generally careless population, a very small proportion of whom attend any place of worship. I first printed and distributed a short address, inviting the people in the district to attend. I then instituted a prayer-meeting an hour before the time for preaching. The prayer-meeting lasted forty minutes, the other twenty being employed by those present in going two and two to the different streets, giving a personal invitation to the inhabitants. I had a brother with me each evening, so that we gave them *two* short sermons, the service commencing at half-past eight, and ending at a quarter to ten. Tracts were distributed at the conclusion. The attendance during both weeks was good, varying from 600 to upwards of 800; and the attention paid to all that was preached to them apparently as great as in congregations in our chapels. What the results of these services will be it remains for time to develope; but in the mean time they have led many to hear the truth who do not otherwise come within its reach, and have caused a considerable increase of the congregation in my chapel these two last Sabbath evenings.

I preach as regularly in the open air all the summer as I do within doors, the different evenings of the week having their appointed stations, which are known by the people in the neighbourhood; and I endeavour to get as many of my people as I can to co-operate with me, holding a prayer-meeting, and accompanying me to the preaching station, where they form the nucleus of a congregation, encouraging others to draw near, and strengthening my hands. I know of nine cases of decided conversion from these operations last summer, and I hope the present season will yield a much larger return.

Yours very truly,

HENRY WIGHT.

Carlisle, July 24, 1844.

We are much pleased with this narrative of our esteemed friend, who is equally sound in judgment and sound in the faith relative to those matters in which certain brethren in the North, noted for revival zeal, have of late gone so sadly astray. Mr. Wight is a genuine disciple of the moderate Calvinistic school, who by his course shows that Arminianism, nay, even Pelagianism itself, has no advantage over the moderate Calvinist in free addresses to men, or in the supply of motives to effort for the conversion of the whole human race. The doctrine of revivals as a work of God carried on by human means, is not to be surrendered because some of its advocates have "erred from the faith." There is no necessary connexion betwixt extravagance, or Finneyism, and revivals. Some of the most glorious revivals in the church of God that the world has seen, occurred before Mr. Finney's father was born, and under the ministrations of men whose intellect awed the world, while their knowledge of divine things illumined the church of former times, and will continue to benefit her through future ages.

We are pleased to see that our suggestions relative to Out-door Preaching, are also being carried out at Leeds, as well as at Manchester and other places. There a series of services has been arranged by the Leeds Independent Itinerant Society, from eight to ten or twelve of the preachers taking part in the work on each occasion. This is as it ought to be, and deserves to be generally imitated.

THE BARBARITY OF CIVILIZATION. AN APPEAL TO THE WOMEN OF ENGLAND RELATIVE TO THE "LATE HOUR SYSTEM." No. I.

WOMEN of England! wives of freemen! mothers of freemen! daughters of freemen! sisters of freemen! will you, can you lend a deaf ear to the cry of the oppressed, or to the voice of their advocates? Im-

possible! The bed of sickness, the home of sorrow, the refuge of the orphan, the fatherless, and the widow, all, with united and emphatic voice, attest the tenderness of your nature, and proclaim you the fair ministers of compassion, the special angels of mercy! Your province extends equally to the empire of religion and of humanity; and to your inextinguishable zeal, sleepless vigilance, and untiring energy, instrumentally, that empire very mainly owes its establishment, stability, and maintenance. These are facts; but co-existent with these facts there are others equally indisputable, of a mournfully opposite character. You are the occasion, if not the authors and pillars, of a system of oppression scarcely less cruel than that of ancient Egypt.

We are not your accusers; we are only your informers, that we may be your correctors. We are confident that nothing more is required than simply to state the case, with its aggravations and enormities, to induce compliance with proper measures of reformation. The state of things which we denounce and deplore, as a bitter source of human misery, is one which you have no real interest in upholding; on the contrary, your interest, both personal and relative, stands strongly opposed to it. But were it otherwise, we feel confident you stand prepared to undergo all sacrifices rather than continue to perpetrate cruelties at which even manhood revolts with indignation. You have been, unwittingly, the instruments of affliction and torture to a large portion of your own sex, and of deep wrong to a multitude of ours. You, however, did not create the system; you found it in the world; you were born in the midst of it. As straws on a stream, you were carried along with the current; you knew not what you were doing; and you never imagined there was in your conduct, relative to this matter, anything inconsistent with truth and justice, humanity and religion. We shall, therefore, endeavour to set before you the facts of the case, and we doubt not you will be forward to adopt all legitimate means for the reformation of an order of things, the opprobrium of our country, and the curse of a most interesting portion of our fellow-creatures.

It is computed that in London alone, connected with the millinery and dress-making business, there are at least 1500 employers, with about 15,000 hands, young persons ranging from sixteen to twenty-five years of age, many of whom have been tenderly reared and well educated, but from vicissitudes of fortune befalling their parents, and frequently from orphanage, are driven, contrary to expectation, to seek their bread by the labour of their hands. The condition of the great majority of this vast multitude is truly deplorable. During what are called the "seasons," that is, from April to August, and from October to Christmas, they are worked in a manner which has seldom fallen to the lot of even a beast of burden. They frequently commence their toils at six, and sometimes at five in the morning, and continue them till two or three o'clock in the morning of the following day! Respectable witnesses stated before the Commissioners "on the Employment of Children," &c., that for three months successively they have worked twenty hours out of the twenty-four! On great occasions large advances are made upon a point which might seem already to have reached an extremity. Only think of a young female rising at four o'clock on a Thursday morning, and continuing awake and at work till half-past ten on Sunday morning; and, that she might resist the overpowering importunities of sinking nature, *standing* nearly the whole of Friday, Saturday, and Saturday night, only sitting down for half-an-hour for rest!—Grindrod's "Wrongs," &c., page 6. To give the subject a more distinct and impressive form, we shall lay before you a portion of the Evidence taken by the Commissioners, as selected by Dr. Grindrod from the Second Report.

Testimony of the Workwomen.

The young women engaged in this system of extreme slavery themselves make the following statements:—"On Saturday night they are never out of the room earlier than twelve; frequently the work is carried on till one and two in the morning."—Ibid. p. f 208, l. 56. "If they work till four or five, they get up to work at 8 A.M. as usual. *It very frequently happens that for three or four days in the week the hours are from eight* A.M. *till one, two, four, and five the next morning.* It is almost invariably the case that the work is carried on all night on the night before court-days. *On Saturday night it is usual to work till three, four, and five on Sunday morning. If the young persons fall asleep at work, they are aroused by the overlooker.* When witness was an apprentice, has sometimes laid down on the rug and slept a few minutes, till she was called."—Ibid. p. f 207, l. 22. "*It fre-*

quently happened that the work was carried on till seven o'clock on Sunday morning. If any particular order was to be executed, as mournings or weddings, and they left off on Saturday night at eleven, *they worked the whole of Sunday; thinks this happened fifteen times in the two years. In consequence of working so late on Sunday morning, or all that day, occasionally, could very rarely go to church,"* indeed it could not be thought of, because they generally rested in bed.—Ibid. p. f 209, l. 13. "*For a month and more, consecutively, has worked from six* A.M. *till two and three in the morning, occasionally all night.*"—Ibid. p. f 211, l. 58. "On Saturday night used to work frequently *till four and five on Sunday morning.*"—Ibid. p. f 222, l. 20. "Year after year she has worked *seventeen or eighteen hours for three or four months consecutively;* worked one season *on sixteen Saturday nights till six on Sunday morning.*"—Ibid. p. f 223, l. 13. "*Did not leave off till three this morning; two or three young women were at that time working, and would be nearly the whole of this day (Sunday.")*—Ibid. p. f 225, l. 65. "*Has seen young persons faint immediately after the work was over,* the stimulus or excitement which had sustained them having ceased."—Ibid. p. f 208, l. 15. "Has known several young persons *so much exhausted, that they were obliged to lie down either in the work-room or in their bed-room for an hour, before they could undress; they also rise in the morning tired and exhausted.*"—Ibid. p. f 209, l. 45. "*They often sit at work when they are so ill as to be scarcely able to stick to their needle.*"—Ibid. p. f 205, l. 15. "Has known instances where, from illness, *the parties were unfitted for exertion, in which they have been compelled by the principal to continue their work. Has known this to be done in opposition to the expressed opinion of medical men. Has herself been compelled to go into the work-room when quite unfit to exert herself, and when she could not work,* although obliged to be in the room. Had seen young persons in an alarming state of debility and faintness, from excessive toil and want of rest. *Should not at all have been surprised if death had happened in some of these instances.* Many are obliged by ill health to return home to their friends every year; and thinks it very probable that of these many die from consumption. If a constant accession of fresh hands from the country were not provided, the business could not be carried on, so many being rendered incapable by it."—Ibid. p. f 206, l. 69. "Often feels very faint, especially about ten o'clock P.M.; frequently for this goes out and washes her face, which revives her; has seen another young person often faint at work."—Ibid. p. f 210, l. 10. "Began to work at seven A.M. and went on till twelve or one in the morning. She was so unwell she could not begin before seven; but the principal wished it. Lately has not gone to bed before two or three in the morning: for a good while has been in a bad state of health; has no appetite. On Monday last was taken so ill, she was obliged to have medical assistance. Has a severe cough; great oppression at the chest; most distressing sinking and exhaustion. Is very feverish. Has become very thin and emaciated." The sub-commissioner, R. D. Grainger, Esq., in reference to this victim, adds, "I saw this poor sufferer at her home, with her medical attendant. She was in a most alarming state of illness, with symptoms of typhus fever. At the time of our visit she was so much exhausted, that she was obliged to have brandy administered in order to revive her; in fact, such was her state, that it seemed as *if I were taking, not her evidence, but her dying declaration.* It is very doubtful if she will recover."—Ibid. p. f 225, l. 34.

Let it be remembered that this testimony, notwithstanding its horrors, is wholly uncontradicted. No one has dared even to charge it with exaggeration; nay more, it is fully corroborated by the

Testimony of the Employers.

The following may serve as examples.

Miss H. Baker, an employer, states as follows:—"In those houses in which the hours of work are regulated, the common hours are from eight A.M. till eleven P.M.; but that even in these, if any particular order is to be executed, they go on often till two and three in the morning—and, if requisite, all night; while in establishments which are not so well regulated, they usually go on till one or two in the morning, and often all night. In one establishment, where witness formerly worked, *during three months successively she had never more than four hours' rest, regularly going to bed between twelve and one, and getting up at four in the morning.* On the occasion of the general mourning for his majesty William IV., witness worked without going to bed from four o'clock on Thursday morning till half-past ten on Sunday morning; during this time witness did not sleep at all: of this she is certain."

Madame Victoire, Baker-street, an employer, says:—"If anything is wanted, it is not unusual to work as late as three or four on Sunday morning, or even till eleven and twelve in the day: knows that in the season the work is, in most of the principal houses, carried on from between eight and nine A.M. till eleven and twelve at night, for two or three months together—often later. A young woman told witness that she had at night often *'laid down on the rug, because the time for rest was so short it was not worth while going to bed.'* "—Ibid. p. f 213, l. 43.

Mrs. Thomas, an employer:—"If necessity required it, they worked on Sundays."—Ibid. p. f 239, l. 31.

Miss ———, manager:—"During the fashionable season, that is, from April till the latter end of July, it frequently happens that the ordinary hours are greatly exceeded. *If there is a drawing-room, or grand fête, or mourning to be made, it often happens that the work goes on for twenty hours out of the twenty-four, occasionally all night.* Every season, in at least half the houses of business, it happens that the young persons occasionally work twenty hours out of the twenty-four twice or thrice a-week. *On special occasions, such as drawing-rooms, general mournings, and very frequently wedding orders, it is not uncommon to work all night: has herself worked twenty hours out of the twenty-four, for three months together; at this time she was suffering from illness, and the medical attendant remonstrated against the treatment she received. He wished witness to remain in bed at least one day longer, which the employer objected to, required her to get up, and dismissed the surgeon.*"—Ibid. p. f 207, l. 61.

But there is still a third party who must be supposed to know something of this matter—medical men. Now these gentlemen yield the strongest support to the representations of the workers and their employers. The following may be taken as an illustration.

Testimony of Medical Men.

Mr. Devonald, surgeon, Great Titchfield-street:—"Has for twenty years been in the habit of attending many young persons in the dress-making and millinery business. *In the busy season, the time allowed for rest is generally not more than four hours, often three: has known some who have only two hours' rest, and this for a month together.* At this time *is attending two young women, one of whom told witness that she had not had more than two hours' rest each night for a fortnight. Is fearful this patient will die.* They go on with these hours until they are knocked up: if this is continued, as it frequently is, for any length of time, the constitution receives a shock from which it never recovers. *It is not uncommon to work on some part of the Sunday: has known instances where they have worked the whole of that day. Is convinced, in no trade or manufactory whatever is the labour to be compared to that of the young dress-makers: no men work so long. It would be impossible for any animal to work so continuously with so little rest.* Having closely observed the system, and taken many notes of different cases, is satisfied of the correctness of the preceding statement."—Ibid. p. f 236, l. 7.

Such is the afflictive condition of the bulk of our London dress-makers; and surely the recital must suffice to move the hardest heart! But the system is not confined to London: we have before us documents which show that it is in full operation throughout all the great towns of England. It seems, indeed, to be looked upon as a mere matter of course. Wherever we turn our eyes it is "Stitch! Stitch! Stitch!"

She plies her needle till the lamp
Is waxing pale and dim;
She hears the watchman's heavy tramp,
And she must watch like him—
Her hands are dry; her forehead damp;
Her dark eyes faintly swim.

Once, maiden, thou wast fresh and fair,
As those sweet flowers of thine;
Now, shut from sunny light and air,
How canst thou choose but pine?
Neglected flows thy raven hair,
Like the uncultured vine.

Poor maiden! if the fair ones who
Thy graceful 'broidery buy,
Only *one-half* thy struggles knew,
And filial piety,
Methinks some drops of pity's dew
Would gem the proudest eye!

Shall we after this talk of penal colonies, and slave plantations, whips and chains, heat and hard driving, consumption and death?

Now these sufferers are your sisters, partakers of your own frail nature, and deeply alive to their afflictions and wrongs. Very many of them, we repeat, were as well-born and have been as tenderly bred as some of those whose gentle forms they are perishing by their labours to adorn. You are, however unintentionally, the occasion, if not the authors of their misery. Of this more anon. The case of our young men will next engage our attention.

Biography.

SAMUEL ANNESLEY, LL.D.

By Samuel Dunn.

This devoted minister of Christ was born at Haxeley, in Warwickshire, in the year 1620. He was descended from an ancient and respectable family; for his father and the then Earl of Anglesey were brothers' children. He was the only child of his parents, and had a considerable paternal estate. His father dying when he was but four years of age, his education devolved on his pious mother, who brought him up in the fear of the Lord. His grandmother, who was a very holy woman, dying before he was born, requested that the child, if a boy, should be called Samuel; "for," said she, "I can say, I have asked him of the Lord." He was early the subject of religious impressions; and his heart was set on being a minister of the gospel. To qualify himself for the sacred work, he began, when he was only five or six years old, seriously to read the Bible; and so ardent was he in his study, that he bound himself to read twenty chapters every day; a practice which he continued to the end of his life. He was not discouraged from entering the ministry by a singular dream during his childhood, in which he thought he was a minister, and was sent for by the Bishop of London, to be burnt as a martyr.

When he was fifteen years of age he entered Queen's College, Oxford, where he took his degree of A.M. While at the university, he was remarkable for his temperance, and his close application to his studies. In 1644, he became chaplain of a man-of-war, called the "Globe," under the command of the Earl of Warwick, then Lord High Admiral, who procured him his diploma of LL.D., having had an honourable certificate of his ordination signed by the Rev. W. Gouge, and six other respectable ministers. But, not liking a sea-faring life, he settled at Cliff, in Kent, in the place of one who had been sequestered for scandalous conduct. On his arrival, the depraved inhabitants assailed him with spits, forks, and stones, threatening to take away his life. He told them that, let them use him as they would, he was determined to stay with them till God should fit them by his ministry to profit by one better, who might succeed him; and solemnly declared, that when they became so prepared, he would leave the place. In a few years his labours were remarkably successful, so that the people became greatly reformed. However, he kept his word, and left them, though he had 400*l.* per annum there.

In July, 1648, he was called to London to preach the fast sermon before the House of Commons, which, by their order, was printed. But though approved by the Parliament, it gave offence to some other persons, as reflecting upon the King, then a prisoner in the Isle of Wight. In 1652, he settled in London, by the unanimous choice of the inhabitants of St. John the Apostle. In 1657, through Cromwell's nomination, he was made lecturer of St. Paul's, in the room of Dr. Cornelius Burgess; and in 1658, he became vicar of St. Giles, Cripplegate; two of the largest congregations in the city. On May 14, 1659, he was appointed, by Act of Parliament, one of the commissioners for the approbation and admission of the ministers of the gospel, after the presbyterian mode. On the restoration of Charles, he was confirmed by his Majesty in the vicarage of St. Giles, then worth 700*l.* per annum. But this did not screen him from the Act of Uniformity, by which he was ejected, in 1662. It is said that the Earl of Anglesey took some pains to persuade him to conform, and offered him preferment in case he complied. But the Doctor, from conscience, declined the offer, and continued to preach privately. He was often called to suffer for righteousness' sake, and had many signal deliverances. God was not pleased with his persecutors; one magistrate, while signing a warrant to apprehend him, dropped down dead!

He licensed a meeting-house, on the Indulgence in 1672, in Little St. Helen's, Bishopsgate-street, where he raised a large and flourishing congregation, of which he continued pastor till his death. It was here that the first public ordination among the Dissenters took place after the passing of the Act of Uniformity. Howe and Bates refused to take any part therein, through fear of offending the government; but on June 22, 1694, Edmund Calamy, with six other young men, were ordained. Dr. Annesley, V. Alsop, D. Williams, T. Kentish, M. Sylvester, and H. Stretton, assisted on the occasion;

and the service continued from ten o'clock in the morning till six in the evening. After the division in Pinners' Hall lecture, in 1694, and the establishment of a new one in Salters' Hall, Dr. Annesley was one of the ministers chosen to fill up the numbers in the latter, in conjunction with Howe and Bates.

Of all gifts, salaries, and income, Dr. Annesley always laid aside the tenths for charity, before any part was spent. He was the chief, and often the sole, instrument of the education and subsistence of several ministers, of whose useful labours the church had otherwise been deprived. He was the means of introducing the gospel into many benighted villages. Multitudes of persons he supplied with Bibles, Catechisms, and other useful books. The sick, the widows, the orphans, whom he visited and relieved, were innumerable. The poor looked upon him as their common father. He was the faithful almoner of many, and so importunate a petitioner for charitable purposes, that few could deny him. He had twenty-five children; one of whom was Susanna Wesley, the mother of Samuel, John, and Charles Wesley. Mr. Dunton, the eccentric bookseller, married his daughter Elizabeth. Dr. Annesley's figure was fine; his countenance dignified, highly expressive, and amiable. His constitution, naturally strong and robust, was capable of any fatigue. He was seldom indisposed, and could endure the coldest weather without hat, gloves, or fire. For many years he scarcely ever drank anything but water; and even to his last sickness his sight continued so strong, that he could read the smallest print without spectacles.

He was a man of the strictest integrity, and of the most genuine humility. He had the meanest opinion of his own gifts and labours, while he highly esteemed those of others, without envying any. He gave himself unto prayer. Twice a-day he had family worship, and three or four times a day he prayed in his study. He never feared the malice of his enemies, but he returned them good for evil. Numerous and heavy were his trials; but they never abated his cheerfulness. His piety was deep and uniform. Baxter calls him a most sincere, godly, humble man, totally devoted to God. Calamy says, "He was 'an Israelite indeed,' one that might be said to be 'sanctified from the womb.'" He had uninterrupted peace in his soul and assurance of God's favour for thirty-five years before his death; though for some time before that, he had passed through severe mental exercises. In his last illness he was full of comfort, and could say, "Blessed be God! I have been faithful in the work of the ministry for more than fifty-five years." Some of his last words were: "Come, my dearest Jesus! the nearer, the more precious, the more welcome." Another time his joy was so great, that in an ecstacy he cried out, "I cannot contain it! What manner of love is this to a poor worm! I cannot express the thousandth part of what praise is due to thee! It is but little that I can give thee; but, Lord, help me to give my all! I will die praising thee, and rejoice that others can praise thee better! I shall be satisfied with thy likeness! Satisfied! satisfied! O my dearest Jesus! I come!" He died December 31, 1696, in his seventy-seventh year. His remains were deposited by the side of his wife's, in Shoreditch church, and his funeral sermon preached by Dr. Daniel Williams, from Acts xiii. 36.

The celebrated Daniel De Foe sat under his ministry; and in his "Character of the late Dr. Annesley, by way of elegy," says,—

"The sacred bow he so divinely drew,
That every shot both hit and overthrew;
His native candour and familiar style,
Which did so oft his hearers' hours beguile,
Charm'd us with godliness; and while he spake,
We loved the doctrine for the teacher's sake."

Church and State.

THE SUBSTANCE OF A DIALOGUE, BETWEEN A CURATE AND A DISSENTER, WHICH OCCURRED ON THE 5TH OF JULY, 1844.

Curate.—I am come to see you.

Dissenter.—Walk in, Sir.

C.—I am curate of this parish.

D.—Please be seated, Sir,

C.—What! Do you read the newspapers? (there being one on the table.)

D.—Yes sir, I like to know how things are going on in the world.

C.—Well, I suppose you go to church?

D.—No, Sir, I do not—I have been a Dissenter near fifty years.

C.—I am very sorry for that, though I thought you might by the bill in the window, (Anniversary, Wargrave Chapel.) What did you leave the church for?

D.—I suppose you have heard of Mr. Cadogan?

C.—Yes, I have.

D.—I attended at church till after his death, but when his successor came, who proved to be a Socinian, I left.

C.—How do you know he was a Socinian?

D.—I heard him preach, and he denied the Divinity of Christ; of course, those who had embraced the truth could not continue to hear such a preacher, and we left, and had that chapel erected where Mr. Goodhart preaches.

C.—And had Mr. Sherman for your minister?

D.—No, Sir, Mr. Sherman was the last minister, Mr. Green was the first.

C.—The Dissenters are all at war one against another; there is no unity or concord among them.

D.—You are quite mistaken, Sir; in this town there are four congregations who meet once a month to worship together; one Methodist, one Baptist, and two of the Independent Denomination, who all hold the essential doctrines of the gospel, and agree to differ on the non-essentials.

C.—What do you call the essential doctrines of the gospel?

D.—The atonement, the finished work of Christ, repentance, and faith.

C.—Do you not consider baptism to be essential?

D.—No, Sir, I do not; because I may be saved without that, but I cannot without the other, and that makes them to be essential.

C.—Christ commanded his apostles to baptize.

D.—I am not speaking against baptism, only that it is not absolutely essential.

C.—There is a great diversity of opinion among Dissenters, some who believe in election and reprobation, and others quite the reverse.

D.—I do not deny that, Sir. I do not approve of high-flyers, nor wildfires, I like the plain simple truth; but there is as great a variety of opinions among the Church ministers as there is among Dissenters. You have all sorts there, from the Huntingtonian down to the Southcotonian.

C.—What is your religion?

D.—I consider real religion to be very simple. I profess repentance towards God, faith in our Lord Jesus Christ, and love to the brethren. That is my religion, Sir.

C.—But since the gospel has returned to the church by Mr. Granger, why did you not return to her again?

D.—Because I preferred the Dissenting mode of worship as more scriptural and evangelical. Besides, there is so much Popery yet remaining in the Church service, and there are many ministers now in the Church who preach Popery.

C.—How do you know that? Did you ever hear them?

D.—No, Sir, I have not, but I have read some of their publications; and, surely, I can know by those as well as by hearing of them. I have been informed that more than half of the Church ministers now preach rank Popery. I consider the Service of the Church very erroneous, particularly the catechism. You ask a boy his name; he answers, John, or whatever his name may be, which was given him at his baptism by his godfather; wherein he was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Now, Sir, this is all false, and you know it to be so; and thus the children are taught to tell lies, for you cannot believe that sprinkling a little water on a child's face can constitute it a child of God, and an heir of the kingdom of heaven.

C.—Yes we do. We believe that when we baptize a child, the Spirit descends and gives spiritual life to the child; but yet that life may die if not fostered by prayer.

D.—No, Sir, that life could not die, because it was not given; as witness all around us.

C.—Dissenting ministers have no right to preach, and it is a sin for them to do it, because they have not been ordained.

D.—I consider, Sir, they have been as legally ordained as you may have been.

C.—How are they ordained?

D.—When a Dissenter is to be ordained, several experienced ministers attend, and the candidate has to declare before them and the congregation assembled, his views of Divine truth, and the motive which induced him to devote himself to the ministry. If he is considered qualified for the work of the ministry, he is then set apart by laying on of hands; and I consider that to be as valid an or-

dination as if it had been done by a bishop; for I do not conceive that any virtue can drop from a bishop's hand, any more than from that of the other. Did you ever read the life of Bishop Burnet, Sir?

C.—Yes, I have.

D.—Did you notice what he said on ordination? (He made no reply to this.) I then told him, the Bishop declared that it was one of the greatest trials of his life, and gave him great pain, that he should have to ordain so many ungodly young men for the ministry.

C.—What do you consider to be necessary to qualify a minister to preach the gospel?

D.—To be born again of the Spirit of God, to have a good knowledge of the Scriptures, and a ready utterance.

C.—Did you ever read of Dathan and Abiram?

D.—Yes, Sir, I have, and know for what they were punished. It was for rebellion against Moses.

C.—Did you ever read of Jeroboam, and how he made priests of the lowest of the people?

D.—Yes, Sir, I have read of that too. But why did he make priests of them? (He made no reply.) I told him, it was because he had established idol worship, and if he had not made priests of those, he would not have had any to officiate, as the Jewish priests would not serve at his idolatrous altar. It struck me now he had some design by putting those questions to me, and I said, Do you mean, Sir, to draw any comparison between these characters and Dissenting ministers? He replied, "Yes, I do." Then it is a base comparison, Sir. He then left me very abruptly, without bidding me good morning. He called on several of my neighbours, to inquire where they attended. If they said at church, it was all very well, and nothing said about the soul. But if he met with a Dissenter, he told them it was wicked to attend those places, as those ministers had no right to preach, nor any but the Church ministers.

You are at liberty to make what use you please of this. I think it is high time these bigots should be exposed.

Yours respectfully,

F. MILLARD.

50, *Butts, Reading, Berks.*

Review and Criticism.

Delineation of Roman Catholicism, drawn from the authentic and acknowledged standards of the Church of Rome. By the Rev. CHARLES ELLIOTT, D.D. A new edition, corrected and revised, with numerous important additions. By J. S. STAMP. Super-royal 8vo, pp. 822. London: John Mason, Wesleyan Conference Office.

ALTHOUGH it has fallen to our lot to pursue our inquiries at considerable length on the Popish controversy, and hence to form a somewhat intimate acquaintance with its appropriate literature, we are able to name no single volume to be compared, in the amplitude of its range, the fulness of its matter, and the general accuracy of its details, with the work of Dr. Elliott. It is, in fact, an Encyclopædia of the subject; a book of reference, and yet invested with all the attributes of popularity, equally adapted to the scholar and to the peasant. In all matters of importance it gives the passages required to the argument or illustration, in the original, in notes, while the translation is incorporated with the text. The English edition is a great improvement upon the American. Mr. Stamp has discharged the functions of an editor with laudable care and not a little labour, and succeeded to enlist the friendly aid of a number of the first writers of our own age and country upon this controversy. One thing deserves special notice. The work is adapted to the times which are passing over us, and to the Popery of the present hour. In this respect it greatly surpasses every work of the kind of purely British origin. Edgar's "Variations," so far as it goes, is excellent, and has rendered admirable service to one principal section of the subject; but Elliott's work is a store-house, a treasury sufficient for most purposes connected with this paramount question. Elliott appears to have been prompted to this great effort by patriotism, no less than by piety. Speaking of Popery in America, he says, "It is injurious to the public and private morals of this whole nation, and of the world;

so that, if unchecked, it will retard or destroy true religion, and overturn the civil and religious liberties of the United States." This witness is true. We tender our especial thanks to Dr. Elliott for this most valuable volume; nor would we forget our obligations to Mr. Stamp for its improvement, and to Mr. Mason for its publication in this country. We earnestly recommend the work to all who can afford to purchase it, and especially to our young ministers. He who shall thoroughly digest these sixteen hundred and forty-four imperial columns of small and thinly-leaded type, may very safely adventure to appear amid the society of the Jesuits.

He Pasa Ekklesia. An Original History of the Religious Denominations at present existing in the United States; containing authentic accounts of their Rise, Progress, Statistics, and Doctrines. Written expressly for the work by eminent Theological Professors, Ministers, and Lay-Members of the respective denominations. Projected, compiled, and arranged by J. DANIEL RUPP, of Lancaster, Pennsylvania; author of "Der Maertyrer Geschichte," &c. Imperial 8vo, pp. 732. Philadelphia: J. Y. Humphreys.

Now for a religious philosopher! Here are materials, both various and abundant, for classification, comparison, contrast, deduction, and generalization. We earnestly recommend it to some of our pastors who possess the competence, and can command the leisure, to sit down to this book and give the English public its philosophy. Here are the depositions of *forty-three* credible witnesses, each the competent representative of the sect to which he belongs, and deserving of public attention; and all together presenting as interesting a group as ever appeared in the same volume. The idea of such a work was excellent, and in the present case it has been satisfactorily executed. The principle has to some extent been acted upon in one or more of our Encyclopædias, but here alone have we met with it in the shape that was wanted. Here the articles are brief and yet full, all authenticated by the names of the writers, and all published together in the same volume. This is ecclesiastical history such as Plutarch would have written or approved. Mr. Rupp having summoned each party to stand forth and tell its own tale, there can be no ground of complaint on the score of misrepresentation. Adams's "Religious World Displayed" is, on the whole, a good book, and the "Book of the Denominations" is still better; but these, and in particular "The Dictionary of all Religions," with several other works of still inferior quality, labour under great defects from which the volume before us is wholly free. It is somewhat strange that the worst books of this class have been the most popular, while some of special merit have not been adequately prized. This holds remarkably of Conder's "Analytical and Comparative View of all Religions"—by far the most valuable performance of that gifted writer, and a work of special excellence. The volume of Mr. Rupp is one of great interest to the British public, who, on this point, have hitherto enjoyed but scanty means of authentic information. Our "Histories of Religion" are all particularly defective with regard to America. We need only add that the present volume is not at all superseded by the work of Dr. Baird, to the transcendent merits of which we bore our testimony in an early Number. The object of the publications is entirely different. They run together in beautiful harmony, yielding mutual support and illustration; and, relative to America, furnish the two most important volumes that have seen the light during the present century.

CHARACTERISTIC NOTICES.

The Domestic Prayer-Book; a Course of Morning and Evening Prayers for One Month, with Occasional Prayers and Thanksgivings. By GEORGE SMITH, Minister of Trinity Chapel, Poplar, London. 12mo, pp. 225. London: Ward.

ORTHODOXY, unction, simplicity, and propriety are the characteristics of this volume. In saying this relative to such a work, we have said much; such qualities are the very perfection of excellence. Attempts at eloquence, logic, greatness, and refinement in such productions are not simply odious and execrable; they are impious. There are no such attempts here. The thoughtful perusal of such volumes as this would, to young believers, sabbath-school teachers, lay-preachers, and students, be a very salutary exercise. It would abundantly contribute to improve both the gift and the grace of prayer. This, indeed, is one of the best uses to which forms can be turned; not as prayers, but as devotional readings, as illustrations of piety, examples of the working of grace in the human soul. Next to the Psalms of David, there are few exercises that would more tend to cultivate the spirit of grace and of supplication. Sufficient attention has not been paid to this matter. Congregational Psalmody is not the only thing that calls for improvement. Prayer is assuredly a duty in which Christians require instruction, as well as in Praise. There is a very remarkable scripture

relative to this subject in the Gospels. When the disciples said to Jesus, "Lord, teach us to pray, as John taught his disciples," he graciously expressed his approbation of the petition by immediate compliance. Here it comes out incidentally that John actually gave his disciples instruction upon this point. On this ground the production of such works as that before us is a laudable service, and may be made eminently to conduce to the removal of that very formality which it might seem to induce and foster. We reserve the general question of forms of prayer for a future occasion.

The Auto-Biography of Heinrich Stilling, late Aulic Counsellor to the Grand Duke of Baden. Translated from the German by S. JACKSON. London: John Wright, Aldine Chambers. 8vo, pp. 173.

IN common with our contemporaries, we are at an utter loss to deal with this book. Our deliberate opinion would require the strongest language we could use, and might subject us to the charge of ridiculous extravagance. We cannot help it; we must declare that we concur in an opinion in which the *guides* of opinion, who generally concur in nothing, are entirely united—that Stilling was a wonderful man, and that his life is a wonderful book. Of these opinions we shall give a few average specimens. Hear the *Evangelical Magazine:* "The story is simple as the 'Pilgrim's Progress,' and fascinating as 'Robinson Crusoe.'" Hear *Fraser:* "This book is the most delightful in the whole course of German literature." Hear the *Literary Gazette:* "A more perfect specimen of a style of writing peculiar to Germany has never yet received an English translation." Hear the *Athenæum:* "This biography has been rarely surpassed." Hear the far-famed *Conversations Lexicon:* "His celebrated work is incomparable." We fully commit ourselves to these judgments, and most cordially commend the work to our readers: at the same time we cordially thank Mr. Wright for giving this mass of matter at a price which brings it within the reach of the peasant and the plough-boy. Not one of his laudable efforts to spread knowledge among the multitude do we view with more satisfaction.

Margaret; or, The Pearl. By the Rev. C. B. TAYLER, Author of "May you like it," and "Records of a Good Man's Life." Royal 18mo, pp. 278. London: Longmans.

A WELL-CONCEIVED, well-written tale of the means by which a young lady was recovered from the snare of Puseyism.

The Hebrew Martyrs; or, The Triumph of Principle. By JOHN WADDINGTON. 18mo, pp. 71. London: Snow.

MR. WADDINGTON, pastor of an Independent church in Stockport, deserves to be better known. This small piece is far from an every day performance. It abounds in great principles, in original thoughts, and striking illustrations—a fine example, and a meet present for young men.

Truth and Duty: an Appeal to British Youth on the Present Claims of Christianity. By JOHN JEFFERSON. 18mo, pp. 67. London: Snow.

LIKE all the author's productions,—in matter, compressed, compact, correct; in style, clear, strong, impressive; and in tendency, useful beyond the run even of superior productions.

Original Hymns, adapted to General Worship and Special Occasions. By Various Authors: and Edited by the Rev. JOHN LEIFCHILD, D.D. 18mo. London: Ward and Co.

THE reason assigned in the Preface for this new collection is just and forcible, and Dr. Leifchild has been very successful in his endeavour to carry the idea into execution. The volume is one of great worth, and eminently calculated to further the ends of true devotion. Had such a collection appeared some fifty years ago, it would long ere now have been famous. Notwithstanding its late advent, we doubt not it will obtain extensive favour. It has added to those departments of psalmody which were previously defective, and supplied some excellent hymns on subjects which no poet had sung, or sung in a manner worthy of the theme.

The Family Hymn-Book; or, Hymns, selected and original, adapted to Family and Private Devotion. By J. J. J. KEMPSTER, Minister of the Norwich Tabernacle. 18mo, pp. 122. London: Snow.

A GOOD selection from the common stock, well adapted to family use.

A Hymn to the Week above every Week, Passion Week. By T. H. GILL, Author of "The Fortunes of Faith." 12mo, pp. 24. London: C. E. Mudie.

MR. GILL is an undoubted poet; his theme magnificent beyond all themes; but he has not done full justice either to his subject or himself.

Seven Blessings for Little Children. By Mrs. GILBERT, Author of "Hymns for Infant Minds," &c. &c. 16mo square, pp. 14. London: Jackson and Walford.

A BEAUTIFUL idea beautifully executed.

Providence: a Poem in Four Cantos. With Miscellaneous Pieces. By HENRY EDWARDS, Ph.D., D.D. Royal 18mo, 2 vols. London: Longmans.

NEITHER prose nor poetry, philosophy nor divinity. The Author appears to have

"Faggoted his notions as they fell;
And if they rhymed and rattled, all was well."

Wild Flowers; or, Poetic Gleanings from Natural Objects, and Topics of Moral, Religious, or Philanthropic Interest. By Miss C. S. PYER. Royal 18mo, pp. 152. London: Snow.

"WILD FLOWERS;" well named: they are fresh, sweet, fragrant, variegated, and often beautiful, but still "wild." There are pieces which had been better excluded, and stanzas which required revision. Miss Pyer's defects, however, are such as time and labour will supply. She has genius, and she has heart; let her enlarge her stores, and multiply her images, and tune her ear by the laborious study of Pope, Beattie, Cowper, Campbell, and Montgomery, and ten years hence she may command the laurel.

Hymn Cards. London: Tract Society.

BEAUTIFUL reward books.

Popular Romanism Examined. 32mo, pp. 216. London: Tract Society.

A MOST valuable little volume. The Tract Society is doing great service to the cause of Protestantism by adapting itself to the urgent wants of the passing hour; it is meeting Popery at every turn, and preparing to baffle it by its own methods of warfare.

Evangelical Dissenters, God's Witnesses. By WILLIAM LEASK, author of "The Christian Theocracy," &c. 12mo, pp. 16. London: Jackson and Walford.

VERY much calculated to do good, and especially adapted to the present times. Would that all Dissenters were really what Mr. Leask describes!

The Path of God. By the Rev. E. E. ADAMS, pastor of the American Church in Havre-de-Grace, and late chaplain to seamen at St. Petersburgh. 18mo, pp. 51. London: Hamilton and Co.

A VERY good sermon by a very intelligent man, upon a most momentous subject.

Missions and their First-fruits. By the late Rev. R. M. M'CHEYNE, minister of St. Peter's, Dundee. 32mo, pp. 29.

Sudden Conversions. By the same author and same publisher.

Subat the Arabian; or, The Apostate. Same author and publisher.

Abdool Messee; or, The True Convert. Same author and publisher.

WORTHY of the admirable man whose name they bear, and much adapted for reward books to children and Sunday-schools.

The Elements of Music, condensed, for the use of Students of the Piano-forte. By CHARLES DAWSON. 12mo, pp. 68. London: Ollivier, Bond-street.

THIS work consists of ten chapters—On Sound—On Tone—On the Scale—The Modes—Rhythmus and Time—Abbreviations—Chords and Thoroughbass—Accent and Emphasis—Embellishment—and Fingering. The subject of the fifth chapter is treated on a new plan, which will save much labour to the pupil. The exorbitant price hitherto charged for elementary musical works has placed them beyond the reach of many, but here we have all that is useful or necessary in Burrowes's two expensive volumes, at one-fifth of the price.

Congregational Psalmody: a choice collection of old and new Psalm and Hymn Tunes. Harmonized for four voices; with a separate accompaniment for the organ or piano-forte. By ADAM WRIGHT, Professor of Music, Organist of Carr's-lane chapel, Birmingham. Pp. 240. London: Cocks, Princes-street.

A MOST valuable collection, excluding light and trifling melodies and fugues and all trash. It contains 112 tunes, all newly harmonized.

The Family Choir; or, Psalms, Hymns, and Spiritual Songs for social worship. The music selected from Handel, Haydn, Mozart, Beethoven, Rigbini, Romberg, Croft, Webbe, Burney, Mehul, Hiller, Arnold, Ritter, Rink, Abbe Stadler, Latrobe, Nageli, L. Mason, Hastings, Silcher, &c. Arranged for four voices, and the piano-forte or organ. Parts 1—4. London; Simpkin and Marshall.

A WORK of great excellence so far as it has gone; we shall explain its character when complete.

Gems of Sacred Music: Short Anthems by eminent composers; suitable for Divine Service, Sunday-schools, Musical Societies, and Private Families. Harmonized for the piano-forte, and may be sung by four voices. Nos. 1 and 2. London: Ward and Co.

WELL begun; but we cannot judge of its merits till finished.

The Norwich Tune-book: a Collection of Psalm and Hymn Tunes; from the works of the most eminent composers, together with many that have never been published; selected by a Committee, and arranged in four parts by JAMES F. HILL, Professor of Music, and JOHN HILL, Conductor of the Norwich Choral Society. London: Hamilton.

THIS is a publication of the first class; it is the result of a measure of care and labour such as has rarely been bestowed on any publication of the kind. It was not the work of an individual, but of a body comprising nearly all the musical talent in the ancient city of Norwich. It comprises no fewer than 250 tunes, at a price which brings it within the easy reach of the humblest village congregation.

Sacred Harmony; being a Selection of Psalm and Hymn Tunes; arranged for three voices—two trebles and a bass. London: Murray, Sloane-street.

A VOLUME of merit, and specially suited to family, class, and school singing.

The Psalmist: a Collection of Psalm and Hymn Tunes suited to all the varieties of Metrical Psalmody. Edited by VINCENT NOVELLO, Esq. With contributions from the most eminent professors. Royal 18mo. London: Haddon.

THIS work has thrown everything of the kind into the shade. We shall have long to wait for the appearance of anything superior. Its merits have been attested by the first judges on all sides, in terms which can hardly be exceeded. The present edition is also printed in a manner which surpasses every thing of the kind we have seen. It is more convenient for the pocket than a common hymn-book. The publication of it, too, in *separate vocal parts*, is an excellent idea. The volume comprises 400 tunes, at a price which amounts to only one shilling a hundred. It is roan, gilt.

Sabbath and Day-Schools.

RULES FOR READING.

By Joel Hawes, D.D., United States.

THERE are many who read a great deal, and yet derive very little advantage from what they read. They make an injudicious choice of books; they read without method and without object, and often without attention and reflection. "They are delighted with the notions which they read or hear, as they would be with stories that are told; but they do not weigh them in their minds, as in a just balance, in order to determine their truth or falsehood; they make no observations upon them, or inferences from them. Perhaps their eyes slide over the pages, or the words slide over their ears, and vanish like a rhapsody of evening tales, or the shadows of a cloud flying over a green field in a summer's day. Or if they review them sufficiently to fix them in their remembrance, it is merely with a design to tell the tale over again, and show what men of learning they are. Thus they dream out their days in a course of reading, without real advantage. As a man may be eating all day, and for want of digestion receive no nourishment; so these endless readers may cram themselves with intellectual food, and without real improvement of their minds, for want of digesting it by reflection." It is of great importance then, not only that we take heed *what* we read, but *how* we read.

1. In the first place, then, read with *discrimination*. The world is full of books; no small portion of which are either worthless, or decidedly hurtful in their tendency. And as no man has time to read everything, he ought to make a selection of the ablest and best writers on the subjects which he wishes to investigate, and dismiss wholly from his attention the entire crowd of unworthy and useless ones. There is another reason for this. Bad books contain a secret and deadly poison, and if they are read indiscriminately, or without due caution, they are sure to corrupt the principles and destroy the soul. The young have great need to be guarded on this point. Many a youth has been destroyed by reading a single volume. You ought, my friends, to be as careful what books you read, as what company you keep. Both exert a decided influence over your habits and character; and in making choice of either, you will, if you are wise, endeavour to obtain and follow good advice.

2. *Read with attention*. Never take up a book merely for amusement, or for the sake of whiling away time. Time thus spent is worse than lost. It tends to form a habit of desultory, indolent thought, and to incapacitate the mind for confining its attention to close and accurate investigation.

Always read with your attention fixed; with your thoughts concentrated, and your mind intently engaged on the subject you are pursuing. This will enable you to follow the argument and illustrations of your author; to comprehend his aim and object; "to distinguish truth from error, good sentiments from bad, and sound reasonings from mere conjectures and bold assertions." While this mode of reading will enlarge your views, and increase your stock of knowledge, it will also invigorate and strengthen your mind, and prepare you for higher and still more successful mental efforts.

3. *Read with reflection*. It is a good practice, when you take up a volume to read, first, to cast your eye over the introduction, table of contents, and heads of argument; and having thus obtained a general view of your author's object, close the book, and inquire with yourself what you know on the subjects discussed, and how you would treat them, if you were to attempt such an exercise. This will have a happy effect in forming your mind for original, independent thought, and, at the same time, it will prepare you to read the volume with greater interest, discrimination, and profit.

Especially is it important as you proceed often to pause and reflect upon what you have read. Recall the train of thought, examine the arguments, inquire as to the object and aim of your author; whether his reasonings are conclusive, his sentiments just, his illustrations pertinent, and his spirit good. To read in this manner is indeed laborious; and he who pursues it will be able to read but few volumes, in comparison with him who *skims* over every book that is thrown in his way. But the amount of knowledge, and vigour of mind, acquired in this way, are an abundant compensation for any deficiency in the number of authors read.

One book read thoroughly, and with careful reflection, will do more to improve the mind, and enrich the understanding, than skimming over the surface of a whole library. Indeed, the more one reads in this hasty, superficial manner, the worse. It is like loading the stomach with a great quantity of food, which lies there undigested. It enfeebles the intellect, and sheds darkness and confusion over all the operations of the mind.

4. *Read with confidence.* It is often said man does not know his weakness. It is quite as true, he does not know his strength. Multitudes fail to accomplish what they might, because they have not due confidence in their powers, and do not know what they are capable of accomplishing. Hence they yield their understandings to the dictation of others, and never think or act for themselves. The only use they make of reading, is to remember and repeat the sentiments of their author. This is an error. When you sit down to the reading of a book, believe that you are able to understand the subject on which it treats, and resolve that you will understand it. If it calls you to a severe effort, so much the better. The mind, like the body, is strengthened by exercise; and the severer the exercise, the greater the increase of strength. One hour of thorough, close application to study, does more to invigorate and improve the mind, than a week, spent in the ordinary exercise of its powers. Call no man master. Yield not your minds to the passive impressions which others may please to make upon them. Hear what they have to say; examine it; weigh it; and then judge for yourselves. This will enable you to make a right use of books,—to use them as *helpers*, not as *guides*, to your understanding; as *counsellors*, not as *dictators* of what you are to think and believe.

5. At the same time, read with *humility and candour.* We know so little in comparison with what is to be known, that we have always much more reason to be humbled by our ignorance, than puffed up by our knowledge. Real science is ever humble and docile; but pedantry is proud and self-conceited. Men of deep research and extensive knowledge are much more apt to be candid and teachable, than your mere smatterers in knowledge. Persons who read much and think little, are greatly exposed to be puffed up with pride and self-conceit, because they estimate their knowledge more by the number of books they have read, than by the clear and well-defined ideas they have collected from them. Hence the poet's advice is both true and important:

> A little learning is a dangerous thing;
> Drink deep or taste not the Pierian spring:
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us again.

He who would read profitably must read with an humble and teachable mind, and be ready to embrace truth, wherever it is found, or by whomsoever it is taught, whether by friend or foe. It is the mark of a shallow, prejudiced mind, to reject everything as false because it does not agree with its own prepossessions, and to embrace everything, because it does.

> Seize upon truth where'er 'tis found,
> Amongst your friends, amongst your foes,
> On Christian or on heathen ground;
> The flower's divine where'er it grows;
> Neglect the prickle and assume the rose.

6. It is a happy method to improve by reading, when several persons unite in reading the same book, or on the same subject, and meet occasionally to interchange their thoughts, and compare their opinions respecting the authors they have been studying. The effect of this is to produce a thorough knowledge of the books you read; to impress the instruction derived from them more deeply on your mind; to give clearness and precision to your thoughts; to improve the talent of conversation; and form you to a habit of readily communicating your ideas, when called to take a part in any subject of inquiry or debate.

7. *Read for improvement, and not for show.* Recollect that the great object of reading is not to be able to tell what others have thought and said; but to improve your minds in useful knowledge, establish your hearts in virtue, and prepare yourselves for a right performance of the duties of life, and for a joyful acceptance with God on the great day of account. This is the grand object we should always keep in view in all our endeavours to acquire knowledge, whether by books or other means of improvement. It is the object for which we were made; and no reading, no study, no pursuits of life are to be accounted right and useful any further than they tend to assist us in the attainment of this great end of our being. If we felt this as we ought, it would be to us instead of all other rules on the subject before us. It would lead us to a proper choice of books, to a profitable manner of reading them, to a right use of our knowledge,

and, in all our endeavours to improve our minds, to imitate the example set us by the wisest of men,—to seek from God a *wise and understanding heart*, that all our attainments might thus be laid at the foot of the cross, and consecrated to the service of Him who died for us and rose again.

Obituary.

DIED, at Ramsgate, on the 4th of July, 1844, Mr. Thomas Bayly. Mr. Bayly had been staying a short time at Folkstone, and walked homeward up the hill on the road to Ramsgate; when the Dovor coach overtook him, he got up on the outside; being very warm from the effort of walking, the cold wind seized his chest, which led to the termination of his pilgrimage in about three weeks after, in the 57th year of his age, leaving a widow and five children. During this illness, when asked as to the state of his mind, he signified his desires were embodied in those words, "Say unto my soul, I am thy salvation." He bore also this dying testimony to the truth of religion, "It is a safe path." He expressed great anxiety for the safety of his children, and remarked, "I can say with the apostle, I have no greater joy than that my children should walk in the truth." The sabbath before his departure he took leave of his children, and addressed them separately respecting their conduct in the world and the great importance of devoting themselves to the Saviour. This was a truly affecting scene. When talking to him of heaven, he repeated the last two verses of the 92nd psalm, "Sin, my worst enemy before," &c.; and added, "It is a great mercy to know that if I cannot go to Christ as a righteous man, I may as a sinner, and none ever perished at his feet;" "A guilty, weak and helpless worm, on thy kind arms I fall," &c. &c. On another occasion, he said, "I know in whom I have believed, and I am persuaded he is able to keep that which I have committed unto him." When disease had made considerable progress, one evening he requested his wife to read the hymn commencing with, "O for an overcoming faith." She did so, and he said, "Read it again, the words are so sweet." The writer of this, on visiting him, uttered the word "Salvation," and remarked there was nothing comparable with it; he replied, "No, nothing comparable with it—it is precious now, but I have yet to learn its real value." During the last night of his mortal life he was not sensible, but became more composed in the morning, and about ten o'clock on July 4, 1844, he calmly fell asleep in Jesus.

Mark the perfect man and behold the upright, for the end of that man is peace.

Ramsgate, Aug. 3, 1844. T. T. SADLER.

Table Talk.

DIVINITY TUTORS.

THERE are none like Luther's three masters—Prayer—Temptation—Meditation. Temptation stirs up holy meditation; meditation prepares to prayer; and prayer makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only, the practice. Other masters teach me by rote to speak, parrot-like, of heavenly things; these alone, with feeling and understanding.—*Bishop Hall.*

THE GIN-SHOP THE WAY TO THE HULKS, THE HALTER, AND HELL!

MR. Justice Erskine, at the Salisbury assizes, when sentencing a gentleman to six months hard labour for a crime committed through strong drink, declared that ninety-nine out of every hundred criminal cases were from the same causes. Judge Coleridge, at the Oxford assizes, said he never knew a case brought before him which was not directly or indirectly connected with intoxicating liquors. Judge Patteson, at the Norwich assizes, said to the grand jury, "If it were not for this drinking, you and I should have nothing to do."

DIGNITY OF MARRIAGE.

MAN never becomes a member of society until he is married: unmarried, he is looked upon with distrust. He has no home.

MISERY OF MERCENARY MARRIAGES.

I NEVER knew a marriage expressly for money that did not end unhappily. Yet managing mothers and heartless daughters are continually playing the same unlucky game. I believe men more frequently marry for love than women, because they have a free choice. I am afraid to conjecture how large a portion of women marry for money; they think they will never have a better chance, and dread being dependent. Such marriages no doubt sometimes prove tolerably comfortable, but a greater number would have been far happier single. If I may judge by my observation of such matters, marrying for a home is a most tiresome way of getting a living.—*Mrs. Child, U. S.*

THE ROBBERIES OF ROMANISM.

IT has been calculated that the Romish Clergy in Ireland receive

For Annual Confessions . . .	£300,000
For Christenings, per annum . .	33,333
Unctions and Burials . . .	60,000
Marriages	300,000
Purgatory, Prayers for . . .	100,000
Collections at Chapels . . .	541,623
Curates' Collections	22,500
Maynooth College (Government grant)	9,000
	£1,366,456

Poetry.

"WHO IS ON THE LORD'S SIDE?"

EXODUS XXXII. 26.

'T is a time for watching,
And for holy fear,
For there's treason hatching,
And the foe is near.

Has he not already
Done his work in part?
Men of God, be steady,
Watch, and keep the heart!

'T is a time for praying:
They are kept who pray:
Kept they are from straying
From the living way.

'T is a time for being
Humble and abased.
Who can doubt it, seeing
That the church lies waste?

'T is a time for knocking
Oft and loud for grace.
While the world is mocking,
Christians, to your place!

'T is a time for mourning,
When so many are
From the Saviour turning,
Caught in Satan's snare.

'T is a time of sifting.
Cleave to truth alone:
Men their hope are shifting
From the "living stone."

'T is a time for speaking
In a bolder tone;
Praise from no one seeking,
But from God alone.

' Tis no time for shrinking
From the Lord's commands.
When the ship is sinking,
To the pump, all hands!

Dublin. T. K.

Religious Intelligence.

ORDINATIONS.

June 12.—Rev. Henry Allon, of Cheshunt College, to the co-pastorate with Rev. Thomas Lewis, at Union chapel, Islington, London.

June 26.—Rev. G. Berry, over the Independent church at Mount Sion chapel, Gisburne, Yorkshire.

July 17.—Rev. Thomas Jones, of the Llanelly Academy, over the Independent church at Bryn, Llanelly, Caermarthen.

July 11.—Rev. G. Dunn, over the Independent church at Aldborough, Yorkshire.

July 24.—Rev. G. Richards, of Airedale College, over the church at Sion chapel, Alnwick.

August 1.—Rev. E. B. Holder, over the Independent church at Ellesmere, Salop.

July 10.—Rev. J. M. Calvert, of Airedale College, over the church at Salem chapel, Pateleybridge.

REMOVALS.

July 16.—Rev. Thomas Dix, from Bedworth, Warwickshire, to Earl-Shilton, Leicestershire.

August 11.—Rev. R. B. Brown, from Wrexham, to Duke's-alley chapel, Bolton.

——— Rev. D. Prain, from a Home Mission Station in Warwickshire, to the pastorate of the newly-formed church at Oldbury.

July 30.—Rev. J. B. M'Crea, from Liverpool, to William-street chapel, Windsor.

——— Rev. John Fernie, jun., from Bushey, Herts., to Farnham, Surrey.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CENTRAL COMMITTEE FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

THE SIXTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES WILL BE HELD IN NORWICH, ON TUESDAY, WEDNESDAY, AND THURSDAY, THE 15TH, 16TH, AND 17TH DAYS OF OCTOBER NEXT.

On Tuesday evening, the 15th of October, the sermon will be preached in the Old Meeting-house, the Rev. Andrew Reed's. Worship to commence at half-past six o'clock.

The two morning sessions for conference, on Wednesday, the 16th, and Thursday, the 17th, will also be held in the Old Meeting-house. On each morning, the chair will be taken at nine o'clock precisely, by the Rev. H. F. Burder, D.D., of Hackney. The following are among the subjects likely to engage the attention of the brethren in these conferences.

1. A plan for distribution of the fund in aid of aged ministers, to be derived from the profits of THE CHRISTIAN WITNESS, and of the other publications of the Union.

2. The fraternal letter to the churches on the best methods for rendering their public worship more solemn, impressive, and edifying.

3. A report of the results of the visit of a deputation from the Union to South Wales, showing the important advantages to be derived from closer relations and more frequent intercourse with the churches and pastors of the principality.

4. An appeal on the importance of more extensive and vigorous efforts for Congregational Missions in England, Ireland, and the Colonies.

5. The financial interests of the Union—the best methods for accomplishing that most desirable object, a sufficient contributed income to defray the expenses of the Union, so as to leave all the profits of its publications to be appropriated to the fund for aged ministers.

6. A statistical view of the Dissenting Colleges, inquiring into the present relative proportion of supply and demand for educated ministers among the churches of England and Wales.

7. It is expected that the Rev. William Legge, of Fakenham, will desire to avail himself of this assembly of brethren as a favourable occasion for bringing into notice, and securing support for his seminary, in which he prepares young men for entrance into the Colleges.

The two public meetings, on the evenings of Wednesday and Thursday, the 16th and 17th, will be held in Princes'-street chapel, the Rev. J. Alexander's; the chair to be taken each evening at half-past six o'clock. The meeting of Wednesday evening will be a public and open meeting of the Union, to promote denominational principles and objects—that of Thursday evening will be in favour of British Missions, to promote interest and effort in that great work.

The Committee of the Union directs a respectful appeal for the attendance at those meetings of brethren, both ministers and others, from the Eastern Counties, Essex, Suffolk, and Norfolk. Brethren also from Lincolnshire and Cambridgeshire, it may be hoped, will avail themselves of this opportunity to witness the character and spirit of the proceedings adopted by the Congregational Union of England and Wales.

N.B. All brethren intending to be present are earnestly desired to notify their intention by letter to the Rev. J. Alexander, on or before Tuesday, the 8th of October, that their hospitable entertainment may be conducted in the same orderly and convenient manner as on former similar occasions.

It is well worthy of remembrance and remark in connexion with these anticipated meetings at NORWICH, that Dr. Doddridge's noble sermon on the "Evil and danger of neglecting the souls of men," was dedicated to the ASSOCIATED MINISTERS OF NORFOLK AND SUFFOLK, with whom the Doctor had held a conference at Denton, on the 30th of June, 1741, to consider the best methods for reviving and promoting religion among the Congregational churches and pastors of England. This great design Dr. Doddridge further prosecuted in his own county, and the sermon on neglecting the souls of men was preached at a meeting of ministers held at Kettering, October the 15th, 1741. Was it the blessed seed of this holy convocation that sprang up on that favoured spot nearly half a century afterwards in the formation of the Baptist Missionary Society, that blessed beginning of modern Protestant Missions?

In connexion with this meeting at Denton, the Doctor expresses his desire, by dedicating his sermon to the associated ministers of Norfolk and Suffolk, "of erecting some little monument of thankful friendship." Of the day of his interview at Denton, he speaks thus: "That memorable day, which I shall always number among the most delightful of my whole life." Among the hints he submitted for advancement of religious life and power are the following—"That so far as we can judge, it might, by the Divine blessing, conduce to these valuable ends, that neighbouring ministers should enter into ASSOCIATIONS;" "that it may be proper to enter into further measures to regulate the admission of young persons into the ministry." "Whether something might not be done, in most of our congregations, towards assisting in the PROPAGATION OF CHRISTIANITY ABROAD, AND SPREADING IT IN SOME OF THE DARKER PARTS OF OUR OWN LAND."

More than a century has elapsed since these days and labours of the venerated Doddridge. Here we find in this "*Man before his age*" conceptions of "ASSOCIATIONS," "FOREIGN MISSIONS," "HOME MISSIONS." Here we find *ourselves*, after the lapse of more than a century, with its changes, trials, and siftings, a body of churches and pastors not extinct, but greatly enlarged—not changed, but of the same doctrine, discipline, and spirit—tried now as then, but not disheartened: on the contrary, now as then, projecting schemes to promote public spirit in our churches and pastors, to preserve among them the TRUTH, to propagate that truth through the world, to publish it among the ignorant of our land, to raise up a band of faithful and beloved young brethren with whom it may be safely confided for the generation following.

These proceedings and solicitudes of Doddridge, favoured as they evidently were by the wisest and best ministers of the day, are our example and sanction in present movements for UNION and for MISSIONS both BRITISH and FOREIGN. Not that the example and sanction of our forefathers are necessary to sustain things in themselves evidently good, and urgently needed; but it fortifies and sustains men in their course when they find themselves in agreement with the best of those who have gone before them, and when the plans they adopt have been tried, and found wise and right.

May it not then be regarded as a point proved, that the Congregational churches, as much as other bodies of men or Christians, require to be actuated and sustained by a public spirit—a spirit to think, and care, and labour for the good of a recognised community, connexion with which is felt on the one hand to be an honour and a blessing, and on the other hand to involve public obligations, sacrifices, and duties? Is it not plainly necessary that the Independent churches must cohere, and unite for public interests, for common objects—that while there are interests for which each church must act apart, there are other interests for which many must act together? And is it not plain, too plain to need proof, that if a century ago, in the days of Doddridge, union for advancing religion, for maintaining truth, for

spreading the gospel, were necessary, were an urgent duty—union for such objects is now of tenfold importance?

At such a period, and with such recollections of the past, may there be convened at NORWICH a meeting, in which shall be enjoyed a double portion of the spirit that a century ago animated Doddridge and his associates at Denton!

HOME MISSIONARY SOCIETY.

IT cannot be expected that we should every month be able to present to the readers of the CHRISTIAN WITNESS a variety of incident or of striking facts. Like the rapid flight of time itself, the work of our agents is noiseless, and (in too great a degree perhaps) unobserved or disregarded. But it is our happiness to know—and we trust the following extracts sufficiently prove it—that while it adapts itself to all the revolving seasons, it is also, like them, in gradual and constant progress. Like them too, while its successive aspects may be various, it proceeds upon certain great and unchanging principles. With all the natural enmity of the carnal mind, and amidst all the peculiar manifestations of that enmity, the gospel preached with simplicity and affection is still found to commend itself to the conscience and to move the best feelings of the heart; it still attracts the listening throng, whether of rustic villagers, or of more polished citizens; and men are still to be found, who, regardless of clamour and ridicule and contempt, make it the business of their lives to proclaim it as widely as they can. One sorrowful reflection does indeed arise on perusing such intelligence as we here present. "This is pleasant news from one or two favoured spots; but how many a hamlet and village green are unblessed by the visits of such messengers of peace!" Yet painful as this thought may be, it should not be fostered into despondency. Connected as it is with cases of successful enterprise, its obvious tendency is, to stimulate further effort; and since God has blessed the humblest instrumentality, shall not the determination be strengthened to make it extensive as our country, and adequate to the numbers of our village population?

It is proper to state that we have received several additional payments and promises towards the three lists of sums specially named in the last month's Magazine. A few more sums of £5 will complete the first list, and secure all the *conditional* promises. The £10 list for five years is yet far deficient. Five additional sums of £50 before Christmas for the third list will secure £500 to the Society—the promises already given being conditional. The Directors cannot therefore but feel anxious that the friends of the Society should come forward promptly, lest the sums promised on condition that a certain number be raised, should be lost. During the past month four applications for Missionaries have been made, which could not be complied with on account of the state of the funds.

ENCOURAGEMENT IN LABOUR.

Soon after my settlement at W——, my attention was directed to the spiritually destitute condition of Hawkesbury Upton, a village about four miles from my own place. Its population is close upon a thousand. There is a church not far from the village; but the truth as it is in Jesus is not proclaimed in it. A young and zealous Puseyite curate is making vigorous efforts to proselyte, not convert. A Baptist cause has existed there for many years, but has proved a fearful curse instead of a fruitful blessing, not only to Upton itself, but to other places around. Antinomianism of the most satanic character, has destroyed its heart of piety and its hand of usefulness. The doctrines of moral inability to check or prevent sin, and of irresponsibility on account of it, are not only in the mouth of the professing Christian, but of the reeling drunkard and the bold blasphemer! Rowland Hill and other ministers who have lived in the neighbourhood, have occasionally preached at Upton—generally in the open air. I preached there for the first time about fifteen months ago in the barton of a respectable and religious farmer. Arrangements were made for having a service once a week. Other ministers were solicited to help, and kindly did so. The service was held for some time in a cottage kitchen, which was usually crowded almost to suffocation. Latterly we have preached in a barn, and the congregation has increased from tens to hundreds. The Primitive Methodists have lately commenced a cause there. They have made a great and I believe a good stir amongst the people. I have put tracts into circulation throughout the place. On the whole, an encouraging improvement has taken place, and although but few instances of conversion, and those not very trustworthy, have been reported, yet there is a deepening conviction in the minds of many, that religion is something that must be felt in the heart and exhibited in the life.

I may just state that I dispose of 30 CHRISTIAN WITNESSES and 100 *Juvenile Missionary Magazines* in places under my care.—(*Gloucestershire.*)

SPECIAL SERVICES IN SUFFOLK, AND THE RESULTS.

You will see by this journal, that I have been holding some protracted meetings in the village of W——, four miles from T——.

In this village, in which there are 500 persons, I commenced preaching last summer, in the open air, and continued to do so till the harvest. After harvest, a shopkeeper was induced to open his house for divine worship, in which meetings have been held ever since, at least once in two weeks, both by myself and a Mr. W——, of B——, who lives about the same distance from W—— that I do.

From the evident desire of the people in W—— to hear the word, and the marked attention of many in the congregation to the gospel when preached, I was led to think that a series of special services might do good. I named it to the people, who readily understood what I meant, and entered into it, and the most serious part with their whole soul.

With the assistance of Mr. W——, of B——, who attended three nights out of the five; and a Mr. C——, of B——, who preached one evening for me, as did also Mr. W——, we began those services on the 15th, and the subjects to which the attention of the people were directed through the week were such as were calculated to impress the lawless, to encourage the penitent, and to lead them to decide for God. As the services went on, the interest on the part of the people, increased. Many have been hope-

fully impressed with their awful state as sinners, and have been brought to cry out, "Men and brethren, what must we do?" From personal conversation which Mr. W—— and myself have held with them, not less than from 20 to 25 adult individuals are in this condition. The sabbath morning after the meetings had been held, not less than 50 attended the prayer-meeting at seven o'clock, when six or seven engaged in prayer, while others could only pour out their hearts unto God in sighs. Last sabbath morning I preached to them at seven o'clock, when at least 60 were crowded into our preaching-room, waiting with deep anxiety to hear what God the Lord would speak. This evening, the prayer-meeting was equally well attended, as I have learned since.

Till I went last summer, no meetings were held in this village, except in the *beer-shop*; nor could any one such as myself pass through the place without being insulted in the open day. Now, I am happy to say, the case is very much altered for the better; and I do hope, by the blessing of God upon the means used, and still using, much good will be effected there and around. In looking at what has taken place, I am constrained to say, "What hath God wrought?" The clergyman, who is a rank Puseyite, is much perplexed at this new state of things in his parish, and is doing all he can to hinder this work. "But stronger is He that is for us, than all they that are against us." May the Lord prosper his own work!

DIFFICULTIES OVERCOME BY PERSEVERANCE.

The anniversary of the Church day and Sunday-schools has recently taken place. The children met at two o'clock, and walked in procession to the church. Prayers were read by the vicar, after which they were conducted to the lawn in front of his residence, and plentifully supplied with tea and plum cake; two fiddlers and a person with a tambarine were hired for the occasion, that the children might devote the rest of the evening to dancing. Thus are they early initiated in a practice that will undoubtedly be followed with the most pernicious consequences; while they are also taught that if they only come to church, all will be well, the priest has the power of absolving them from sin, or delivering Dissenters over to the uncovenanted mercies of God.

Such are the proceedings and assumptions of him who seeks to monopolize education, who cautions his hearers against reading the Scriptures; who declares that parents, by sending their children to our schools, are taking upon themselves a heavy load of guilt; and who, as far as he can control, will not allow an individual to enter our chapel, or a child our daily schools.

But notwithstanding this state of things, "the Lord of hosts is with us, the God of Jacob is our refuge." The testimony of those to whom deference is due is that at no previous time has the station presented a more pleasing aspect. Our attendance is good; at this I am surprised, as my daily attendance at the school has prevented my visiting the people. Our sabbath-school has benefited by the day-school, which continues to be well attended, but has been raised by an amount of exertion that cannot long be maintained. It now, therefore, remains to be seen whether the friends of truth will render timely assistance, by which it may be sustained and become a permanent blessing, or cease to exist and our enemies triumph.—(*Dorset.*)

POVERTY—LABOUR AND SUCCESS—ENLARGEMENT OF CHAPEL.

It has been usual during the harvest for me to obtain a little rest from the pressing duties of my station. This year must be an exception. The numerous sick—the request they make to me for frequent instruction—occupy much time, and draw upon one's sympathies. To see human nature suffering—to know that many of the common comforts cannot be obtained—is heart-rending. The poverty of our poor is great at all times, but in affliction it is truly appalling. Since my last journal, we have lost three of our flock by death. Two of them I buried in our graveyard. The beds of these dying Christians were soothed by the presence of Jesus. The sting of death was removed; the glories of heaven beamed upon their souls as they lingered on the brink of death.

It has also been usual for my congregation to thin at this season, but sabbath after sabbath our chapels are literally packed; our schools, both daily and on the sabbath, are on the increase. To God be all the praise.

For the enlargement of Marshalsea chapel, I have only obtained 42*l.* 7*s.* The hands of our churches seem full, and when or where to look for aid I cannot tell. This sum I have deposited in the savings bank, and trust I may see its increase. If 80*l.* were wanted to enlarge a chapel for the poor on a distant continent, where the poor creatures could not meet for want of room, though ten thousand miles from our shores, it would soon be forthcoming; but a Home Missionary must travel some hundreds of miles, preach many sermons, and beg even to be allowed pulpits, to obtain the help needful. I feel that it must be done. It is hard work, but the people say, "Give us room."—(*Dorset.*)

OPPOSITION — CHRISTIAN METHOD OF OVERCOMING IT.

Since sending my last report I have been a good deal engaged in open-air preaching. The audiences in the town have been large and attentive. Those in the villages as good as I expected, considering the wickedness and ignorance that prevail.

At Crosby, a village three miles distant, I met with a little disagreeable opposition. While speaking in the open air, a farmer under the influence of strong drink came upon us, and in a very rough manner ordered us to be gone; saying, "We have a very good church and parson of our own." He disturbed us very much by distracting the attention of the hearers, and causing the careless to laugh.

I stated to the people that I would not be put down by his annoyance, and I proclaimed to him with all my might the threatenings of God's word denounced against open transgressors like him, and at the same time telling him of the free offers of pardon to the chief of sinners. This was a warfare to which he had not been accustomed—he had not courage to stand against the sword of the Spirit; and when he saw that I was determined to keep my ground he retired, muttering as he went, "When we are dead we are done."

When preaching was held in the village on a previous occasion, this same person let loose a furious bull, which instantly put a stop to the meeting and dispersed the people.

On my next visit to the village, I called at the house of this notorious farmer, and invited him to the preaching, saying that I hoped we should be better friends than at our former meeting; he was quite civil, but did not come.

During the month, I have spent a week in A——, where I preached every night to large and attentive audiences; old friends received me gladly. Three new churches are building in our former field of labour, but whether these churches will prove lights, or confirm the people in their darkness, remains to be proved.

The services held in the factory continue to be well attended. Three persons sat down with the church on sabbath for the first time.—(*Cumberland.*)

SUCCESSFUL OPEN-AIR PREACHING.

MAY 7, Tuesday. Walked to E—. Visited nearly every house, and invited the people to preaching on the village green. Almost the whole village attended; certainly twice the number our house would hold.

Monday, 13th. Visited the same place; had a much larger attendance than last week. The word had its effect. An old hardened sinner wept profusely. Many came who go to no place of worship. The rector and curate were coming down the street, but the moment they saw me they returned, crying shame at my daring impudence, but retreated in the distance, so as they could hear. The squire has forbidden any of his servants to come to hear me. The Lord forgive him!

Tuesday, 14th. Walked to G—; called at every house save two; left a tract, and invited the people to an open-air service on the green. But the wind came on cold, and it rained a little, so I went into the house, which was crowded to overflowing. The people were very attentive and serious. Learnt that one woman, who used to attend no place of worship, was affected by the word at my last visit here, and is quite a changed character. Was invited to preach at two other neighbouring villages, but could not engage, not having a night in the week to spare.

Wednesday, 15th. Rode to T—, preached to a large and attentive congregation on the green. This is a place noted for its sports, which are patronised by the parson of the parish, who is famed for his exploits at cricket, &c. Preaching in the open air in this village was deemed a daring attempt, as the clergyman and his churchwarden had bid defiance to all who had attempted to introduce the gospel into that place before. A great number of my own half-hearted friends attempted to dissuade me, being assured I should not leave the village alive. But I was not to be moved from my purpose. I made it well-known, we took a small force from our own village, and had large reinforcements from the neighbouring villages; and by the time I had begun a quarter of an hour, we had a large attendance, which stood peacefully, were deeply affected,—many tears were shed as I warned them to "flee from the wrath to come." I gave away some tracts, the people were thankful, and hoped I should come again. *All was quiet.*

Wednesday, 22nd. Walked to M—. Wind very cold, but took my stand under a sign-post of a beer-shop, a very convenient place. The lions roared for a short time, but they were soon silent; a large audience was soon assembled, and stood as though they were fastened to the ground. Some were deeply affected while the "one thing needful" was urged upon their conscience. A gentleman followed me after I dismissed the people, and said, "The heads of this place do not like your preaching in the street; but I thank you, Sir,—am glad you have sufficient courage. Go on, and may God bless and prosper you." The people here are held by their superiors in bonds firmer than the castehood in India. But they shall have the gospel through the sermon in the street.

Tuesday, 28th. Intended to preach on the village-green at E—, but the wind was so cold we could not; we went into the house, which was crowded; we realized the presence of the Lord Jesus, many were in tears, and we had a happy meeting. A servant-girl in this village, who received her first impressions about her soul from the little tract "Louisa," applied to-day to be admitted to church-fellowship.

Wednesday, 29th. Wind very piercing; but I found a sheltered spot in the village of T—, when we began to sing

"With joy we meditate the grace."

The people came running from all parts, and stood with profound silence, while I addressed them upon the "cross of Christ." The clergyman rode by twice during the service, and then came and stood in the distance, with a cricket bat over his shoulder. But he did not interrupt. I gave away some tracts; the people were very grateful, and hoped I should go again soon, which I promised.

Friday, 31st. Preached for the first time at S—, to nearly all the people in the village. They were very attentive and serious. Many were affected to tears, thanked me for my services when I had done, invited me to come again, and offered me a house to preach in. I gave away a few tracts, for which they seemed very grateful.

Such is the series of open-air services which I have adopted for the summer months, which, together with my other duties, will occupy every evening in the week, and which will, I hope, by the blessing of God, result in much good. They already excite a good deal of interest, many come who attend no place of religious worship, it affords me opportunity of giving away religious books, and of entering villages to preach the gospel, from which I am otherwise shut out. —(*Leicestershire.*)

Increased demand for religious periodicals. Progress of Sunday-schools, and necessity for a Week-day school.

MY district of labour is giving me much pleasure and increasing anxiety. In the work of the Lord here, there are many signs of good, which it is impossible to enumerate, but which, to the anxious mind of a missionary, furnish unequivocal tokens of good. Among the foremost of these, is the diffusion of truth by healthy publications. The people on my station are vastly improved in their desire for reading religious works. It was observed a few days ago by one of my members, "Dear me, Sir, there are a thousand pages read now for one that was seven years ago." I do not doubt the truth of this large

estimate. At the public services, in all the places where we labour, every encouragement is given in attendance and attention. Several appear to be in the most interesting and promising state of mind. Mr. R., of T—, and your missionary, organised a little church of six members at C—, and four were proposed on Tuesday evening last. Our sabbath-school annual examination was held lately, and it is not going too far to say, the people wept aloud for joy when they heard the children give so many evidences of proficiency in the word of God. One dear friend who was present, and who lives seven miles off, said, "I will send my son on horseback, every sabbath that he can come." When the adults hear how their children answer, they look back with grief and sorrow on their past neglected state. Nor is it worse than can be accounted for. Even some, so called, evangelical ministers in the Establishment, in their localities, say, "Laymen ought not to teach the young, nor have they any right to visit any of their neighbours on a sick bed." There is nothing needed so much as a day-school. Oh! may I live to see it! It is distressing to see our promising Sunday-school children going away for want of a day-school, and then to learn that abominable formula of deception, the church catechism. I trust we shall soon have a day-school. I am so much occupied with C— chapel, and repairing others, with divers calls of duty, that I have little time for writing my journal, or other things. My happiness is, that I have plenty to do, and all inseparably connected with Home Missionary operations.—(*Devon.*)

IRISH EVANGELICAL SOCIETY.

THE Committee continue to receive gratifying intelligence from their brethren who are labouring in Ireland as to the readiness of the people to receive the gospel, notwithstanding the numerous and formidable obstacles which lie in the way of diffusing the truth amongst the Irish peasantry. This mission requires to be sustained by the believing prayers of all our churches, as much as by their liberal contributions. Our agents need a great amount of wisdom and zeal, of tender compassion and holy fidelity, and of energy and perseverance, in order to discharge their ministry with effect in that land of disunion, of ignorance, and guilt. One of them, in a recent communication, which contains several encouraging facts, says, "I am fully persuaded that if we who are engaged in the Lord's work had a greater degree of prudence, piety, and zeal, it would prosper still more. May God inspire us with a true spirit, and thereby effectually prepare us for this glorious work!" Our pastors and their flocks will, we hope, more prayerfully than ever remember the state of the sister isle, and fulfil the request of their brethren who say, "Pray for us, that the word of the Lord may have free course and be glorified, as it is with you." The following extracts from journals of our missionaries are worthy of special attention.

OPEN-AIR PREACHING.

"July 1, 1844. During the last seven weeks, in addition to my usual labours at my various stations, I have enjoyed thirteen cheering opportunities of preaching and distributing tracts, in the open air, to large and attentive congregations, varying in numbers as specified in my journal, from about four hundred to about one thousand. On these occasions very little opposition and few attempts at derision are experienced; persons of all denominations attend; and I have reason to believe the majority are commonly Roman Catholics. In some cases, where hearers have been evidently affected to tears, kind friends have alleged that positive good was accomplished; but no satisfactory evidence has been afforded to me of decided conversion unto God, though the indulgent attention manifested to the gospel when preached in fairs and markets, does constrain me to thank God and take courage. With scarcely any exception, wherever these out-door services are conducted, the people eagerly struggle to get tracts. In the course of the last seven weeks, I have distributed upwards of 3500 of these brief but important publications. Though in regard to the distribution of tracts, as in reference to preaching, I am unable to specify results; I am confident that so many portions of the word of God and of scriptural truth cannot be disseminated in vain."

VISITATION OF EMIGRANTS.

One of the evangelists of this Society, residing in a seaport, in the south of Ireland, writes, "This quarter I spent some time among the ships which were chartered to take emigrants to America, distributing to the emigrants Bibles, Testaments, separate portions of Scripture, and religious tracts, and in speaking to them of those things which relate to their everlasting peace. I visited one ship lying about three miles from the Quay, and distributed amongst her passengers 6 Bibles, 18 Testaments, 30 parts of the word of God, and 100 tracts. Both Roman Catholics and Protestants appeared anxious to receive the books, and grateful for them. When the merchant by whom the vessel was chartered went the next day, which was the sabbath, to see the vessel sail, with the morning tide, he found a great number of the emigrants, at the early hour of six, reading the Scriptures and tracts I had given them. He said those who were able to read were employed in reading to those who could not. Thus the Lord's day, which, alas! is too often profaned by emigrants on ship-board, was spent in the hallowed work of reading the word of God; and it is an encouraging thought, that his "word shall not return to him void."

DECLINE OF PROTESTANTISM.

The same agent describes the way in which Popery has become predominant in a village once Protestant, and we doubt not but to similar neglect the spread of Roman Catholicism may be attributed in many remote districts in Ireland.

"Sunday, June 9th. I went to C———, in order to assist in teaching the school, and to examine the children. I took with me some copies of Watts's hymns for children, and after examining the pupils, twenty-five in number, I distributed the little books as rewards. I was surprised to find how willing Roman Catholics were to send their children to the school, and many of the parents now attend the preaching. After the school closed, I preached to upwards

of fifty persons. The history of this village is truly affecting. About fifty years ago, it was wholly inhabited by Protestants, but the parish minister neglecting the people, and never visiting any of them but when they were dying, they fell into gross ignorance, Popery crept in, and became predominant. Shortly after I commenced labouring for the Society, I went to the village, procured a house, and began preaching. Seeing the children destitute of instruction, I commenced a Sunday-school. Previously to this no Church of England minister attempted to hold a meeting here, but lately the curate has commenced a lecture, once a fortnight, and is now endeavouring to get me put out of the village. I hope he is too late, for the people rejoice in my labours, and I think I have their affections."

VISIT OF AN AGENT TO A REMOTE STATION.

"At the request of the committee I visited N——. I arrived there on Saturday, after great toil and fatigue, from the state of the weather, which was very wet and boisterous, and commenced my labours on the morning of the Lord's day, to a congregation, in the little chapel, of about thirty persons. In the evening I preached to a congregation of nearly two hundred, in the country. There are five other places connected with the station, with congregations varying from thirty to one hundred hearers. The field appears to be one of interest and promise. While the cause has to contend here, as elsewhere, with difficulties, it affords encouraging signs of prosperity, as seen in the advancement of many of the people in scriptural knowledge, and in the earnest desire of multitudes to hear the gospel. This state of things is not confined to the visits of a passing stranger, for it presents the same aspect under the stated labours of your agent in this place. Comparatively speaking, there may be other places that, with the small amount of agency your Society can bring to bear upon the land, may have a stronger claim on your attention; but this is nevertheless an important station, as in all the places the messenger of the cross is received with interest approaching to enthusiasm, while it is delightful to mark in many of the people the transforming effects produced by the gospel. On my return I visited brother G—, who is toiling in effort for the welfare and evangelization of the extensive field in which providence has placed him. He has much to try his faith, but he is not left without encouraging signs in the steady increase of the numbers of the faithful. It is pleasing to notice that wherever the word of the Lord has 'free course,' that 'it is glorified,' as the chains of ignorance, superstition, and vice are dissolved by the grace of the Saviour. I believe there is a great work going on in this part of my native land. The voluntary question is exciting great attention amongst the people; and long-established opinions and customs are being brought to an examination, in the light of the word of God. The instances of anxiety to hear the gospel to which I have alluded, are only specimens of the eagerness with which many come to listen to the glad tidings of mercy, whether preached in the Irish or English tongue. Not a few are looking to your Society, as the dispenser of the liberality of British churches, to remove, by the preaching of the Cross in all the land, those systems of error which Britain forced upon us at the point of the sword."

It is a pleasing fact that a deep interest in the welfare of Ireland is springing up amongst the students in our metropolitan colleges; and that several of them have made offers of service, during the Midsummer vacation, to preach the gospel to the Irish. The committee have engaged the services of two of their young brethren, who are now itinerating in the sister isle, preaching in fields, market-places, and in highways. May an abundant blessing rest on those labours, which would readily be multiplied if the state of the funds allowed it. The committee are happy to inform their constituents, that the Rev. James Godkin has, at his own request, been again engaged as one of their agents, and has recommenced his very valuable services under their direction. The great Head of the church has bestowed on him peculiar talents, well adapted to direct the Roman Catholics of Ireland to the belief and practice of the gospel, and it is hoped that through his future ministrations many will be turned from darkness to light. The Rev. W. S. Palmer is now on a mission to the various stations of the Society, for the purpose of encouraging the agents, and personally inspecting the state of things in their congregations. This work would have devolved on one of the secretaries, but for circumstances of a providential nature, which have prevented either of them visiting Ireland this year. His intimate acquaintance with the affairs of this Society renders his services peculiarly acceptable.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED IN 1836.

THE position of this most interesting and important institution can be stated in a sentence —IT IS BROUGHT TO A STAND FOR WANT OF FUNDS. The amount of public liberality afforded to it will soon decide in which direction, BACKWARD OR FORWARD, it is to move out of its present stationary position. With increased means it might undertake and accomplish great things. With only its present means, to say nothing of diminution, which there is now every reason to fear, it must forthwith cease from some of its present operations. Let the case be clearly understood. The expenditure of the Society for the current year, as nearly as can be estimated, will amount to between 3100*l.* and 3200*l.* There is no present probability that the income for the year will equal this amount. Then debt must be contracted. But the Society began this year 979*l.* 16*s.* in debt. How can this go on? The existing debt consists of arrears contracted in three successive years. Is additional debt from a fourth year to be added? Who will undertake the responsibility of such a course? and what can be the end of it? Occasional and special efforts will not meet the case. It is open to doubt whether they are not positively injurious on the whole. The committee of the Society, therefore, in its last report, recommended that strenuous efforts should be made to raise the regular income of the Society at once to 3500*l.* Were that done, all present operations could be persevered in, the existing debt would be cleared off in little more than two years, and thenceforward extended enterprise might be carried on. Most easily might

this be done. How? By October collections for British Missions generally adopted—by Church Members' penny-a-week contributions—by Auxiliary Societies in aid of British Missions established in all the churches.

See how the matter at present works. In Canada East, Mr. Wilkes has almost relinquished hope of assistance from the British churches through the Colonial Society, in aid of any stations not already adopted. He writes, "I have ceased to excite hopes of help from you in the minds of the people." Mr. Gallaway does not wish to labour alone in St. John. He wishes to plant churches in New Brunswick and Nova Scotia. The people in a promising station apply to him for a minister, whom they think themselves able to support, were he once among them. A minister devoted and suitable is found willing to go, but the Society cannot meet the charges of his voyage, cannot engage to secure him from possible contingencies in the outset of his mission, and therefore he cannot go, ought not to go. Dr. Ross transmits an application for a minister from a flourishing branch church established by him and his friends at Paramatta. No one can be sent. Mr. Roaf bears up in Canada West against British discouragement with vigour. By increased efforts and contributions of some churches in his province, his own principally, there is hope of saving from former annual grants of the Society more than one hundred pounds for the current year. The committee, in its pecuniary straits, wrote out to its beloved brother—"advantage must be taken of this saving to lessen expenditure." To this Mr. Roaf replies, "This must not be done; what I save from the amount expended in former years on present stations must be devoted to new efforts; pray do not thus cripple me in my work—do not thus damp the zeal of the people here—do not turn back instead of forward." Well the committee feels ashamed to take this increase of Canadian liberality in aid of the deficiency of English bounty, and yields. "Let it be so—what you can save from old stations employ on new ones—but no increase from England—it is a boon and a stretch that diminution is not insisted on." Indeed this is a miserable way of procedure in labours to spread Christ's gospel. Instead of the generous, the believing, the energetic, the self-denying, there is nothing but what is timid, feeble, and slack. But let Mr. Roaf speak for himself—thus he writes—"But, my dear sir, I must implore that whatever can be done for avoiding a withdrawal of the Society's bounty, should be done. We are raising young ministers. We are receiving others; but they cannot be settled, and must be lost to us, unless a little can be done for them in commencing. I do think that if we can go on constantly raising churches, stationing ministers, increasing our missionary means, with the measure of help already afforded to us, the committee ought to feel encouraged. According to our present progress the few ministers whom you sustain will in a short period have raised a body able to carry on the work after they themselves shall have been removed. But if you withdraw any portion of your liberality I cannot see the means of stationing the ministers whom the Head of the church gives to us. Pray pardon this urgency. I am compelled to employ it, and do so with pain. When I look at the number of stations already made independent of your aid—at the missionary stations, too, which the Canadian churches are sustaining—and at the number of useful ministers now at work here, I feel greatly encouraged, and think I see a prospect of a large body of scriptural and efficient churches by which the work you have commenced will be perfected. Our plans are evidently in the main satisfactory and successful, and I do not know an enterprise undertaken by the British churches in which with so small an outlay so much is likely to be effected. Our mortifications and failures are incidental, and in the ordinary course of human and spiritual affairs. They are such only as God almost uniformly makes attendant upon the exertions of his people. Pray do not have to say, 'We have abandoned a great and glorious work—we relaxed as soon as difficulties appeared, while new scenes of interest were opened.' My dear sir, can you not yet make efforts so as to leave what I can save here to be applied to new movements? If you can, this year will show good progress. Men we have, and this little sum of money would enable us to make several great moves. Kingston, Niagara, and Belleville could, I think, be taken up for the small amount you talk of taking from us. Again, pardon me, but I must beg you to look at the matter once more. Mind,—Toronto, Burford, Brantford, Guelph, Hamilton, Newmarket, and Nottawasaga are already off your hands. London is gradually getting off, and you have no reason to fear that any of our stations will burden you permanently. I fear if you withdraw what I this year set at liberty, our churches will not be forward in enabling me to do so again, while our young ministers will be greatly discouraged—our academy, our missions, and all our institutions weakened."

Thus urgently does Mr. Roaf plead with the committee, and the committee, through the CHRISTIAN WITNESS, would sound his appeal among all the British churches and their pastors. On personal grounds they would say, Shall we forsake, or discourage, or enfeeble a faithful, energetic brother whom we have sent forth to plant churches and ministers all over Canada West, when he is proceeding in his work with so much zeal and success? On public grounds they would say, Where is there a field for the efforts of the Congregational churches so open to present efforts, so encouraging to hope for the future, as Canada West? The cost small, the prospect bright, the consequences great. The next generation will in all probability see Canada able to bear an efficient part in missions to the heathen world. The following age may see her churches and pastors, her colleges and divines, ready to act in defence of truth. That land will be another added to the strongholds of religious light, liberty, and active power. In truth, instead of withdrawing a hundred pounds from our annual efforts in Canada, it were our wisdom no less than it is our duty to add many hundreds to it. Churches that have never yet made an October collection, be entreated to make one on the 27th of October next. Churches that fain would add to present efforts, and know not how, be persuaded to adopt the church members' weekly penny. Christians that have wealth—secure in Christian privilege and in worldly abundance—full of mercies, and therefore full of obligations—give more largely than ever in aid of them for whom nothing is provided.

THE

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AND

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Theology and Biblical Illustration.

TEMPTATIONS AND DANGERS OF CHRISTIANS IN CITIES AND LARGE TOWNS.

By Albert Barnes, New York.

Temptations to unfaithfulness exist everywhere. The country village has its temptations, and the city has its own. Which are the greatest, it is not needful now to inquire. The only point of inquiry before us here is, what dangers beset Christians in cities and large towns? Especially, what dangers in regard to direct efforts for the promotion of religion? What is there to chill and paralyse our efforts in reference to the cause of revivals?

There are many; and to show the nature of all these temptations and dangers fully, would far transcend the proper limits of a whole discourse, and can here only be glanced at. They are such as the following:—

I. The danger of soon being discouraged by the magnitude of the evils around us. They are so numerous, and they pertain to so many subjects, and they are so fortified by prevalent customs, that the spirit of Christians soon sinks and faints within them. To rouse a city—to promote a reformation there—to secure a general revival of religion, seems like an attempt to lade out the ocean, or like an effort to remove quicksand where it fills in as fast as you remove it.

II. We become familiar with the evils, and cease to feel appalled by their magnitude. A warm-hearted Christian on going to Paris is shocked and pained at the gaiety and licentiousness there; a Christian from the country is shocked at the amount of sin in a great city, and pained at the condition of its thoughtless thousands; a young convert, just from his first view of the cross, and of the dying Saviour, and of his vivid conceptions of the worth of the soul, weeps over the condition of the tens of thousands around him, and feels, like young Melancthon, that he can persuade them all to turn to God. But how soon, as a general rule, does your stranger Christian in Paris, and

he that comes to us from the country, and the young convert, lose all this ardour! These thousands we see walk the streets almost forgetting that they have souls. The young and the accomplished we see crowd the abodes of fashion, and we seem to forget that for them Christ died, or that there can be for such gay and happy throngs any such places as a sick bed or a grave; the rich we see roll along in splendour, and cease to feel almost that there is a God before whom they must appear, and a hell where the rich man that is impenitent will lift up his eyes in torment; and soon we sleep as calmly in our beds as though all this multitude were on the way to heaven.

III. We are appalled by the fact that evils are *combined* and *confederated,* and that it seems almost hopeless to attempt to break them up. It is not that you have to meet an army of profane men, and that when they are reformed the field is clear, and the victory gained. It is not that you must meet a host of sabbath-breakers, and that when they are restrained the victory is won. It is not that we must ferret out and reform some thousands of the impure and licentious, and that then the work is done. It is not that you must vanquish an army of atheists, and infidels, and scoffers, and that when you have convinced them of the truth of Christianity the task is completed. Nor is it that you must meet with fashion, and vanity, and the love of the world, and substitute for all this the love of God. The difficulty is, that THEY ARE ALL IN THE FIELD TOGETHER. They are parts of one great army—the army of the foe of God; they are under the control of one master mind—the great apostate spirit, that marshals them for his war against virtue and against God; and unless *all* are driven from the field the victory cannot be won; and seeing this, Christians soon become disheartened. Connected with this is the fact that sins are interlocked and confederated together. They never appear alone. You cannot meet one form of evil by itself, and destroy it as if it were alone. When, for example, you make war on intemperance, it is not on intemperance alone. It is a war at the same time on avarice and covetousness, and on all the forms of traffic and of business by which it is sustained, and on all the customs and vices that walk in the train of intemperance. You make war on profaneness, and licentiousness, and sabbath-breaking, and the theatre, and on the love of money in some of its worst forms, more than half of all which evils are connected with indulgence in intoxicating liquors. How long could a theatre be sustained if intoxicating drinks were not accessible? How few, comparatively, would be profane if they were never excited by intoxicating drinks? And how closely connected are intemperance and licentiousness everywhere? Attack one form of sin anywhere, and you attack a host of affiliated vices, and all their friends are roused to oppose you. Cicero long since remarked that there was a "common bond" among the virtues. They are united—a family of sisters—always strengthening each other, always found in each other's company, and always diffusing around smiles and joy. They are like a *parterre* of commingled flowers, when you breathe the fragrance emitted by them all. And so there is a common bond among vices. They are of one family, of one bad parentage. When you meet with one you may be sure that the others are not far off—not, indeed, a family harmonious and happy, like the virtues, but still united and associated. You cannot meet one without rousing up all; and hence the difficulty everywhere of putting down vice and promoting a reformation, and hence the friends of virtue become intimidated and appalled.

IV. A fourth danger in cities is, that of conformity to the evil customs that prevail around us. I do not mean that Christians, whom God has set in cities to carry forward his work and to save souls, fall into open sin; but I

refer to what the Bible calls "conformity to the world." There is a great deal of piety in the world—in the main connected with honest intentions—that is like the chameleon, taking its hue from surrounding objects. Or I may use, perhaps, a better illustration. It is like a precious gem set in foil. The jeweller spreads beneath it a coloured substance, and the gem partakes of that colour. It sparkles and is beautiful. It has an original beauty, but its peculiar hue is borrowed from the foreign substance in which it is embedded. Not a little of the religion of this world is like this gem. It is genuine, and in itself beautiful and valuable; but it borrows its appearance from the things around it, and when the *setting* happens to be bad, the whole brilliancy is gone, and the beauty disappears. In a high state of religious feeling in a church, or in a time of revival, that religion sparkles like the diamond. When the Christian church is roused to seek the salvation of the world—when a pure love flows from heart to heart—when all are engaged in promoting the salvation of sinners, then it shines brilliant as a gem of the purest water. But when the church slumbers, and its zeal languishes, and iniquity abounds, then it is a precious stone badly set, and the dark foil dims all its lustre and mars all its beauty. It requires a high order of religion *not* to be conformed to the world. We are with the people of this world; we transact business with them; we converse with them; we are invited to partake with them of the pleasures in which they find their only enjoyment; we mingle with them in the social circle; we "catch the manners living as they rise," and we suffer the world of vanity and fashion to give us laws about the style of living, and conversation, and dress, and amusement. Piety that would have shone with the brilliancy of the diamond in the persecution of Nero or of Mary, may be dull and dim while the world caresses or flatters; and zeal, that would beam like that of a seraph were the whole church alive to God, sinks away into a flickering and almost expiring flame when the church slumbers. In no place does the world have such influence over Christians—or rather, perhaps, I ought to say, in no place is there so much danger of the influence—as in cities. In such places, eminently, "iniquity abounds, and the love of many waxes cold."

V. Connected with this is a fifth danger, in regard to the mass of Christians. It is seen in a disposition to palliate sin, or to apologize for it, or to speak of it in a language that shall not imply reproof. The nomenclature of sins, like that of chemistry, is often changed; and the characteristics of an age can often be determined by the appellations given to vice. An age of great refinement—the golden or tinsel age of society—is often characterized by great fastidiousness and great delicacy; in plainer language, great *prudishness*. Crimes change names; faults are apologized for under names that border on virtue; and words which suggest the idea of *sin* or *wrong*, are exchanged for names that suggest anything but the thing referred to; and so the gay and the Christian world together "wrap it up." When iniquity abounds—when it goes up into places of affluence and rank, the world demands the language of gentleness and apology. "Prophesy unto us smooth things" becomes the common wish: and the kind of reproof, and fidelity in preaching, where things are called by their right names, and where the iniquity of the heart is laid open, and men are warned with appropriate earnestness to flee from the wrath to come, is set down as fanaticism and extravagance. How difficult it is to reach some far-pervading sins in the community, sins that endanger the salvation of thousands in all our cities; and how difficult to rouse Christians to a sense of their existence, or the dangers that attend their indulgence!

I had hoped to have had time to speak of other dangers of the members

of the churches in regard to the promotion of religion in our cities, arising from the love of gain; from the temptations to neglect secret prayer; from the tendencies to neglect the careful study of the Bible; from the fact that the impressions made by preaching are so soon obliterated from the mind by business and the influence of the world; and I would have spoken also of the difficulties of promoting religion, from the organized resistances, and from the want of the kind of social influences that prevail in country neighbourhoods and villages. But I have already trenched much on the time that should have been allotted to what was designed to be the leading purpose of this discourse. That remains to be considered; and a few brief hints must now be all.

It is the duties of Christians in cities in regard to the promotion of revivals of religion. They are such as the following:—

I. To form and cherish just views about the possibility, the desirableness, and the importance of revivals of religion here. It is not too much to suppose that large numbers of professing Christians in the different churches have no definite views on these points. They have never made them a matter of distinct thought or inquiry. They have never gone to the New Testament to find out what was *done* in the time of the Saviour and the apostles, and what was said about the possibility and the value of such works of grace. Perhaps many have obtained all the views which they have ever had of such works of grace from the observation of foreign tourists, or from the tone of the worldly society around them. And it is to be feared that not a few professing Christians in all churches in cities regard, at heart, revivals of religion as of doubtful value, or as scenes of wild-fire and fanaticism. Is it uncharitable to ask how many Christians there are in any of our churches that would stand up amidst the rich and the gay, in the brilliant circles where they are sometimes found, as the firm advocates of revivals of religion if they were attacked? Are there not many that would concede all that the sceptical or the scoffing opponent would desire to have conceded? Now it is much, it is everything, when Christians intelligently, and on settled grounds, believe in the value and existence of revivals of religion; when they have so examined the subject, so read the New Testament, and so made it a matter of prayer, as to see that, in the estimation of the Redeemer, the descent of the Holy Ghost on the world, in powerful revivals of religion, was to be the triumph of his work, and a blessing worth the self-denials and toils of this life, and his unspeakable agonies on the cross. Such a feeling in the churches is usually a precursor of such a work of grace; and we cannot hope for such descending influences on our cities until Christians shall think as the Saviour thought, and feel as the Saviour felt. This is the great thing now needed among Christians; and that day which shall convince all, or the great body of professing Christians in cities, of the reality and desirableness of revivals of religion, will constitute a new era in the history of religion, and will precede the manifestations of the power of God like that on the day of Pentecost.

II. For the promotion of religion in places like this, Christians should be firm and settled in the principles of religion. There should be no yielding of principle, no improper compliance with the customs around us. Our views of religion should be drawn from the Bible, and not from the books which uninspired men have written, or from the views which the gay and fashionable, the rich and vain, and even the literary and scientific world may entertain of religion and its duties. Literature and science, poetry and the arts, are to be allowed no more to give us our views of religion than gaiety and fashion. From the Holy Bible—the unerring word of the living God—

Christians are to derive their views of the nature of religion. There we are to go to learn what the soul is worth; what it cost to redeem it; what is its condition as it comes into the world; what is the state of man by nature; what dangers beset him; why man is placed on the earth; and for what objects Christians are to live. Fresh with the views drawn from the living fountains of truth, what estimate should we form of the multitudes around us?—what but that they are lost, ruined, dying, and that everything should be done that can be done for their salvation? And when we have drunk deep at that living fountain, what views should we derive of the duty of Christians here? That they should be everywhere the firm and unwavering friends of God; the advocates of truth and holiness; the rebukers of sin by their lips and by their lives; and the labourers in the vineyard of their Lord to save souls from death. On all the questions that divide the religious from the irreligious world, the Christian should have settled views, and should abide by them, come contempt, or cursing, or flame. There should be no vacillating, no wavering; no taking sides with the foes of the Redeemer; no yielding a point which the Redeemer would not yield. In the great questions pertaining to the new birth and the atonement; to revivals of religion and to missions; to temperance, chastity, and the sabbath; to the spread of the Bible and to sabbath-schools; in regard to the theatre, the ball-room, and the splendid gaiety and folly, there *ought* to be singleness and uniformity of opinion and conduct among the friends of the Redeemer. It ought to be known where each friend of Christ could be found. There ought to be the same views and feelings which the Redeemer would have; the same course of life which he would advise and recommend. Is it so? So far from it, that you can hardly go into a promiscuous assemblage of professed Christians without finding on many of the most important of these points as many different views as there are different minds; and so far from it that you cannot calculate on the efficient and harmonious co-operation of any considerable portion of such a group to put down any one of these evils. So it ought not to be; so it was not in the days of apostolic decision and independence in religion.

III. It is the duty of Christians to provide means for the religious instruction of the masses of mind that are thrown together in cities, the means of bringing all under Christian influence. Just now, not very far from one half of the population in all our cities would be excluded from places of worship, should they be disposed to attend, for the absolute want of room. Now it is in the *power* of the various denominations of Christians in this city, and in other cities, to provide ample accommodation for all the population that could attend on public worship. It is in their power to get all the wandering and neglected children into sabbath-schools. It is in their power to place a Bible in every family. It is in their power to keep up prayer-meetings, and other religious services, in every lane and alley where it would be desirable. It is in the power of Christians, aided by what they might depend on in other classes of the community favourable to morals, to close the thousands of dram-shops and low taverns that infest us. What can be done should be done; and I am saying only that which all men will admit to be well-founded, when I say that all these things *should* be done in this city, and *when* done we might look for a general revival of religion.

IV. It is the duty of Christians in a city, as everywhere, but principally here, to bring the influence of religion to bear on the members of their families. We look abroad, but let us also look at home. If we wish a revival of religion, it must be sought in our own hearts; in our own dwellings. Whatever there is in our hearts that grieves the Holy Spirit of God should

be removed, and what there is we may easily know. If we have forgotten our first love; if we have laid aside the simplicity of our confidence in the Lord Jesus; if we have neglected prayer; if our secret devotions are cold, formal, heartless, often intermitted; if we are seeking the world, its wealth, its pleasures, its honours; if we have become rich, and at the same time proud and self-confident; if avarice has grown as covetousness has been gratified; and if for our families we are seeking the world rather than heaven, it is time for us to pause, and to retrace our steps, and with penitent hearts to begin life anew. These things hinder religion; these things prevent revivals. And whatever there is in our families that grieves the Spirit of God should be laid aside. The God that sees all knows what that may be. If family devotion is cold and formal, or is not maintained at all; if the love of dress, and vanity, and parties of pleasure, and the gaieties of the world, have seized upon the minds of our children, and if we feel that they must be indulged; these, then, are things that prevent religion,—these the things that shut the heavenly influences from our dwellings, and from the city of our habitation.

V. There should be prayer for a revival of religion; prayer distinctly and definitely for that. O could twenty thousand Christians in this city unite in that one supplication, "O LORD, REVIVE THY WORK," would not the ear of God be open to their cry? When shall this be? When shall the time come that we can feel that such a prayer ascends to God from the hearts of the thousands of his professed friends in a city like this? This, brethren, is what we need; the spirit of that ancient man that wrestled till the break of day, saying, "I cannot let thee go except thou bless me;" the spirit of that prophet of the Lord, who in the name of the church said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," Isa. lxii. 1.

Christians, God has placed you in this city to do good—to show the power of his gospel—to promote religion. What are the prospects of the immortal souls around you? Where will they soon be? Soon they and you will be together at the bar of God. You will meet when the gaieties of life shall have died away; when fashion and wealth shall have lost their glitter; when the eternal doom of the soul is to be pronounced; and when *your* chief joy then will be found in the reflection that you have done as much AS POSSIBLE FOR THEIR SALVATION.

If religion is to be revived, it is to begin at the house of God. There are the hopes of man in regard to his immortal welfare. There is not a vice in this city that might not be crippled or destroyed if every Christian had the burning zeal of Paul. Christians should drink anew of the fountain of the waters of life. Time was, in the days of the martyrs, when a female, trained in the refinements of the Roman capital, would not throw a grain of incense on a pagan altar to save her body from the flames. O come those times again! times when all who bear the Christian name shall, with such firmness, resist all the forms of sin. Come those times when every Christian, dead to the world, but alive unto God, shall resist sin, if need be, "even unto blood," and when he shall labour and pray unceasingly FOR A REVIVAL OF PURE RELIGION!

THE DOUBLE-FACED DISCIPLE.

ONE face was on this wise. We saw him in the assembly of the saints, and he took his turn in the religious services of the place with unexceptionable

propriety. His tongue was loose, and words flowed freely and pleasantly. In prayer there was propriety, apparent sincerity, and seeming unction; in exhortation and remark there was aptness to teach, and the power of solemn and well-directed appeal. No one could object to such a face as this, surely. It was a very pleasant face. The features were excellent. There was neither spot nor wrinkle, nor any such thing. Truly a pleasant thing it was to look upon such a face. And were one to carry such a face as that through all the scenes of Christian life, many would rejoice and be glad in the light of it. And honoured would the disciple now in question have been; yea, happy and eminently useful, had he never exhibited any other features than those seen in the place of conference and prayer.

But let us get a look at him under other circumstances. He has business elsewhere, besides the place of prayer. But there is a very decided difference in the aspect of the disciple in different positions. *Follow him into the family.* He is not the man he ought to be. He is sour, selfish, irritable, gives way to fretfulness and anger, often neglects that very duty of prayer which gives him so fair a face in the conference-room. He is not the man that he was then. If there was as much moral loveliness in the family circle as in the house of God, then there would be a most desirable consistency of character. If one face looked like the other, it would be pleasing to gaze upon them both. But he has two faces.

In *business affairs*, had he his sanctuary face upon him, how nobly might he sustain his Christian profession! But the business world about him have learned to see the difference. Men must watch him closely, or be over-reached. He is skilful at driving hard bargains. He can grind the face of the poor. He can weary and worry his creditors with long delay, when it is in his power to satisfy every claim. He is amply rich and free in protestations and promises, but lean and poor in coming up to them.

There are quite too many disciples of this description. There may be found specimens, more or less striking, in almost every Christian community. Judas was one of this description, and Simon Magus was another. And Ananias and his wife had two faces apiece. So even the apostles were tried in this way, as pastors are in our own days. And as the apostles did not spare double-faced disciples, but caused the sword of the Spirit to flash terribly before them, so ought Christian preachers now to do the same. Zion has suffered enough from such professed friends. The sooner the last of them has but one face, and that an honest gospel face, a face that shines in the beauty of consistent holiness, and shines at all times and everywhere, the better.

We have but one exhortation to give a double-faced disciple. Let him look into that bright mirror, the glorious gospel. If he will do this seriously, frequently, and with deep desire for self-acquaintance, he shall be gratified. That mirror is faithful. There is no mistake about its representations. It will show up the case of the two-faced lookers therein perfectly. No one can use that glass long without ascertaining that honour, happiness, usefulness, and safety, all unite in calling on him to possess that religion which, shining in constant beauty in the world, is the only kind that will shine as the stars for ever and ever.—*N. Y. E.*

DESOLATION OF SAMARIA.

It was most affecting to look round this scene of desolation, and to remember that this was the place where wicked Ahab built his house of Baal, where cruel

Jezebel ruled, and where Elijah and Elisha did their wonders. But above all, it filled the mind with solemn awe to read over on the spot the words of God's prophet uttered 2500 years before: "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Every clause reveals a new feature in the desolation of Samaria, differing in all its details from the desolation of Jerusalem, and every word has literally come to pass. We had found both on the summit and on the southern valley, at every little interval, heaps of ancient stones piled up, which had been gathered off the surface to clear it for cultivation. There can be no doubt that these stones once formed part of the temples, and palaces, and dwellings of Samaria; so that the word is fulfilled, "I will make Samaria as an heap of the field." We had also seen how completely the hill has been cleared of all its edifices, the stones gathered off it as in the clearing of a vineyard, the only columns that remain standing bare, without their capitals; so that in all respects the hill is left like "the plantings of a vineyard," either like the bare vineshoots of a newly-planted vineyard, or like the well-cleared terraces where vines might be planted. Still farther, we had seen that the ruins of the ancient city had not been left to moulder away on the hill where they were built, as is the case with other ruined cities, but had been cleared away to make room for the labours of the husbandman. The place where the buildings of the city stood had been tilled, sown, and reaped; and the buildings themselves rolled down over the brow of the hill. Of this the heaps in the valley, the loose fragments in the rude dykes that run up the sides, and the broken columns on their way down into the valley, are witnesses; so that the destroyers of Samaria, (whose very names are unknown,) and the simple husbandman, have both unwittingly been fulfilling God's word, "I will pour down the stones thereof into the valley." And last of all, we had noticed that many of the stones in the valley were large and massy, as if they had been foundation-stones of a building, and that in many parts of the vast colonnade nothing more than the bases of the pillars remain. But especially we observed that the ruined church had been built upon foundations of a far older date than the church itself, the stones being of great size, and bevelled in a manner similar to the stones of the temple wall at Jerusalem, and those of the mosque at Hebron; and these foundations were now quite exposed. So that the last clause of the prophecy is fulfilled with the same awful minuteness, "I will discover the foundations thereof." Surely there is more than enough in the fulfilment of this fourfold prediction to condemn, if it does not convince, the infidel.—*Narrative of a Mission to the Jews.*

Essays, Extracts, and Correspondence.

OBJECTS, SCALE, AND PRINCIPLES OF CHRISTIAN CONTRIBUTION.

The people, indeed, had in some measure purchased these privileges, by administering to the support of their rulers, ministers, and the poor, by offering large and generous contributions, when the safety or interests of the community rendered them necessary. In these supplies, each one bore a part proportioned to his circumstances.—Mosheim, Cent. I. Part ii. Cap. ii. Sect. 6.

The great historian is not strictly correct in saying that the privileges above mentioned were "purchased" by the pecuniary liberality referred to in the extract which heads the present article. Those privileges were conferred upon them by the Saviour; and the liberality aforesaid was a duty growing out of those privileges, and necessary to their maintenance and preservation. All history bears testimony to the liberality of the earlier Christians; nor will it be questioned that this liberality contributed, instrumentally,

in an extraordinary degree, to the rapid diffusion of the gospel. It has been said that the world was primarily filled with Christianity, without the aid of societies like those of modern times; and there can be no doubt that such was the fact. The societies of modern times are less a proof of general liberality, than of particular parsimony. It now requires the aid of associated multitudes, to accomplish what might be easily realized by a very limited number of individuals who bear the Christian name, while they hoard their hundreds of thousands and millions. Indeed, the duty of Christians in respect of this world's goods is still but imperfectly understood. The lesson of liberality is slowly learned, because it is difficult; and, if the truth must be spoken, because it is in most instances, we fear, infrequently, feebly, and falteringly taught. A spurious orthodoxy on the one hand, and a false standard of pastoral propriety and pulpit decorum on the other, have gone far to impose utter silence respecting this great subject, on ministers of the word; and it now requires no small measure of courage even to hint at the Christian's obligation to support the gospel and its institutions. This is strange, since to do so is an especial part of the pastor's duty—a part which has assigned to it an extraordinary prominence throughout the word of God —and a part which he is commanded to make an especial charge to the flock: "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate," &c., 1 Tim. vi. 17, 18. With a free press, however, and with a reading people, we could dispense with pulpit argument upon the subject; nor can we render a greater service to the cause of Christ, than by thus endeavouring to set the matter in a proper light, for there is reason to believe that multitudes are wanting in their duty upon this point, from thoughtlessness rather than from covetousness. Let us, then, consider the objects, the scale, and the principle of contribution.

1. *The Objects of Contribution.* The first in order and importance, as being that on which all the rest depend, is the support of the *Gospel ministry.* In James's "Christian Fellowship," it is laid down as the "duty of *every* one,"—"as a matter of just and pressing obligation, to contribute towards the support of the gospel in his own place of worship, and that, prior to any other subscription or contribution towards the same cause in any other direction; or as intended for the promotion of any foreign object." The same writer further observes, that he thinks "this principle is very much lost sight of, or altogether overlooked, and that many, probably thousands, are subscribing *liberally* for their means, towards Bible Societies, Missionary Societies, &c., and even towards other 'cases,' as they are called, who are shamefully neglecting their paramount duties towards their own minister, or rather I would say to the cause of Christ connected with their own churches or congregations." And he avows it as his opinion, that he "who subscribes either his annual guinea or his penny per week to our Missionary and Bible Societies, or contributes to other 'cases,' if he overlook this fundamental principle, is guilty of bringing *robbery* for a burnt-offering." I believe no experienced man can doubt the accuracy of these views and representations. Individuals of great opulence are frequently known to figure high in the list of distant, or foreign, or local and general objects, while contributing little, or next to nothing, for their own place of worship. This is to invert the natural order of things; it is worse, it is to exercise generosity abroad, at the expense of justice at home.

The second object is, *the erection, repairs, or upholding of the house of prayer.* Evils connected with this, constitute one of the most intolerable nuisances, the most crying grievances, of modern times. Chapel-debt is a dead weight upon the cause of God. It often prevents for a generation the rise, increase, and prosperity of a congregation; or, where this matter is in some degree surmounted, it cripples every movement, both in behalf of home and foreign objects: and often, very often, it cuts up by the roots the comfort of a pastor's family. The interest of this debt, and sometimes the principal, must be paid, should the children of the pastor go without bread! The cases are not few where this has literally occurred, and where "good ministers of Jesus Christ" have relinquished their stations to preserve their characters and the lives of their families, and where the debt might soon have been wiped off by official activity, and systematic liberality. But in such cases as we now speak of, the practice is this: the deacons calmly pay the interest of the debt out of the fund raised by seat-rents and collections, and coolly hand over to the poor, half-

starved, hard-worked servant of Christ, the beggarly remainder, without any attempt at its augmentation, and often without an expression of regret at its insufficiency! Yes, and this is frequently done where the deacons, or some of them, as well as members of the church, are men of large substance! One hardly knows whether more to admire the superlative meanness or the cruel injustice of such conduct! Common decency, common honesty dictates that the claim of the minister's children is prior to that of bricks and mortar, to that of a house which exists for the people's accommodation rather than for his.

What, then, should be done? The method of providing against such evils will be set forth afterwards; in the meantime, we say to office-bearers, first,

Let the pastor have bread out of the proceeds of his own labour!

And, if there be a deficiency for the *interest*, convene the people and acquaint them with it; for *they* will never suffer a laborious and faithful servant of Christ (and we plead for none else) to be impoverished and distressed to pay for their accommodation. How could they? They might with little more injustice come upon his salary to pay for their private dwellings! Perhaps no case of such injustice ever occurred, where the deacons were not either heartless, or covetous, or negligent men, or all three in one. How heavy the responsibility that attaches to one or more wealthy men, in small poor churches! What enviable opportunities they enjoy of displaying the grace of God, of adorning the gospel, of clothing the Christian profession with "a good name;" of earning the love, confidence, and gratitude of "poor saints;" and of transmitting an inheritance of honour and esteem to their children's children! Were such men to combine, and make a generous effort, hundreds of burdened interests might be extricated, and languishing causes might soon flourish like the cedars of Lebanon. Such a course would redound more to their honour and credit with the wise and good, to their heart's ease in the sight of God, to their spiritual profit and personal happiness, than the enlarging of their establishments, and the setting up of their carriages. Facts on this subject might be told, that would make more than one reader turn pale!

A third object is, *benevolent and educational institutions.* These are the natural offsets and the prime ornaments of a gospel church. No society deserves the epithet, that is without them. The gospel itself is the fruit of the Divine benevolence to man; and its inevitable tendency is, to create institutions of a benevolent order among men; for the love of God has inspired them with love to one another. Among works of benevolence, that of Christian instruction, whether to old or young, is the purest, highest, and most ennobling. Every Christian church ought to be a fountain of light diffusing bliss, by diffusing knowledge all around. To establish and carry on schools on a large scale, and in an efficient manner, is a matter of very considerable outlay; and there is nothing that will more immediately, abundantly, and permanently repay it.

The fourth and last general object is, *missionary enterprise.* This is a work of the first magnitude; and it ought to be supported upon principle, and with a liberality proportioned to every people's means. Nor, when we speak of missions, are we to think merely of men of other tongues and distant climes; but of all who want the gospel. Wherever a Christian church is planted, it is her duty to work her way outward and onward through village, town, or city, over the county, the country, and the world!

2. *The Scale of Contribution.* Christianity knows nothing of legal exactions on any point, and least of all should we expect to have *this* point defined. It appeals to gratitude and love, and also to self-interest; and in this consists its glorious perfection and superiority over the Mosaic law. The duties of parents to children, of children to parents, of husbands to wives, of wives to husbands, are set forth exactly in the same manner as those of people to pastors—there is a broad statement of great general principles. In all such matters *love* is assumed to exist; and it is justly taken for granted that where there is abundance of love, there will be no deficiency of duty. Indeed, where this affection exists in great strength, the danger will be on the side of excess rather than defect. From Scripture, then, as well as from reason, we may derive general rules upon the subject, which may be of eminent service in testing principles and directing duty. The first great principle is involved in the question, *Who, or what class among the members of a Christian community, should bear a part in supporting the claims of these objects?* On this question, every thing depends; to the neglect of the principle here included, is to be ascribed

the pitiful and powerless condition of so many churches in the present day. The question is thus answered in James's "Christian Fellowship;" "The principle which I now lay down, I consider to be of universal obligation, and applying as much to the domestic servant, and to the poor man in his cottage, as to the more affluent members of our congregations; and I think it ought to be more generally brought before the view of dissenting churches than it is, for I am persuaded that both at first sight, and on more mature deliberation, it will commend itself to the judgment of every considerate mind." These views are supported equally by common sense and common justice.

The scale of contribution to religious objects must commence somewhere. The boundary line may be readily and accurately fixed. It begins where independence begins. *No worshipper who is above pauperism is beneath contribution to the cause of God.* This is the just and immovable foundation on which the institutions of a congregation ought to rest. Here, then, the scale commences. Christian generosity, nay, cold justice, fixes it here, and Christian gratitude, even lower. Whether it be viewed in the light of a duty or a privilege, it is equally certain, that every self-supporter is bound to perform, or entitled to enjoy it. This principle, once cordially recognized and fully acted upon, would increase beyond conception the moral power of the churches, and speedily change the whole aspect of the Christian world. It would first be brought to bear upon

Seat letting. Though this practice may be liable to objection, it is attended with very important advantages. It tends to fix individuals down to one place of instruction, and thus exceedingly augments the means of pastoral usefulness and popular benefit; and it thereby also gives stability and coherence to a congregation; while it nourishes and strengthens the social principle, promoting friendship and affection, and forming, in some measure, a boundary mark to limit and define a minister's more immediate charge. It is, however, as a *financial measure*, and as connected with the scale of contribution, that we are at present concerned with it. Assuming that at least one portion of the seats in every place of worship are so cheap as to put them within the reach of every conscientious worshipper, who is not sunk in absolute poverty; then, the operation of our fundamental principle requires that *every such worshipper shall be a seat-holder.* This is the link that connects a congregation with the property of the place of worship. It is, also, the only source of settled income amongst unendowed Dissenters; and as such, it is, therefore, a matter of primary importance in every congregation. Here it is, therefore, that multitudes act dishonourably and unjustly. Unless in some few places, where the demand is great, and the space but moderate, so that parties *must* either take sittings, or be excluded, there are, it is certain, very many in most congregations of the land who, from year to year, contribute not one farthing in this manner, or perhaps in any other, towards the support of the place they attend. Again, when there is large accommodation for the *really* poor, as in some places in London, and other large cities, it is invariably abused by those for whom it is not designed. Persons, actually retired from business, and many people in good circumstances, have been known regularly to avail themselves of this provision for the poor and needy!

Free sittings are a doubtful benefit, or rather, they are a positive evil. Apart from their certain abuse, they debase the mind of the poor: and they exhibit what appears to us a hateful distinction. It is doubtless in principle, perhaps almost in form, the very evil which is so emphatically denounced by the voice of inspiration, James ii. 1—9. It is now settled by a vast succession of diversified experiments, in which the result has been always uniform, that, with respect even to the poorest classes, *nothing should be given, while anything can be sold.* Bring down the price to the means of the purchaser; put it within his easy reach, but stop there! The more it costs him, if he can but obtain it, the more will he value it, and the greater the benefit he will seek to derive from it. This is the way to raise the spirit of the poor man, and to teach him that habitual *self*-respect, which must precede the respect of others. We would say to all builders of houses for worship, erect sittings of various quality, correspondent, as much as may be, with the various ranks and dwellings of your anticipated congregations; let those to be used by the very poor, be very cheap, but let none be wholly free: should you exact but a shilling or sixpence, or even threepence a quarter—*still, exact it.* It is, whatever custom may induce you to believe, or a spurious philanthropy lead you to feel, the greatest benevolence you

can exercise. To the principle we are urging, Scotland, under the blessing of God, in a great degree, owes the high and independent character of her population.

We lay it down, then, as a rule in ecclesiastical economy, that *every stated worshipper ought to be a seat-holder.* With respect to strangers, there is no need of free sittings, but there is need of a proper regulation; for their treatment by rude and unmannerly door-keepers and pew-openers is often disgraceful equally to themselves, to their employers, and to the gospel. These people occupy a very honourable and important office; they ought, therefore, invariably to be persons of real piety, of good sense, of good address and manners. They hold the interests of religion very much in their hands; and their character and competency should be a matter of conscience with those who appoint them; and yet no matter connected with religion has been more neglected. They should be instructed to furnish frankly every accommodation for a few weeks to strangers, till they see how they like the place and the preaching; and if they seem inclined to continue, then, but *not till then,* it may be respectfully intimated to them, that the authorities expect and require them to take sittings. The principle will next be brought to bear upon periodical

Collections for religious objects. On this point, also, the principle requires that *every such worshipper shall be a contributor.* We are not at present speaking of the *amount,* but simply of the *act,* of contribution. Were the sum even the smallest currency in the realm, a farthing, a mite, still let it be forthcoming. Its individual and immediate value depends less upon its amount, than upon its maintenance of the great principle. We look to the aggregate as determining the value of the items. There is a prevalent delusion upon this matter. Many people, in humble circumstances, because they cannot give *much* decline to give little; forgetting the old Scotch proverb, "Many littles make a meikle." Drops compose the ocean; atoms constitute the globe; and rays, the light that illumines the world. Sums that all may give, and that the poorest cannot miss, will, at the end of the year, be found to constitute a vast treasure.

We would have all persons, and even all children, impressed with the importance of this principle. In giving five shillings to a collection, you may give it at once with your own hand, and pass on, followed by the juvenile members of your household; or you may divide the sum between them and yourself, and each of you drop your individual contribution. In either case, the result to the *present* object is the same,—five shillings are contributed; but as it respects the implantation of the great principle, and the formation of habits of uniform, systematic, and conscientious benevolence, the difference is great. It is of high moment, indeed, that the youthful heart be formed to such a habit; that children be attached to the cause of God, by personal acts; and that they be taught, as early as possible, to associate with the object the idea of personal responsibility. It is the neglect of this that leads to the unprincipled indifference, now so general, even among people in very comfortable circumstances. It is a uniform remark, we believe, everywhere among deacons and leading men, at the close of collections which are considered "*short,*" "*What multitudes of well-dressed people go past the plate, without giving anything.*" It would be instructive to analyze and classify these multitudes. One thing is certain; the really poor apart, the gospel has not yet taken hold of the hearts of one portion, and the importance of the above principle has not fully possessed the other; in many, there is probably a contest between pride and selfishness. Their selfishness will not contribute sufficiently to gratify their pride; and their pride disdains or is ashamed to offer the pittance of their selfishness. More piety will relax selfishness, and subdue pride; and the eye becoming single, and the whole body full of light, men will not withhold giving little, because they have not more. A principle is best tested by its extension. Such persons ought to reflect for a moment on the consequence of the universal imitation of their example. If it be right and just in them, it is so in all; but how then would gospel institutions be supported?

We have now spoken of the commencement of the scale of contribution, and it only remains to speak of its progression. An able writer on the subject, having compared the claims of gospel ministers with those of the medical, legal, and other professions, proceeds as follows:—"There is another method of judging, concerning the support of the ministers of the gospel; and that is, by considering what some do actually give: and it will probably be found, that the poor condemn the rich;

and the labouring part of the people, the gentleman and the opulent. It is a common thing for a working man, who earns half-a-crown a day, to give that sum quarterly for the support of a minister. This is surely quite low enough; and he must be an unreasonable man, indeed, who would object to its being established as the rule of equity in the case before us. Let it be applied to different classes of men:—If a person earns a crown a day, certainly he ought, at least, to give a crown a quarter; another may earn a guinea every day; certainly he ought not to subscribe less than a guinea quarterly. The same proportion should be given as we advance in the scale of property; and let the man who gains 500, 1000, 2000, or 4000 pounds a year, consider that it is equally incumbent on him to give four days' earnings to the support of the minister of Christ, who is exerting himself every day to promote his eternal happiness, and that of his household. If it should appear that this is an equitable rule of judgment, will it not be found generally the case, that, as men advance in the magnitude of their daily earnings, they proportionably *decrease* in their subscriptions; and that the journeyman mechanic, the weaver, and the servant-maid, are far *more just and generous* than the merchant, the manufacturer, and the lady who rides in her carriage,—whereas it must be obvious, that, instead of giving *less* in proportion, they ought to give *more;* because, rising above the necessities of a family, which the working man feels, they are far better able to afford it. Were it not drawing out the subject to too great a length, I would show what persons pay for a seat at a theatre, at the ball-room and assembly, and at the lecture on philosophy, and then examine the preacher's claims in comparison with theirs;—but I desist."

3. *The Principle of Contribution.* We hear much in our day of the power and beauty of the "*voluntary principle.*" It has no doubt done much, but it is destined to accomplish greatly more. The expression, however, is misunderstood by very many. The term "voluntary," is correctly opposed to the term "compulsory," but the terms are calculated to operate a delusion, for the opposite of wrong is not always right. A thing may be obligatory, and yet not compulsory, at least by man. The support and propagation of the gospel is not compulsory, but voluntary, and yet it is a volition which involves a solemn obligation. Voluntary contribution to a public charity, for example, is contribution that may be withheld at pleasure, without guilt attaching; but surely, this cannot be affirmed of contributions for the support of gospel institutions! These are voluntary, that is to say, no human power has any right to exact or enforce them; yet are they, in the highest sense, obligatory,—as obligatory as the revealed will, and the positive ordinance of Christ can make them. It is a duty, because it is commanded—because it is a duty, a reward is annexed to its performance. "Let him that is taught in the word communicate to him that teacheth in all good things," Gal. vi. 6. To "communicate" here signifies to impart; "good things" implies the comforts of life; the signification of the expression, as Bishop Hall observes, is, "to return temporal for spiritual blessings." Here, the inspired apostle clearly anticipates the delusion to which the voluntary aspect of the injunction might lead; for in verses 7 and 8, immediately following, he adds, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Such is the awful address of the apostle to those who consider all that can be saved from the support of religion and the spread of the gospel, as so much *clear gain.* By "sowing to the flesh" is meant covetousness and selfish gratification; by "sowing to the Spirit" is meant, as Bishop Hall also remarks, the "bestowing of temporal goods upon holy and spiritual purposes, under the Spirit's influences." J. A. James observes, in his work upon "Fellowship," that, "many rich Christians spend more in the needless wine they drink than they contribute towards the support of the pastor; and others give more for the sugar that sweetens their tea, than they do for all the advantages of public worship." Are not *such* the persons to whom the apostle is here speaking? Scott on the text says, "The Lord hath appointed the office of the ministry for the conversion of sinners and the edification of believers; and accordingly the apostle exhorted the Galatians to contribute to the comfortable maintenance of their teachers, who instructed them from the word of God; communicating to them a proportion of their temporal 'good things,' according to their ability. Those who love the gospel, and are taught according to the word of God, will not grudge the

faithful minister a proportion of their 'good things;' men may, in this, and in other matters, impose on others as well as deceive themselves; but God will not be trifled with."

The principle of contribution, therefore, is, *respect for the authority of the Lord Jesus Christ: and for the just and equitable claims of his faithful servants.* "Nor ought they, who reap the spiritual benefit of the minister's labours, to yield a proportion of their temporal goods, as if it were *an alms*, or a great favour conferred on him; for it is, at least, as much his due as a soldier's or labourer's wages."—*Scott*, on 1 Cor. ix. 4—18. "Let it not be thought that what is given to a minister is a *charitable donation;* it is the payment of a just debt. It is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I spurn for myself and for my brethren, the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to justice; and if our claims are denied on this ground, we refuse to plead before any other tribunal, and refer the matter to the great assize."—*John Angell James.*

METHODISM AND MONEY.

Perhaps the most charitable man in England was Mr. Wesley. His liberality to the poor knew no bounds but an empty pocket. In the course of fifty years it has been supposed he gave away between twenty and thirty thousand pounds. His rule was, to gain all he could; to save all he could; and to give all he could.—WESLEY'S LIFE, by Watson.

THE Wesleyan Methodists furnish a beautiful illustration of the power of regulated effort and systematic contribution. This remarkable body are but of yesterday. Companions of Wesley still live; and yet they are at this moment by far the most numerous, active, efficient, and prosperous unendowed denomination in the world; while their missions are rapidly extending to every part of the globe. How is this to be accounted for? There is less of miracle in the matter than covetousness and indolence affect to believe. Their labours and liberality, success and honours, bear a considerable proportion to each other: they reap more, because they have sown more, than others. The immortal Wesley "began at the beginning;" that is, he began with himself. He gave up all to God. Having taught and exemplified the doctrine of devotedness from the commencement to the close of his marvellous career, he succeeded to inspire his people with feelings akin to his own; for among them still all is fire, and all is fervour. Every man fights as if he were the single champion of the cause, and contributes as if he were its sole patron and supporter! The peculiar *financial economy* of the system is a principal, a *vital* element of the instrumentality employed in its support and expansion. Modify that, or reduce it to the standard of other denominations, and Methodism expires. Its disciples are far from ascribing their success to their *own* might or power; but every heart is pervaded by an overwhelming conviction of the truth of the assertion now made respecting the importance of their financial arrangements. This conviction everywhere appears in their minutes, laws, and literature. When this point is examined, it will be found to display much prudential wisdom, and yield much instruction to those who are ready to receive it. Nor is this the only point connected with Wesleyanism which well merits the studious contemplation of Christian ministers and churches. But our concern at present is with its pecuniary resources and arrangements. There is then to be noticed,

1. *The Contingent Fund.* This is supplied as follows: When a person has been admitted as a member of the society, he receives a ticket, on which is printed a text of Scripture, bearing his name, and the date, which is renewed from quarter to quarter ever after, by the preacher of the circuit for the time being. Such individuals are introduced to a "class" of ten or twelve persons, in which they meet weekly for religious exercises. The admirable moral effect of this arrangement, on a variety of grounds, is obvious; but we speak chiefly of its pecuniary bearings. It is an established law and custom that, at every weekly meeting of the "class," each member, "unless he is in extreme poverty," shall contribute for the support of the work *one penny;* that in addition to the weekly contribution, at every quarterly renewal of the tickets, each member shall contribute *one shilling;* and that there shall be a *yearly subscription* made in all the "classes" for the same general object—viz., to support the gospel, and which subscription shall be taken up when the tickets are renewed at the Lady-day quarter. The remarkable words of the original law of Wesley deserve transcription: "*Let every member of our society* ONCE A YEAR *set his shoulder to the work, contributing more or less as God hath prospered him,* at the Lady-day visitation of the classes. *Let none be excluded*

from giving something, be it a penny, a half-penny, a farthing. Remember the widow's two mites! And let those who *are able to give shillings, crowns, and pounds, do it willingly.*"

The *Contingent Fund* formed by this threefold method of contribution, is the main support of the Methodist ministry, it assists small congregations, aids in breaking up new ground, meets exigencies of preachers and their families, allowing twelve pounds towards every preacher's funeral, &c., &c. Next follows,

2. *The General Chapel Fund.* This fund is supported by private subscriptions, public collections, legacies, &c. It is ordained that the preachers, in conjunction with a deputation of concurring trustees, shall solicit subscriptions for this fund annually in the month of February, at the close of which a public collection shall be made in all their chapels, to receive the contributions of those who have not been *individually* solicited; and that, in the same month, a circular shall be sent to the trustees of every chapel of the connexion, to invite such a sum of contribution as the circumstances of their trust-estates will admit, to aid the chapels that are burdened. The Conference also exhorts all societies where the income falls short of the expenditure, "to devise some plan of *cleaning* the chapel by their own gratuitous labour, or otherwise, so as to save that article of expense;" to resort to "anniversary sermons and collections;" and from time to time to solicit among the congregation private subscriptions for the reduction of their chapel debt. Next follows,

3. *The School Fund.* This is to support two public schools at Kingswood and Woodhouse Grove, for the education of the boys of preachers' families; and to assist in the home education of the daughters of preachers, who receive for this purpose eight guineas a-year from eight years of age till fourteen. Boys are taken into the above seminaries at eight, and retained till fourteen; each, when he leaves the school, receiving two new suits of clothes, six new shirts, six new pairs of stockings, two pairs of shoes, two hats, pocket handkerchiefs, &c. In the month of October, every year, collections are made throughout all the chapels of the connexion for this fund, applications having been previously made in every congregation for private subscriptions. While every child of every preacher is thus provided in an excellent education, there is also,

4. *The Children's Fund.* The incomes of Wesleyan ministers are according to their necessities. The single man receives just a sufficiency; after marriage, his income increases; in the event of a family, it is increased again; as his family is further augmented, so is his annual support; so much quarterly being allowed for each child till the age of twenty-one, unless they become independent by marriage or otherwise. There is, therefore, no fixed income among them; no man can lay by money, and no man need die in debt. Their salaries contract or expand with their necessities; a large family brings no pecuniary difficulties, and a small one implies no ease or affluence in circumstances. The children of the preachers are stationed on the circuits, as it respects the payment of their quarterly allowance, in a fair and equitable manner, according to the numbers and other circumstances of the society. It is ascertained annually how much money will be necessary to pay the "children's allowances" in each district; then those allowances are afterwards divided among the several circuits of that district; and the law is, that "every circuit shall be responsible for the sum so allotted it, as its equitable share of this part of the general expenditure of the connexion, and shall be expected to furnish that sum by quarterly instalments, either out of its own regular income, or, if necessary, by *means of extraordinary local exertions.*" Then comes,

5. *The Preachers' Fund.* This is for the benefit of "superannuated preachers, and the widows of preachers," who receive annuities according to the period of service, the highest being "*forty-five guineas,*" when the preacher has laboured thirty-five years; and the same sum to his widow. This fund is supplied by monies from the *Book-room* of the connexion, and by the subscriptions of the parties. We have next,

6. *The Auxiliary Fund.* The objects of this are as various as they are humane and laudable. They are, 1. To supply the wants of supernumerary preachers, not yet declared superannuated. 2. To assist preachers who have been visited by peculiar personal or family afflictions. 3. To furnish additional aid to superannuated preachers, whose allowance from the Preachers' Annuitant Society, (the fund last mentioned,) is inadequate to their wants. And, 4. In general, to defray various miscellaneous expenses respecting the families of disabled or

deceased preachers. Among the cases provided for under the preceding rule, those, it is said, of "the children of deceased preachers shall be taken into particular consideration; . . . and a sum not exceeding the amount of the usual provision for children of living preachers shall be appropriated for their education and maintenance." This fund likewise relieves such cases of "peculiar affliction" in the families of living and efficient preachers, "as cannot be relieved in the ordinary and regular way, by the exertions of the circuit in which those preachers labour." This fund is replenished by voluntary subscriptions, donations, and legacies among the people; it is further "enacted that every circuit, however poor," shall contribute a given sum to it; "and that the superintendent preacher shall be held responsible for the money."

Such is the *Financial System* of Wesleyan Methodism! The organization of its other departments is every way worthy of it; and the whole constitutes such a mass of moral strength, as is hardly conceivable. There are, it is true, points connected with it, concerning which, good and wise men entertain various opinions. On these points we are not called upon to arbitrate; but one thing we do again affirm, *there is much in the economy of Methodism, from which every sect might derive instruction and benefit.* Many of the most important provisions of their system might be adopted and incorporated with any description of church government. But, unhappily, their real character and economy are little known or understood by the bulk of Christians. In a great measure, they live alone, and they labour alone, and they appear to love it. In this respect, they are perhaps to blame. Were they to mingle more with other bodies, the result would be mutual instruction, substantial and permanent benefit to both parties. At present, however, a spirit of jealousy, and perhaps something worse, prevails respecting them, on the part of many Christian people. For this, they have themselves to blame, if it has arisen from their *seeming* selfishness and sectarianism. On a more intimate knowledge of them, we believe distrust will give way to confidence, and contempt to profound respect. Methodism is everywhere the same; and we take it, that no man, however strong or conscientious his objections on certain points of doctrine, discipline, and polity, can with care and candour contemplate the system or the men, without being filled with admiration! The best wish that the best man can cherish for every body of believers on earth, is, in our opinion, that they might be imbued a little more with the spirit, and have the humility and wisdom to engraft upon their own system the best parts of the system of Methodism. The following testimony from Dr. F. A. Cox, of Hackney, is equally honourable to the writer and his subject. "It is with great pleasure I bear my humble testimony to the zeal and activity of the Methodists, both in Canada and the United States. They have penetrated the wilderness, and brought several places into a state of spiritual cultivation. With characteristic ardour, they have here, as elsewhere, acted as pioneers of the Protestant army, who have, however, scarcely yet begun to follow in the track of their enterprising labours. I have found Methodists both where others have, and have not attempted to penetrate. I have seen them active; I believe them to be sincere; and I know them to be useful in every part of America. *They have many slanderers, and few imitators.*" Let us wipe away the reproach!

This brief view of the financial portion of their economy, furnishes materials for a whole volume of discussion, observation, and comparison. But this is only *one* view of their liberality, and it may appear to present a somewhat selfish aspect; on examination, however, we shall find that, in respect of philanthropic institutions and enterprises for the benefit, not merely of their own people, but of mankind, they are second to none; that, in respect to their Charity, Sunday, and Day School operations, they are upon an equality with the foremost; and that, in respect of missions to the heathen, they are moving at the head of the whole Christian world. The conclusion is, that the Methodist congregations, taken as a whole, are more liberal than those of any other body. It is probably a fact, that taking them as a whole, every Methodist contributes towards gospel objects, about THREE TIMES THE SUM that is contributed by each member of other bodies in the British Empire, taken as a whole. Many thousands among these bodies do to their power, and beyond their power; but it may be safely asserted, that a great majority, comprising a large proportion of all the wealthy professors of the country, do nothing, or next to nothing, for the support and diffusion of the gospel. The

great peculiarity of Methodism is, that the scale of contribution is properly adjusted, and universally acted upon. Their avowed motto, the single secret, (we speak only of human means,) of their prodigious moral power, is, "*At it—all at it—always at it.*" In addition to the weekly penny, the quarterly shilling, and the annual subscription, all for the support of the gospel; and in addition, also, to their immense contributions towards the various funds aforesaid, all of which are peculiar to themselves—in addition to all this, they take their seats like other people—in fact, this is a point of district inquiry; they also make quarterly collections for the support of the gospel; they collect, moreover, at "love-feasts," at festival sermons, and at the sacramental table, for their poor; they support their schools in a style that may be termed princely; and they raise for the spread of the gospel in heathen lands a sum so vast, that one would think they had surely directed all the streams of their bounty to this single object! But how can they sustain such an amount of unceasing contribution? How, after the proper maintenance of their families and credit, can they possibly sustain it? Sustain *it?* It sustains *them!* They thrive and flourish under it! Methodism is enriching thousands! It is impoverishing none! Its great danger, at this moment, is from the rising respectability of its people! But, after all, why do we marvel? We marvel, to comfort conscience and hide culpability! It is easier to wonder than to work—to gape than to give! The Methodists do much; but they could do immensely more! Perfect imitation of their Founder—how much more of Paul and of Christ!—would *demand* immensely more! Take the sum total of their contributions, and divide it by the aggregate of their numbers, and you will find the sum from each is really small. Take an equal number from equal ranks of the population, and compute the sums they spend needlessly, or hurtfully, or sinfully, in various ways, and it will probably amount to *seven times* the sum spent by the Methodists in support of gospel institutions. Mammon has still the loaf, and Christ the crumbs; "Selfishness is the antagonist of the gospel," and "covetousness the sin of the Christian church."

THE ELOQUENCE OF GRIEF OVER THE RAVAGES OF RUM.

Among our recent American communications we find the following most pathetic narrative, which we commend to the serious consideration of our readers.

The inhabitants of a thriving burgh of Pennsylvania, having assembled, as was their custom, to decide what number (if any) of licenses the town should petition for from the County Court, from whom they were issued, there was a very full attendance. One of the respectable magistrates of the borough presided, and upon the platform were seated, among others, the pastor of the village, one of his deacons, and the physician.

After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech, moved, that the meeting petition for the usual number of licenses for the ensuing year. He thought it was not best, to get up an excitement by refusing to grant licenses. They had better license *good* men, and let them sell. The proposition seemed to meet with almost universal favour. It was so excellent a way to get along quietly, and one and then another, in their turn, expressed a hope that such a course would be adopted. The President was about to put the question to the meeting, when an object rose in a distant part of the building, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, and whose careworn countenance was the painful index of no light sufferings. And yet there was something in the flash of her bright eye, that told she had once been what she then was not. She addressed the President, and said, with his permission, she wished to say a few words to the meeting.

She had come, because she had heard that they were to decide the license question. "You," said she, "all know who I am. You once knew me the mistress of one of the best estates in the borough. I once had a husband and five sons; and woman never had a kinder husband—mother never had five better, or more affectionate sons. But where are they now? Doctor, I ask where are they now?

In yonder burying ground there are six graves, filled by that husband and those five sons, and oh! they are all drunkards' graves!

Doctor, how came they to be drunkards? You would come and drink with

them, and you told them that temperate drinking would do them good.

And you, too, Sir, (addressing the pastor,) would come and drink with my husband; and my sons thought they might drink with safety, because they saw you drink.

Deacon, *you* sold them rum which made them drunkards. You have now got my farm, and all my property, and you got it all by RUM!

And now, she said, I have done my errand. I go back to the poor-house, for that is *my* home! You, reverend Sir, you, doctor, and you, deacon, I shall never meet again, until I meet you at the bar of God, where you, too, will meet my ruined and lost husband, and those five sons, who, through your means and influence, fill the drunkard's grave!

The old woman sat down. Perfect silence prevailed, until broken by the President, who rose to put the question to the meeting—"Shall we petition the Court to issue licenses to this borough for the ensuing year?" and then one unbroken "NO!"—which made the very walls re-echo with the sound, told the result of the old woman's appeal.

LAMENTABLE CONDITION AND ALARMING PROSPECTS OF THE BRITISH COLONIES.

THE oldest British colonial diocese is that of Nova Scotia, of which Dr. Charles Inglis was consecrated bishop, on August 12, 1787. The second colonial diocese was formed in 1793, by the establishment of the bishopric of Quebec, with jurisdiction over the province of Canada; and both of these enormous dioceses were subdivided in 1839, by the erection of Toronto and Newfoundland into separate bishoprics. In the year 1694, Dr. Prideaux called attention to the East Indies, and issued proposals, in which he insisted, "That the existing evils and deficiencies cannot otherwise be remedied, than by settling bishops and seminaries in those countries, where ministers may be bred and ordained upon the spot." Shortly after this, the East India Company was required, in the charter granted to them, and bearing date 1698, "constantly to maintain in every garrison, and superior factory, one minister, [to be approved by the Bishop of London,] and to provide there also one decent and convenient place for divine service only." Little, however, was done till the time of the renewal of the Company's charter, in 1813; when the following resolution, introduced by the Government, was adopted by the House of Commons, and made the basis of a clause in the Act:—

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a bishop and three archdeacons; and that adequate provision should be made from the territorial revenues of England for their maintenance."

The immediate consequence of this first step in the path of error, was, the erection of British India into one vast diocese, which has since been subdivided into the bishoprics of Calcutta, Madras, and Bombay.

The organization of the Church system in the West India Islands followed in due course. A plan was presented to Queen Anne, in 1713, by the Society for the Propagation of the Gospel, for the erection of bishoprics in Jamaica and Barbadoes; but this plan was happily destined to wait more than a century for its accomplishment. At last, however, the dioceses of Jamaica and Barbadoes were formally constituted, and the evil effects resulting from the Episcopal system have been most remarkably evidenced in both.

After the many ineffectual attempts made during a long series of years to introduce the full system of the Church of England into our colonies, it is mortifying to reflect on the altered feeling, both of the public and the Government, in our own time. Out of fifteen colonial bishoprics, no fewer than *ten have been erected within the last nine years*,—Toronto, Newfoundland, Antigua, Guiana, Madras, Bombay, Australia, Tasmania, New Zealand, and Gibraltar. But the evil is not yet at an end.

Of the thirteen additional bishoprics, which were declared, in 1841, by the unanimous voice of the bishops, to be required in various parts of the British empire abroad, four only—Antigua, Guiana, Tasmania, and Gibraltar—have yet been constituted.

Such, then, are the facts, and the doctrine is obvious. It is impossible to look on without emotion upon such movements in the hearts of nascent empires. Protestant Dissenters have for ever lost an opportunity of securing incalculable good and averting incalculable evil, in connexion with the cause of Christ, in all those regions. It is true, that, whatever might have been done by the friends of civil and religious liberty, they must

have been ultimately followed by the Man of Sin in some of his several guises, Episcopal, Puseyite, or Papist; but had they only been beforehand, it would exceedingly have improved their position. In such matters priority is half the victory. It is much to be lamented that the *first* settlers were not thoroughly indoctrinated with right principles, and that the original Colonial Press was not under the guidance of pious and enlightened men. To this circumstance, the United States mainly owe both their greatness and their glory. But the subject of the colonies has never till now come fairly before the mind of the Protestant Dissenters; and that they are now, in some small measure, alive to the momentous subject, is one of the many beneficial results which have flowed from the formation of the Congregational Union of England and Wales. The Colonial Missionary Society, which has sprung out of it, has done much by its admirable reports and papers to enlighten the British public on the general merits of the question in its most extended legislative, moral, and religious bearings. That valuable institution, in addition to this, has sent forth into the colonial field a portion of the most efficient ministers in England, and but for the inadequacy of its funds it would have doubled or trebled their number.

The colonies of Great Britain are destined to be the theatre of momentous events, and of the severest moral conflicts. In nearly all of them is already laid the foundation of evil and error, heresy and superstition: Diocesan Episcopacy, with its corruption; mediate Puseyism, with its superstition; and ultimate Popery, with its impiety, imposture, cruelty, and despotism. Let us take as a favourable example, the following:—

Estimate of the charge of defraying the expenses of the Ecclesiastical Establishment of the British North American Provinces, from the 1st day of April, 1844, to the 31st day of March, 1845,—

Eleven Thousand Three Hundred and Fifty-three Pounds.

Canada.	£	s.	d.
Bishop of Montreal	1000	0	0
Archdeacon of Quebec	500	0	0
Rector of Quebec	400	0	0
Rector of Quebec, for house rent	90	0	0
Minister of Trinity Chapel, Quebec	200	0	0
Carried forward	£2190	0	0
Brought forward	2190	0	0
Rector of Montreal	300	0	0
Rector of Three Rivers	200	0	0
Rector of Durham	100	0	0
Rector of Caldwell Manor	100	0	0
Rector of St. Armand	100	0	0
Verger of Quebec	30	0	0
Rent of Protestant Burial-Ground	20	18	6
Presbyterian Minister, Montreal	50	0	0
Presbyterian Minister, Argenteuil	100	0	0
Roman Catholic Bishop, Quebec	1000	0	0
	£4190	18	6
Nova Scotia.			
Bishop	2000	0	0
Archdeacon	300	0	0
Presbyterian Minister	75	0	0
Pension to the President of King's College	400	0	0
Archdeacon of New Brunswick	300	0	0
Archdeacon of Bermuda	200	0	0
Archdeacon of Newfoundland	300	0	0
Roman Catholic Bishop of Newfoundland	75	0	0
To Foreign Missionaries of the Society for the Propagation of the Gospel in Nova Scotia	3412	10	0
Minister at Prince Edward's Island	100	0	0
	7162	10	0
Total	£11,353	8	6

This precious table proceeded from the Colonial Office, and hence there is no mistake; such are the facts, and by the substantial aids of steel and lead the colonial population are fully taught to understand the doctrine. Thus the seeds of the deadly *Upas* are everywhere sown and everywhere springing up. This however is only evil the first. With the expansion of each of the several colonies will come, as surely as cause and effect, the regular and corresponding expansion of the Ecclesiastical Establishment. This will be step the second.

In this way, then, is being laid the foundation for new systems of Anti-Christ throughout the boundless dominions of the British Queen. On this foundation it will be comparatively easy for Puseyism to raise the superstructure. Is the idea preposterous? Would that it were! It is,

however, much otherwise; shrewd men of that school are already intently employed in hopeful speculation on the point. Let one of them be heard as he speaks for himself in one of their journals. "Allow me to submit this strong conviction, which I find settling itself strongly in the minds of many churchmen with whom I converse, viz.—that we can look nowhere, either for the extension of the Episcopate, or for any revival of discipline, *at present*, but in *our colonies*. There, let me repeat it, the Church must make her first effort at revival. *There* we must concentrate our endeavours, if the Church is to *break her chains;* and if England is not irrecoverably in the grasp of the evil spirit of Liberalism and Independence, she must receive, by a reflex action from her colonies, that *revived form* of Church government, and spirit of Catholic truth and discipline, which can alone endow her with the strength of her youth again. We must act, and not speak much now. Let me beg of any who read this, to reflect seriously whether this is not the right direction in which Churchmen should act, and that vigorously."

This, of its kind, is profound philosophy. He who can thus think is entitled to a hearing, and he will compel it too. The consummation to which the writer aspires, is clearly, both in the spirit and the practice of it, Popery. This single consideration may well awaken the minds of Protestants of every name. A powerful enemy is advancing; he must be met and vanquished, or they are undone! Those individuals and those churches are *twice* dead, who can remain unmoved and stand back from wise and well directed efforts, such as those of the Colonial Missionary Society, to establish in every colony a force adequate to repel aggression, and a citadel for the sure defence of truth and righteousness.

Are further considerations wanted? Here are more: the Association for the Propagation of the Faith has just published its Report, in which it thus speaks of its success in the English colonies:—"The colonies of the north, for a long time reduced to the single bishopric of Quebec, subjected to the intolerant measures that heresy dictated, have at length seen happier times. Six dioceses and two vicariates-apostolic now divide Canada and its dependencies. Amongst the new foundations which form the hope and consolation of our brethren, we must mention the Episcopal see of Toronto, at the extremity of those countries where the hunter used only to meet the hamlets of the pagan tribes. Now thirty ecclesiastics officiate there in more than forty churches; and the Catholic population, raised to 50,000 souls, daily increases by the abjuration of the sectaries and the baptism of the infidels. In 1832, the vicar-apostolic of Newfoundland had but three priests: never had the sacrifice of the altar been offered in the remote villages. Now twenty-five missionaries, thirty-seven churches, twenty-four schools, have no longer any place where the faith has not its light; and Catholicism, already professed by three-fourths of the inhabitants, seems destined to be mistress of this great island, whose fishery attracts the vessels of all the world. In the English establishments of the south the Association has succoured the vicariates-apostolic of Jamaica, British Guiana, and Trinidad. The English Antilles, which, in 1820, reckoned but twelve ecclesiastics, have at present fifty; forty churches or chapels, a college, and numerous schools have been raised, to correspond with the wants of 140,000 Catholics; and the faith, almost extinguished, revives again in the islands of Grenada, St. Lucia, Dominica, and St. Vincent. The two vicariates-apostolic, recently erected for the Dutch colonies of Curaçoa and Surinam, promise not less consolations."

The same document thus speaks of,—

"*Oceania.*—In terminating this brief account of the Catholic missions, we shall dwell a moment on Oceania, and we shall speak of it less at length, because events speak there sufficiently. Australia, which seemed destined only to serve as the receptacle for the malefactors of the British Empire, and which, in 1820, was still without an altar and without a priest, is now become an ecclesiastical province, in which we count the archbishopric of Sydney, the bishoprics of Adelaide and Hobart Town, a metropolitan church—the handsomest edifice in these southern countries, twenty-five chapels, thirty-one schools, and fifty-six priests, divided between the care of the civil population and the penal colonies, and the ministry of preaching to the savages of New Holland, the last and most degraded of the human family. But what we shall not attempt to describe, being satisfied with blessing God, are the archipelagoes which are opened to the faith, and the rocks of which our fathers knew not the name, covering themselves with a new race of Christians; the three vicariates of eastern, central, and western Polynesia, evange-

lized by the Marist priests and those of Picpus; the furious resistance of Protestantism and idolatry; the confessors of Sandwich and Wallis renewing the innocence and fervour of the first ages; fifty priests, twenty-nine churches, 20,000 Christians, and 50,000 catechumens on these inhospitable shores, where the navigator fifty years ago saw only the fires lighted by barbarians, who awaited the shipwreck, in order to plunder the vessel and devour the sailors."

Congregationalists of England, we have laid before you these alarming facts. As you value the principles of eternal truth, the liberties of the empire, the preservation of Protestantism, the honour and glory of the Son of God, as bound up with the destinies of hundreds of thousands of unborn millions, we beseech you to ponder them! For nine long months, our columns have teemed with fact, argument, and entreaty on the part of the Committee of the Colonial Missionary Society, which commenced the current year with a debt of nearly *a thousand* pounds. Its unavoidable expenditure for the year will be upwards of *three thousand pounds;* its receipts, up to the hour in which we write, are less than *six hundred!* Is it marvellous, that, under such circumstances, the Committee are depressed and alarmed? Can it be otherwise? You see the alternative before them. Is it not fearful? Is it not fatal? If they advance, their credit is imperilled. If they retrograde, their cause is imperilled. As just men, can they but dread the former? As devout men, can they but deprecate the latter? The choice is one of intolerable affliction. There is but one way, and that way can be opened only by you! You may extricate them in one day, and one hour—the 27th of the ensuing October. To that day the Committee look forward with an anxiety approaching to painfulness. Still they look in hope. Let it not expire in disappointment!

Brethren and Fathers! Men of wealth and station! Hear us: is it right, is it reputable, that an institution, created for such an object, should be placed in such a situation? Is not its object such as to render its claims, in some respects, paramount? In what aspect soever they be viewed, where does the eye of the philosopher, the patriot, the philanthropist, or the Christian, light on an object with claims superior? On what ground, then, is it that a Society, of an importance so transcendent, is left with the pitiful income of two or three thousand pounds? This is an error of vast magnitude, and if not immediately corrected must be attended with boundless mischief! October then is advancing; let it record an event that shall prove an era in the history of the Colonial Missionary Society!

THE BARBARITY OF CIVILIZATION. AN APPEAL TO THE WOMEN OF ENGLAND RELATIVE TO THE "LATE HOUR SYSTEM." No. II.

MOTHERS of the young men of England, hear us while we appeal to you in behalf of your own beloved sons! At an incalculable expense of labour and substance you have tenderly reared them, and presented them to the State that they may "serve their generation according to the will of God." You nurtured them for service, not for thraldom; but what is the true condition of multitudes who move in what are deemed the more respectable walks of life? It is within the truth, to say that it is one of cruel and all but hopeless bondage. Correct information and candid reflection alone are wanting to wake up the deepest springs of maternal nature in every Christian bosom. Some of the main facts of the case we shall now lay before you.

It may aid in the attainment of completeness and compactness, to limit our inquiry to one locality, and for this purpose we shall fix upon the metropolis. It has been estimated, that in London there are between eight and nine thousand clothiers, linendrapers, and grocers, with about *thirty thousand* assistants, consisting for the most part of boys and young men, from twelve to twenty-five years of age. About one-third of that multitude, or about *ten thousand*, are considered as belonging to the retail drapers alone. To these trades we must add hotels, public-houses, beer-shops, spirit and wine shops, and tobacconists, amounting together to nearly *seven thousand;* nor must we stop here, but look at once to the great fact that the London establishments of trade and industry amount to about eighty thousand, comprising boys and young men to the extent of about *three hundred thousand!*

Such, in round numbers, is the multitude in whose behalf we stand forth to plead; and surely our deed acquires dignity from its object, and the advocates are elevated into importance by their clients. British courts of law and halls of legislation are not often occupied with causes of

higher moment than that to which we now address ourselves. A question, which involves the physical and moral, the temporal and eternal well-being of *three hundred thousand* men, may well impart solemnity to the minds of all concerned in its settlement. But when it is remembered that this is only a portion of an all but countless multitude scattered throughout all civilized nations, so called, that solemnity is incalculably, oppressively augmented. These myriads considered absolutely, without reference to any of the relations of life, possess an importance so great that their condition forms a chief element in the welfare of the empire. But our considerations cannot be absolute without being imperfect; our inquiry must be limited only by the boundaries of their condition. They stand intimately connected with the generation which is passing away; they are sons; they are brothers. They are thus an integral portion of the generation that now is, and they will shortly sustain an ancestral relation to posterity. Their state, therefore, whatever it be, involves the welfare of millions!

The condition of the parties may be briefly set forth, as happily the facts are of a nature to preclude the possibility of mistake, and to cut short all disputes. The central committee of assistant drapers in the metropolis, states, "That a large majority of their body, amounting to many thousands, are closely confined in business, on an average from six or seven in the morning, until nine, ten, or eleven o'clock at night, and during the summer months, generally two hours later, relieved only by a scanty intermission, absolutely necessary for the support of nature." On more minute inquiry, it appears that the period of commencing and closing business differs in various establishments. In the drapery business, the hours of commencing business vary from six to half-past seven A. M., some shops being always a little earlier than others, and all differing to some extent according to the season. In the winter months, some close at eight, but an equally, or nearly equally large number, at half-past nine and ten. The most extensive number, however, usually close at nine. These statements refer to about five months of the year. In the summer months about an equal number close at nine and eleven, and half-past eleven, but by far the greatest number about ten, or half-past ten. Some shops, however, keep open until twelve. The latter class, indeed, are not few in number. In winter, those shops that close on other nights at eight, keep open on Saturday nights until ten. A large number during this season keep open until eleven and twelve. In the summer season, comparatively few shops close before these hours. Those who transact business more particularly among the operative classes do not close their shops until one on Sunday morning. An instance, not long ago, came under the writer's notice, in which a young man belonging to a large establishment, had, what is technically called fifteen cheques, or, in more intelligible language, served fifteen customers one Saturday night after twelve o'clock. This instance is not adduced as one of frequent occurrence, but simply to show to what extent the system is sometimes carried.

In drapery establishments, in particular, after the shops are closed, the young men are detained in effecting various arrangements. In the winter season some are at liberty almost immediately—others are detained about an hour. In the summer season, however, the case is widely different. Most young men are detained as long as two, and in some instances, three hours, in arranging articles which, perhaps up to the last moment, have been pulled about by inconsiderate customers, and also in removing goods from the windows, which are frequently not allowed to be touched until the shutters are about to be put up. In certain parts of the metropolis, and, indeed, in some shops in every part of the city, it is by no means an uncommon circumstance for young men thus to be actively employed until one, two, and, in some instances, three o'clock in the morning, for two or three months in the summer season, particularly, though by no means exclusively, on Saturdays. This practice was common, until of late years, even to highly respectable establishments. In many of the trades, as for example, the grocers, and in particular in houses where inebriating liquors are retailed, nearly the same system of long hours prevails. The evil exists among the latter class of tradesmen to a lamentable extent. The young men engaged in the spirit vaults, not only rise at an unusually early hour in the morning, and retire to bed late at night, but attend at their unenviable employment during a considerable portion of the sabbath. Grocers usually close at nine or ten in the winter, and about ten or eleven in the summer, and on Saturday nights not sooner than twelve. Chemists rarely

close at any season of the year before ten and eleven; most persons engaged in this trade attend to business during the greater portion of the day on Sundays.

Mothers and sisters, are these things so? Who can dispute the facts? They are not disputed, they are indisputable. We may, therefore, at once proceed to consider the consequences; and here it is natural and proper to connect our inquiry with physical nature, as that which first presents itself to us. Is the human constitution capable of sustaining such application without serious and lasting injury? The unalterable conditions of health are violated by every part of this cruel system. Is *fresh air* a condition of health? Is it not seen in the superior health of those who live most in the open air? in the ruddy hue of the ploughman's cheek,—and in the increased vigour of the system, and greater flow of spirits, which attend a ride or walk? Do not all those of the inhabitants of London who can afford to do so, seek fresh air for themselves and their children in its parks and environs? That you may rightly estimate the peculiar evils to which the assistant-draper is exposed in this respect, it is only necessary to consider the constitution of *air*, and its relation to the human body. In 100 parts of atmospheric air, there are 79 parts of nitrogen, and 21 of oxygen, besides about $\frac{1}{1000}$th part of carbonic acid. Of these gases, by far the most important is oxygen; the uses of nitrogen are not clearly ascertained, excepting that it serves to dilute the oxygen. According to physiologists, the *formation* of blood, and the *change* of *venous* into *arterial* blood, depend upon the *chyle* in the one case, and the *venous* blood in the other, being brought into contact with the oxygen of the air which is inhaled into the lungs; and the more impure the air, that is, the less oxygen it contains, the more imperfect is the formation of arterial blood, and, consequently, the less perfect is the supply furnished to all the various organs of the body. It is also considered that *animal heat* is produced by the combination of the oxygen with the elements of our food. Now we know that life depends almost exclusively upon the formation of blood and the evolution of animal heat; therefore life itself depends upon there being a due and regular supply of oxygen, that is, of pure air. This is proved not only from the deductions of science, but also from common observation. Do not we often hear of deaths caused by breathing impure air? Do we not witness cases of fainting in crowded assemblies, produced by the same cause? Now the assistant-draper, during much of the time which he spends in the shop, breathes an atmosphere which has been rendered *impure* both by the exhalations of human bodies, and by the fixed air, or carbonic acid, which is given out by expiration, and by the burning of gas. According to Dr. A. Combe, every individual breathes from 14 to 20 times in a minute, and inhales from 15 to 30 cubic inches of air at each inspiration. Reckoning 15 inspirations to a minute, and 20 cubic inches of air to each inspiration, one man or woman breathes on an average 300 cubic inches of air every minute. At each inspiration *one-half* of the *oxygen* is consumed, and its place is supplied by *carbonic acid*, which is a *poisonous gas*, formed by the combination of part of the consumed oxygen with *carbon*, obtained from the venous blood and food. So that you will perceive, every time the air is breathed, it is not only robbed of a portion of that element which is the support of life, but it also receives an additional portion of another element destructive of life. Now, if you consider how imperfectly most shops are ventilated—the number of young men constantly employed in them—the number of customers who frequent them during the day—the shops being, as you well know, in many cases, nearly full for several hours—and then reflect that each of these persons spoils, or renders impure, at least 300 cubic inches of air every minute—you will have some idea of the great impurity of the atmosphere towards the close of the day, after having been subjected for several hours to this rapid process of deterioration. Thus much for the day time; but this is not all. No sooner is the number of customers diminished by the approach of evening, than another source of impurity is brought into active operation by the *lighting of gas*. It is well known that *flame*, like life, is sustained by oxygen; and a flame of gas from an argand burner of moderate size is said to consume nearly as much oxygen as *four* human beings. This is a dreadful fact! In shops which are not very large, there are as many as *twenty* of these burners. Therefore, in these shops there is in the evening a consumption, by *gas alone*, of about 3000 *cubic inches of oxygen every minute;* or the air is vitiated to the same degree as it would be by being *breathed by eighty persons*. This is not the worst. It is well known that common

coal-gas, when perfectly pure, is entirely consumed by burning; but the gas which is generally burnt in shops, is *not pure*, and, therefore, is not entirely consumed, but gives out an exhalation which chemists call sulphuretted hydrogen. Dr. Hodgkin, speaking of this gas, in his lectures "On the Means of Preserving Health," says, that "when undiluted it is one of the most active poisons with which we are acquainted." Thus, you see that these young men are compelled to breathe an atmosphere which gradually becomes more and more impure; until in the evening, and especially *late* in the evening, it becomes *positively and actively pernicious*. The results of such a state of things may be easily inferred. The lungs imperfectly perform their functions; as a necessary consequence, the blood is only *partially oxygenised*, or changed from *venous* into *arterial;* the circulation becomes sluggish; all the secretions are rendered impure by the impurity of the blood; digestion is impaired; the muscular system is weakened; and the whole physical constitution becomes in a greater or less degree the subject of chronic disease. Mr. Thackrah, whose work on "The Effects of the Principal Arts, Trades, and Professions, on Health and Longevity," is so highly esteemed by the medical profession, thus writes: "The atmosphere which shopkeepers breathe is contaminated air, with its vital principles so diminished that it cannot decarbonise the blood, nor fully excite the nervous system. Hence, *shopkeepers are pale, dyspeptic, and subject to affections of the head. They drag on a sickly existence; die before the proper end of life; and leave a progeny like themselves.*" This is the language of a professional man, who had devoted much time and attention to an investigation of the subject, and who was therefore eminently fitted to pronounce an opinion upon it. Another most important requisite to health is EXERCISE, *active exercise in the open air*. Now the present system of keeping shops open until late at night entirely prevents the shopman from benefiting himself in this respect; since it allows him no time for doing so after the business of the day is over, and makes it difficult, if not impossible, for him to rise sufficiently early to take a walk in the morning. The immediate and most important effect of exercise is more rapid respiration. If the air respired be *pure*, this is a positive good; but if otherwise, it is only to take into the lungs a more than ordinary quantity of the *pernicious* element. Hence, medical men universally direct people to take exercise in *pure air*, and with a view to this, if possible, in the *open air*. So important is this seen to be, that our legislators are now devising means for providing London and other large towns with suitable places in which the inhabitants may take exercise, in connexion with a copious supply of fresh air. Alas! for the masses of young men engaged in shops! Parks and fields and walks are of no avail to them, unless their hours of business be so curtailed as to allow them to share in the privileges of their fellow-citizens! They are denied all such enjoyments. It matters not whether the clear frost of a winter's day invite them to make the hard earth ring with a vigorous step, or the mild beauty of a summer's evening call with a softer voice; they dare not listen to either. The bright sun, the blue sky, and the fresh air, are blessings which God has bestowed upon the meanest of his creatures, but of which they, though among the noblest, are altogether deprived.

> "Not for *them* returns
> Day, or the sweet approach of even or morn,
> Or sight of vernal bloom or summer's rose,
> Or flocks or herds;"

but

> "their unhappy lot
> Is the dull ceaseless round of business, toil,
> And joyless rest."

There is another feature in this system, the evil of which will at once be manifest.

The human body is so constituted as to bear only a limited amount of *labour*, whether that be physical or mental. This amount is not in all cases the same; but it is quite certain that occupation of one kind for *sixteen, seventeen, or more hours* every day, is far more than any constitution can long bear with impunity. Let it be observed that assistant-drapers, and grocers also, *must always be on their legs*, while in the shop, whether there be any customers to serve or not. To sit down for any period, however short, is, we believe, universally forbidden. Be it also observed that while the mechanic or day-labourer has half-an-hour, in many cases a whole hour, allowed him for breakfast, and an hour for dinner, out of his twelve hours of labour, the assistant-draper has no fixed time whatever allowed for either. *Five or ten minutes* is the usual time spent at breakfast or tea; and dinner is hurriedly snatched, as it best may be, during some momentary intermission of business. The idea of perfect mastication, or of resting a little while after meals, would be regarded

as preposterous. In nineteen shops out of twenty, the average time spent at the *three meals*, breakfast, dinner, and tea, is not more than *half-an-hour*.

Who can ponder such facts without painful emotion? Is it not clear as the sun that a continuance of occupation, in which the body is wearied at once by physical exertion and mental anxiety, prolonged for sixteen, seventeen, or more hours every day, without any intervening periods of rest, without that cessation from toil which the labouring man, and even the beast of burden enjoys at the time of meals—must in the end be ruinous to the health of those who are compelled to endure it?

Women of England! such is a simple unexaggerated statement of the facts of the case, according to the documents put into our hands by respectable portions of the sufferers themselves. Do you not deprecate and deplore such a system? Do not your tender natures revolt at it as abhorrent from the principles equally of justice and of humanity? Would not your hearts agonize at the thought that those gentle boys that now play around you, ever and anon giving utterance to that most touching of all words, "Mother," should be doomed to endure the hardships of such a thraldom? Shutting out all considerations of spirit and intellect, of mind and of morals, and viewing it simply as a question of physical nature, is not the condition of these multitudes one of deep affliction? Considered in that light, is it not merely a refined system of slavery? In the light of mere labour, is not the condition of slaves of some countries far less fraught with hardship and oppression? Is it reputable to the character of the British empire, that the flower of society of both sexes should be thus sacrificed to an extent so fearful on grounds so frivolous? To society justice denies the right; humanity bewails, religion denounces the usage. As parents, we lift up our indignant voices against it on behalf of our sons; and as philanthropists, on behalf of the youth of Britain! It is a causeless cruelty, a bootless bondage, a robbery by which the perpetrator makes no gain, and for which the sufferers receive no compensation,—an unmixed evil, an unmitigated wrong!

We charge not the blame, at present, on the masters, who are, to a great extent, in common with their men, also victims of the vicious system. We charge it on society, and very mainly on *you*—the Women of England! You, even you, are, however unintentionally and unwittingly, chief instruments in the infliction of this enormous wrong! Yes, you are doing that with perfect composure in masses from which you would revolt with horror as individuals! Cruelty is not in your soft and sympathetic nature; barbarity has no place in your reflecting and intelligent practice. You owe your rank to English freedom,—freedom which is the fruit of English Christianity. In the name, therefore, of that freedom,—and by all that is sacred in that religion, we implore you, we conjure you henceforth to renounce all share in this unholy fellowship! And while we press upon you the duty of respect for the rights of our sex, we particularly urge and beseech upon you to seek redress for the wrongs of your own!

We shall proceed, in our next, to consider the higher aspects of the subject.

Biography.

COMMEMORATION OF THE CENTENARY OF THE BIRTH OF THE LATE REV. ROWLAND HILL, M.A., WHO WAS BORN ON THE 23RD OF AUGUST, 1744.

By Henry Hadland.

THE divinely inspired author of the Proverbs has declared that "the memory of the just is blessed"—a truth which has lately received a striking illustration, as it respects the founder and first minister of Surrey Chapel, Blackfriars-road.

In anticipation of the centenary services, plans were arranged for the suitable and useful commemoration of an event deeply interesting to the church of Jesus Christ, and intimately connected with the revival of religion among the inhabitants of the British isles.

Four days were appropriated to the observance of the Centenary, which will long be refreshing in the recollection of those who took part in the various services.

On Sunday morning, the 25th day of August, 1844, an excellent and appro-

priate sermon was preached by the Rev. James Sherman, the present minister of Surrey Chapel, and the successor of Mr. Hill. His text was taken from Acts xi. 24, "He was a good man, and full of the Holy Ghost and faith; and much people were added unto the Lord." The congregation listened with the deepest interest while that honoured servant of God, in referring to Barnabas, illustrated, first, the personal character of Mr. Hill. He referred first to his piety, and secondly to his philanthropy. In illustration of the latter, reference was made to Mr. Hill's giving up his worldly prospects; his formation of the Benevolent Society; his efforts in the extension of vaccination; his promotion of education, both in the instrumentality of day and sabbath schools; his exertions for the preservation of civil and religious liberty; his attachment to the Bible and Missionary Societies; and his undaunted courage and untiring perseverance, in preaching to all within his reach "the glorious gospel of the blessed God." Second, To the *ministerial* success of Mr. Hill, by actual conversions, by giving new impulses to beneficial objects, and by the abundant supply of the Holy Spirit which attended his labours in all parts of the United Kingdom.

In the afternoon of the sabbath, about three thousand children, belonging to the schools of the Southwark Sunday-school Society, (which is supported chiefly by the congregation of Surrey Chapel,) and other young persons, besides their teachers, and a few adults, assembled in the chapel; when three hymns, composed by Mr. Hill, were given out by Mr. William Jones, the former superintendent of the Surrey Chapel Sunday-school. The Rev. Alexander Fletcher preached a simple but affectionate sermon, from "The memory of the just is blessed."

The preacher took occasion to speak of the birth, education, conversion, usefulness, labours, and death of Mr. Hill, and applied all his historical facts with great felicity to his juvenile audience. Although he preached about an hour, he secured the attention of the children to a great extent. His prayer before sermon was most touching and appropriate; and many hearts prayed that the hearers might be led to say, "My Father, thou art the guide of my youth." Mr. Fletcher, during his address, repeated, with great feeling, the hymns composed by Mr. Hill, beginning,

"Did ever one of Adam's race,"

And

"Exalted high at God's right hand."

The impressive and delightful service will not soon be forgotten by the multitude of young immortals who had crowded into the sanctuary.

In the *evening of the sabbath*, an elaborate and highly interesting sermon was preached by the Rev. Dr. Campbell, of the Tabernacle, London, from I Chron. xxix. 26—30.

In his opening address, the rev. gentleman took occasion to remark—"If I look back over the page of English or of European history, or indeed of the history of the world, I can select no century so important, since the period in which the apostles appeared; no century so productive of events most intimately connected with the glory of God and the good of man." He proceeded then to consider, first, The *spirit* of the times which "passed over" Mr. Hill, and remarked that it was, 1st, a military; 2nd, a revolutionary; 3rd, an infidel; 4th, an evangelical spirit. The Doctor then considered, secondly, The *men* of those times, and remarked—"Whether we take military, literary, philosophical, or religious men, into consideration, they were such as had not lived for centuries." Among the latter, he particularly classed Edwards, of America; John Wesley, George Whitfield, and Rowland Hill, in this land, as being "giants in those days." Thirdly, The *events* chiefly named were, the formation of the Wesleyan body; the labours and success of Whitfield; the self-denial and pre-eminent zeal of Selina Countess of Huntingdon; and last, the successful and brilliant career of Rowland Hill, attended, as the lives of those eminent servants of God were, by the formation of various Missionary, Tract, Bible, and Educational societies; the abolition of the slave-trade, and other memorable events. The learned gentleman concluded by saying, that the review should teach us lessons of gratitude, confidence, zeal, and liberality.

On the following day, *Monday*, the 26th of August, the members of the church met in the Surrey Chapel school-room, which was much crowded. After engaging in devotional services, a brief history of the church, prepared by Mr. Henry Hadland, one of the elders, was read to an attentive and deeply affected audience. The facts related respecting (1) the pastor, (2) the place, (3) the people of Surrey Chapel, called to mind circumstances of deep interest in the spiritual history of many present. The number of persons who have been admitted into communion

with the church at Surrey Chapel is very large, many of whom have been persons of eminent piety and extensive usefulness. The report stated, that "not only have the societies connected with the chapel reaped inexpressible benefit from the labours of such members, but that some of the leading religious and charitable societies of the day in which they lived found among the members of this church some of their most talented and influential supporters. Ministers in many parts of Britain, missionaries among the heathen, and a host of sabbath teachers scattered over Christendom, have, in the ordinances as administered at Surrey Chapel, found their zeal, knowledge, and piety, inflamed and increased." The exertions of the church are chiefly comprised in the proceedings of the following societies or associations, ten of which were formed during Mr. Hill's life, and four since his death, viz.:—

NAME.	ESTABLISHED
1. The Benevolent	1784
2. The Sunday-school	1785
3. The Missionary	1795
4. The Dorcas	1800
5. The Alms Houses	1811
6. School of Industry	1811
7. The Bible	1812
8. The Tract	1814
9. The Clothing	1825
10. Christian Instruction	1828
11. Maternal	1837
12. Surrey Chapel Literary Institution	1838
13. City Mission	1841
14. Youths' Association	1841

The average number of persons admitted to the church during the ministry of the Rev. James Sherman is 180 in each year.

During the pastoral year just completed, the admissions have been as follow:—

Males	47	
Females	70	
Total	117	
From other churches	9	
From the world	108	
		117

Under 20 years of age	17
Above 20, under 30	52
„ 30, „ 40	16
„ 40, „ 50	12
„ 50, „ 60	7
„ 60, „ 70	4
„ 70, and upwards	4
Ages not ascertained	5
	117

There are 1236 members of the church at the present time.

On *Tuesday evening*, the 27th of August, 1844, a public meeting was held in the chapel, for the purpose of considering what steps might be taken to perpetuate the memory of the deceased minister, by advancing the interests of religious education, in the formation of a day-school or schools in the vicinity of the chapel. The Rev. James Sherman presided, and several friends addressed the meeting. The interest of the platform was greatly increased by the appearance of George Pritchard, Esq., British consul from Tahiti, and two young natives from that island. In the course of the evening, various contributions were given, to be paid in five years, amounting to 760*l.*

On the morning of *Wednesday*, the 28th, there was a scene of unusual interest and activity, among the aged and the young, in Southwark. It was arranged that the venerable inmates of the alms-houses, and the whole of the children and young persons connected with the Southwark Sunday-school Society, 4000 in number,* should proceed to Peckham Rye, to spend the day in cheerful recreation and amusement. This took place, and the weather was most propitious. It would be difficult to decide by whom the day was most enjoyed; whether by those who were just entering upon the path of life, or by those who, pressed down with the infirmities of years, seemed for a while to forget the sorrows of the way, and to recall to their recollection the cheerful days of their own childhood.

On *Friday*, the concluding service of this commemoration was held in the school-room adjoining the chapel, by the assembling of the committees and friends of the various societies whose names have already been mentioned. They took tea together with their beloved pastor and president, and, in cheerful and familiar exhortation, praise, and prayer, spent a cheerful and happy evening.

This account shall terminate in quoting the pious and benevolent wish expressed by the eloquent minister of the Tabernacle, on the Sunday evening previous, when, in concluding his discourse, he said—

"Brethren, breathe the spirit of evangelism. Perform the work which that spirit prompts and prepares for. Leave behind you events worthy of record. Learn the lessons, and exhibit them, and teach them to your children's children.

* To whom a brief Memoir of Mr. Hill has since been presented, sold by Stroud, at 4d.

And may the Lord bless you, and prepare you to be blessings, and bless this large and important field in days that are to come! And when another century has gone by, and the ministers of the period perhaps imitate your example, oh, what things will they have to tell! The Lord God grant that, through the outpouring of his gracious Spirit, they may have to tell of events unspeakably beyond what we have known, in point of real, essential glory! May they have to tell of the conversion of all the islands of all our oceans, and of all the continents of both our hemispheres, and of the full establishment of the kingdom of God among men!"

Autumnal Meeting of the Union.

ADDRESS TO THE CONGREGATIONAL CHURCHES OF ENGLAND AND WALES, WITH THEIR PASTORS AND DEACONS.

FATHERS, BRETHREN, AND FRIENDS,—The Adjourned Meeting of the Congregational Union of England and Wales, to be held at Norwich, is now at hand, as also the period fixed for the simultaneous collections in behalf of British Missions; and in connexion with these arrangements, we shall now lay before you a statement of facts which, in the course of the year, we have collected and reserved for this purpose—facts fraught with lessons of instruction relative to the best means of promoting the cause of God. Of these lessons the first are from America, and bear upon the system of

1. *Deputation and Agency in raising Funds.*

The system of agency was carried, in America, to an extent of which we have hardly an idea; a circumstance accounted for, perhaps, by the vast expanse over which the churches were scattered, which rendered it necessary, if agents were employed at all, to employ them in large numbers. The Central Education Society, for example, had no fewer than eight. The cost connected with such a system was necessarily so great, that it led thinking men to doubt its expediency, and to inquire into its necessity. It was for years earnestly discussed and vehemently denounced, both by ecclesiastical bodies and the periodical press. To expose the wasteful absurdity of such a plan was not difficult; and a conviction was extensively wrought that it might, not only with safety, but with advantage, be wholly dispensed with. The advocates of abolition contended that the pastors and churches, proceeding systematically and on principle, could do the work much more effectually, thereby not only saving the expense of the agents, but setting them at liberty to labour in other spheres unoccupied. Arrangements accordingly were extensively made to have the work done pastorally and congregationally; and the result has been a remarkable mixture of success with failure, both equally instructive. In one locality, seven pastors agreed to dispense with the agents, and to raise the funds themselves; but only *one* of the seven fulfilled his engagement, and he remitted to the society only *one-third* of the amount which his people had been accustomed to contribute. Not a dollar has since been received from those churches, except one small collection, and that only by the personal visit of an agent.

Another presbytery, of nearly twenty ministers and more than 2000 communicants, adopted a similar resolution five years ago, and fixed on a given month in which each pastor should take up a collection for the Education Society. But the first dollar from that presbytery as the result of this plan has not reached the treasury to this day. The *resolution* that they *would* do it has been once or twice resumed, but the *work* has not yet been done.

Another presbytery, comprising more than twenty ministers and a larger number of congregations, many of which had contributed regularly to this cause for years, when visited by an agent, adopted a resolution three years ago to do the work of collecting funds by the pastors; and a committee of active laymen was appointed to see that each cause was attended to in its appointed time. But not a dollar has been received to the treasury from one of those churches since.

In more than fifty Presbyterian congregations the experiment has been made, and found an utter failure. In others where it has not been a total failure, the amount collected has been exceedingly reduced.

In one of the most affluent churches,

which formerly contributed from 300 to 500 dollars a-year to the education cause, it was arranged, two years since, that the collection should be made by the pastor. The following year the amount collected was about 100 dollars, and the last year it was less than 50 dollars. From another congregation of more than 600 members, and to which the agent has been admitted but once in seven years, but a single collection has been received, and that not exceeding 12½ cents to each communicant, except the year that they were visited by the agent.

In another congregation, where, two years ago, the collection was more than 120 dollars, collected by an agent, last year it was done by the pastor, and was less than 50 dollars.

In another of the wealthiest congregations a resolution was adopted four years ago to have the objects of benevolence presented by the pastor, and for the last four years they have proceeded upon that plan. For the six years previous to its adoption, the average amount collected annually for the Education Society was over 800 dollars: for the four years since it has not exceeded 150 dollars. Nor are the cases here specified rare or extraordinary, or produced by any changes in the ability of the congregations, other than the ordinary changes which other congregations have experienced; they are fair samples of the practical working of the system. From a careful examination extended through several years, and over a portion of the church which affords as fair an opportunity for the favourable working of the system as any other, the Board are satisfied that any one of the enterprises of benevolence which shall commit its success to this plan, will experience in the issue a certain and total failure.

This lamentable failure demonstrates not so much the defect of the principle and the apathy of the people, as the heartless and hollow character of a portion of the pastors, whose conduct in the matter is all but incredible, and reflects on them the deepest disgrace. But this is only one side of the subject. Amidst all this failure there has been success sufficient to establish the vast superiority of the new plan in the hands of upright, zealous men. With the parties abovementioned opposition to the system of agency appears to have been merely a cloak for covetousness. Their dishonesty is written on their foreheads as with a sunbeam!

To resolve to do the work of raising funds for benevolent objects without the aid of agents, and then *lie upon their oars*, regardless of their resolutions, false to their obligations, and faithless to God and the perishing world, is an impious insult to Christ, and a grievous mockery of those who conduct institutions for the advancement of his kingdom. For such recreant men to clamour against agents is merely to seek a pretext for selfishness or sloth.

Those facts are important also as they prove conclusively that the sluggishness of the churches renders the agency system a necessary evil. The churches must bear it until they and their pastors have sufficient piety and principle to do the work alone. If they will adopt systematic and thorough plans for this purpose, and pursue those plans with energy and faith, the system of agencies, as a matter of course, will pass away.

The following facts illustrate the truth of this allegation. In the Franklin Association, Massachusetts, the year before last, the churches contributed, with the assistance of agents, 8,634 dollars; during the past year, without agents, 11,222 dollars. The experiment of totally dispensing with hired agents was tried last year by the Presbyterian Board of Education. This was, perhaps, undertaking too much at once. It was a dangerous experiment, and one which we should be slow to recommend; but what was the result? "It was so far successful," says the report, "as to procure contributions from a larger number of churches than ever before," and the receipts of the Board, which were three years ago only 19,000 dollars, were, during the last year, increased to 33,419 dollars. Was ever experiment more satisfactory? Had all the churches in the United States thus acted, how glorious had been the result!

The new plan has had to contend with prejudice. Its failure was by many confidently foretold; and modern prophets are seldom wanting in aid to fulfil their own predictions. But what are the facts? The discussion was begun immediately after the meeting of the American Board in September last, and had its origin in the judicious and well-considered views put forth by that venerable body in an able paper on "The Responsibility of Pastors and Churches." The discussion has therefore borne more directly upon that Board's operations than on those of any other institution. And what has been the result? During the year they

have had no "extra" meeting, no "special" circular, no "crisis," no alarm. The operations of the Board have never been so silent and steady, and seldom more successful. The receipts of the Central Society have been 12 per cent. greater than they were last year.

Similar, we are persuaded, will be the result of a similar examination into the financial condition of other societies; and the conclusion to which we are led is, that if the discussion has had any effect upon the churches, it has tended to deepen the sense of individual responsibility, and to rouse private Christians to the exercise of benevolence, in view, not of appeals, but of the strong principles which the word, and the strong facts which the providence of God unfold.

The conviction of the correctness of the new principle seems to be generally gaining ground. The Presbyterian church at New Orleans has resolved that all agents, *as such*, shall be excluded from their pulpits. The churches, moreover, resolve to enter upon a systematic and thorough plan for the collection of funds for various benevolent objects. The *New York Observer* thus reports one fact, and expresses its own opinions: "Many presbyteries, associations, and churches have resolved to do the work of raising funds without agencies; and in such a determination they should be encouraged, while they are admonished of the responsibility they have assumed. Surely no wise man can wish to perpetuate a system that is expensive and attended with numerous incidental evils, if the churches will render the system unnecessary. But we are free to say that we have no present reason to believe that the churches, generally, will be ready for this change for some time to come."

The important bearing of these facts upon the ecclesiastical movements of our own country, and especially of our own community, is very obvious. The system of agencies and deputations must be viewed in the light of an evil, in many cases, still, perhaps, a necessary evil. We are confident, however, that it is far less necessary than is generally imagined. It strikes us that the British churches, and especially their pastors, if tested by this principle, are in a much healthier condition than those of America. Were agencies and deputations to be at once suppressed among us, the deed would be attended with no such results as those above specified. Were our pastors once thoroughly aroused, and to betake themselves in good earnest to the task of weaning their people from these artificial excitements, they might, in the short space of a single year, realize complete and universal success. The plan of the October collections may be viewed in the light of a practical experiment, and a training process. Every year the number of the churches falling in with this judicious and important arrangement is increasing, and the scheme is found to be fraught with a vast economy both of trouble and expense. The principle, we doubt not, will be ultimately applied to all our institutions.

Our next lesson is derived from Scotland, and refers to a variety of experiments in ecclesiastical economy. The Free Church at this moment presents the best example supplied by our times of the Voluntary principle, and the most complete system of economical and efficient machinery for raising funds. You need hardly be told that this system is the product of the creative genius of Dr. Chalmers.

2. *Simultaneous Collections at five fixed periods.*

The number of Free Church congregations at the late settlement of accounts in May was 650, and of these 100 were without ministers. The Free Church has what are termed, "Five Schemes," that is, five objects, for each of which it collects at various fixed periods of the year; and for these the several congregations contributed last year in the following proportions:—

	Collection.	No Collection.
For Education .	527	139
„ India Mission .	601	65
„ Home Mission .	518	148
„ Colonial Scheme .	534	132
„ Jewish Mission .	538	128

When the report was brought before the Assembly, Mr. A. Dunlop, the celebrated barrister, made a series of remarks which are well entitled to the careful consideration of pastors. "There is only one presbytery of the church," said he, "where all the congregations and stations have contributed for every one of these objects, and that is, the presbytery of Arbroath. Now I believe that the great reason why so many congregations have not contributed is, that ministers have a sort of delicacy in asking their people to do so, knowing that they are so much oppressed with their own objects, and from an impression that, if they contributed to the missionary schemes, they

would diminish the contributions for their own local purposes; that if they opened up channels through which contributions might flow for foreign objects, they would dry up the stream which supplied their own. Now I do not know how the fact stands, but such is my confidence in the view I take of this matter, that I would venture to peril the propriety of the advice given by my reverend father, and which I desire to press on the ministers of the church,—I would venture to peril it on this, that the presbytery of Arbroath has contributed as liberally, if not more so, to its *local* objects than any other presbytery of our church. I have the most perfect confidence that the presbytery of Arbroath will be found not to be behind any one presbytery in this matter, and certainly not behind the presbytery that has contributed *least* to the missionary schemes. Now I wish you to view it in this light. It might be said that the people had enough to do with their own claims; but my answer is, *let them judge for themselves*. By not offering the people an opportunity to contribute for these objects, you prevent many who would willingly throw their mite into the treasury from an anxious desire to advance the kingdom of our Lord. *The ministers are thus judging for those who ought to be permitted to judge for themselves*, when they interfere and say, 'You shall not have an opportunity of contributing to these schemes, lest you dry up the channel which provides for our own.' Now I would urge upon my reverend father and brethren, that they are not entitled, they are not warranted to do so. Their duty is to leave open the channels the church has appointed to be provided for the people's liberality, in contributing to all the schemes; and it will be found that these claims do not compete with each other, but that they rather mutually strengthen each other. I therefore hope that the next report of my reverend father's will be one in which he can state that *every congregation* in the church has contributed something to *every scheme*, were it only a farthing. I think that our people should be stirred up, just to look back to the past year, and consider whether they are any poorer, after all that they have done. No doubt they have done great things. They have contributed most largely to the building of churches, to the sustentation fund, and to our missionary schemes—altogether not less perhaps than TWENTY TIMES more than they contributed the years before. But just let them look back and consider how much poorer they are, what sacrifices they have made, and whether they have lost anything at all. Let them consider if they could not continue this contribution year after year without sacrificing anything worthy of being named; and if they could not do the same thing in ordinary circumstances which they have done in the extraordinary circumstances in which they have been placed. Only let them conceive what we could do towards the extension of the gospel of the blessed God to all the quarters of the earth—let them think of the blessings which they might be able to carry to the poor at their own door, and to the heathen abroad,—and they would feel that they had purchased a joy which no earthly possession could give."

The above figures show how very large the proportion was of those churches which made "collection," compared with those that made "no collection;" and in this unanimity, while many of the collections were small, consisted the surprising result. It ought likewise to be stated that, during last year, a special simultaneous collection was also made for the distressed churches of Ross and Sutherland, in which 410 churches concurred. The result of the whole is thus set forth:—

	£	s.	d.
For the Education Scheme	4,942	19	2
For the India Mission, including £6387 contributed in India . .	13,432	18	8½
For the Home Mission .	2,987	2	7½
For the Colonies . .	3,619	1	7½
For the Conversion of the Jews	4,548	18	6
For Sutherland and Ross	2,259	12	7½
Making a grand total of	£31,790	13	3

What an example! Where shall we look for such an illustration of the power of systematic co-operation?

3. *Support of the Ministry.*

But these are only some of the smaller efforts of this zealous and liberal community, as will appear from the following table of

GENERAL RETURNS.

	£	s.	d.
Local Building . .	133,000	0	0
Central . . .	92,000	0	0
Sustentation . .	68,704	14	8½
Collections at church doors . . .	40,000	0	0

The Local and Central Funds are both for the erection of places of worship, the latter being used to supplement such deficiencies as may occur, in poorer districts, or in smaller congregations, to the former.

The Sustentation Fund is the mainspring of the movement, and the most remarkable display of Dr. Chalmers's sagacity.

STATEMENT OF THE SUSTENTATION FUND AS AT MAY 15, 1844.

I. *Receipts.*	£	s.	d.
I. General Sustentation Fund.			
1. Direct Contributions to March 30, 1844	16,178	7	6
2. Remitted by Associations	44,917	15	4½
Amount at March 30	£61,096	2	10½
Sum received from March 30 to May 15	7,191	7	10
Amount	£68,287	10	8½
II. Contributions for the Itinerating Expenses of Ministers and Probationers	131	0	0
III. Interest from Bank	286	4	0
Total	£68,704	14	8½

II. *Payments.*					
I. Ministers for allowance to Martinmas last	£19,515	16	8		
Ditto to account of allowance due at Whit Sunday	5,320	0	0		
Sum	£24,835	16	8		
II. Probationers' Salaries	6,636	0	10		
III. Catechists' Salaries	306	11	8		
IV. Ministers' and Probationers' Travelling Expenses while Itinerating	1,122	7	9½		
V. Proportion of general expenses attending the disruption of the Establishment, and thereafter expenses of general management	2,674	11	4		
Sum				£35,575	8 3½
Balance in Bank at May 15				£38,129	6 5

It will hence appear that the vast sum of £44,917 15*s.* 4½*d.* was "remitted by Associations." The total sum received for the Sustentation Fund during the year is independent altogether of the amount raised for church building, and exclusive also of the sums raised or given, or contemplated to be given, by the respective congregations to their own ministers, (as love-tokens, in addition to the regular salary received from the Sustentation Fund,) over which, of course, the Assembly cannot exercise any very general or efficient control. This £68,000, had there been no deductions made from it for other purposes, and had it been confined in its distribution to the 470 ministers who left the Establishment, exclusive of those who have since been ordained, would have given to each within £3 or £4 of £150, the sum anticipated by Dr. Chalmers to be given to all those ministers who resigned their charges last year;—a sum equal, in most parts of Scotland, to £200 or £250 in most parts of England. But there have been many unavoidable reductions from the gross amount of the Sustentation Fund. From the great demand for preachers to new congregations, and the great difficulty and expense consequent on so many new arrangements required to be made, about £8000 were expended in providing salaries for probationers, (what we would call "supplies,") besides another £1000 for defraying the necessary expenses of travelling. The Assembly, however, confidently and wisely relying on the liberality of the people, felt nothing like alarm lest the 470 ministers who had left the Establishment should not be decently provided for. In these circumstances therefore, they felt no hesitation in spend-

ing the £6000 which they found so necessary to be supplied, and as little hesitation in ordaining no fewer than 113 additional ministers; thus, in the course of one year, extending by about one-fourth the whole number of previously ordained ministers of the Free Church. After all the drawbacks to which they have been subjected, they have yet been able to give £100 a-year to each of the 470 ministers who came out, and to each of the 113 since ordained, thereby securing so far the necessaries of a decent, if not an adequate support; for, as we have already said, this sum is equal to a much larger sum in England. Moreover, as we have seen, many of the congregations add to this sum. But the wisdom and the justice do not end here. It was arranged that about £3000 of the balance should be applied as follows. A considerable number of the ministers are members of the Widows' Fund, belonging to the Established Church, and it is proposed to pay for each of those connected with it the rates payable by them for this year. This will require a sum amounting to £1500. As many ministers, however, were connected with *quoad sacra* churches, and not members of the Widows' Fund, and as those since ordained are in the same situation, it is proposed to give each of them an allowance, something like the average of the amount to be paid to the Widows' Fund. This sum can be applied in any way which may be found most convenient and beneficial in securing such a provision for their families as the Widows' Fund affords. This is only the first step in the march of measures which, in the end, will place the whole body of the Free Church clergy in a situation of comfort fully equal to that which they occupied in the Established Church. The plan is, that after the sum has been increased above £100, then the remainder of the fund is to be applied to raising the stipend of the whole ministers, till it reach £150, or as near that sum as possible. That object once gained, then all the ministers of the Free Church will receive "the certain sum of £150, provision being made that the sum, if expedient, shall be raised even beyond that, according to the circumstances in which they are placed."

This is the sum and substance of the provision for the year on which they have entered, so far as concerns those who have been ordained and invested with pastoral charges. Dr. Chalmers is deeply impressed with the unspeakable and paramount importance, for the success of the cause and the stability of the Free Church, of every fair and legitimate means being employed for calling forth the liberality, "not of rich congregations only, but of the *whole congregations*, so that all of them, whatever their circumstances, should have every encouragement, every motive of a reasonable kind, to contribute as God has prospered them; that all the individuals connected with the Free Church, and all the congregations, shall, under a deep sense of obligation, contribute regularly and systematically to the funds, and the objects which it is engaged in promoting, in sums that bear a decent proportion to their means—in other words, according to the scriptural rule, 'as God has prospered them;' that every individual minister, and member, and congregation, shall feel that the one great leading duty lying on them is just each to do his part for securing this infinitely important result."

It is, we repeat, to be recollected that this is merely the salary provided for each minister from the General Sustentation Fund; every congregation may supplement the stipend to any extent they think proper, and many of them are doing so. The Committee is moreover clothed with a discretionary power of granting additional allowances to "such of the ordained ministers of the church as were in the enjoyment of the better stipends in the Establishment before the disruption, and continue still to minister in the districts of the country where are the less productive associations." It will hence appear that, to the infinite honour of the people, the sacrifices of the ministers have, in most cases, been little more than nominal, and, in all cases, of very short duration.

4. *Chapel Houses.*

The anxiety of the Free Church community to promote the comfort of their pastors does not end with the generous and admirable arrangements already set forth. A committee is formed for creating a "General Manse Fund,"—a "Manse" signifying what we call a Chapel House. It is determined that every chapel built, building, or to be hereafter built, for the Free Church, shall have a substantial and commodious house for the pastor, that he may live, like the parochial minister, in the midst of his people, and sit rent free. This will probably cost some ten thousand pounds. A large portion of the money is already subscribed; and the committee, which is composed exclusively of the Elders of the church, have obtained from

the first architects a series of plans, with descriptions and specifications, which are lithographed for the use of the community.

5. Erection of Chapels.

The greatest of all the Free Church achievements yet remains to be stated. A people so studiously, so laudably careful of their pastors, may well be supposed to have sufficient common sense to take care of themselves, by putting their chapels, "churches," as they papistically designate them, on a right foundation. On this point, they read an invaluable lesson of practical wisdom to the whole of Christendom. In the first place, they have carefully eschewed the evil, the highly culpable evil of excessive outlay upon buildings, into which so many churches of other communities have fallen. The Free Church is erecting 700 edifices, at an average expense of only 500*l.*—about 700*l.* or 800*l.* with us;—and to complete this great work, it requires an outlay of 350,000*l.* The Building committee stated, last May, being a space of one year, that of this sum they had realized no less than 241,050*l.* 19*s.* 10*d.*, and at that time had completed 470 of the edifices. At the time we write the remainder of the chapels, 230, are approaching a completion.

Fathers and brethren, this part of the subject invites our special attention. The Free Church starts with the resolute determination to have *no Chapel Debts*, which, as the Report most truly says, "would utterly paralyse the exertions of their congregations, and render it nothing but an intolerable drag on the Sustentation Scheme, and on all the other Christian enterprises of the Church." The Report goes on: "As already observed, to whatever extent *debt* remains on our churches, to that extent our work *remains to be done*. This, which should be held as a *first axiom* in regard to *all* churches, is most emphatically true as respects the churches of our *poorer* congregations, to which debt, even of a small amount, is absolutely destructive; and, since the churches we have yet to build are, in the main, the churches of our *poorer* congregations, which will require the largest aid, and *must* be kept free of debt; and since we have still to assist the congregations whose churches are already built, in clearing off the debt which has necessarily been incurred by a large proportion of them,—it will be seen that a great and strenuous effort must yet be made on behalf of the Central Building Fund, in order that we may acquit ourselves of the obligation imposed upon us by the disruption, and may start the Free Church truly *free, free from debt*, by which alone it can be free, and ready for every good work." The instrument by which this miracle is being worked is the Central Fund, which gives five shillings a sitting to the edifices, where it is required, on condition of the people raising the rest. The Report thus sets forth this important point again at greater length: "Local efforts must be stimulated and rendered effectual by means of a Central Fund. This has been true as respects the churches already built, and it is still more emphatically true as regards those which are yet to be erected. Without the aid of a powerful Central Fund, the local efforts, in a great majority of cases, would be rendered utterly abortive. Many of the churches would never be built at all; and those that might be built, with many of those already erected, would remain burdened with a load of debt, paralysing the congregations in the discharge of every duty, and, most of all, in the discharge of the first duty—of providing for the proper sustentation of the ministry. It is to this one point, accordingly, viz., the duty of sustaining and replenishing the Central Fund, that the committee are anxious to direct the attention of the Church at large. They anxiously seize the opportunity now afforded of expressing their earnest hope, that no individual will allow himself to forget that our great undertaking is not yet accomplished; and that the committee have still an urgent call to make on behalf of the Central Building Fund,—a fund without which our undertaking can never be accomplished, and which is essential to the unity, vigour, and consistency of all the future operations of the Church."

Fathers and Brethren!—Our debts are crushing us, in many cases, to the earth. They are paralysing our movements, and working boundless mischief! Why is this? Our affliction is our choice! We have at our disposal the means of their speedy removal. Our congregations amount to more than *four* times the number, and, perhaps, *ten* times the wealth of the Free Church. What then is wanting? Only System and co-operation! Why not then take immediate measures to create a Central Fund? What can be more appropriate to the work of the Congregational Union? What could more tend to demonstrate its value? What, to consolidate its elements?

6. The Ministry.

The solicitude of Free Churchmen about their chapels, is not greater than that which they cherish respecting the ministry. They have, simultaneously with the movements of which we have spoken, established a New College, with no fewer than 212 students. Upwards of 1000*l.* had, in May, been collected for the Library, and gifts of Books made to the extent of 7000 or 8000 volumes!

7. New Schools.

Fathers and Brethren,—This is not all: the best, perhaps, remains to be told. It has been wisely determined, that to every chapel, as far as required, shall be added a school-house. They start, as a beginning, with the erection of *Five Hundred!* In attempting this, it is proposed to allow the sum of 100*l.* in aid of each; and to do this, the sum of 50,000*l.* will be required. It was proposed to raise this in the following way: If 500 persons be got to give 1*s.* to each school, this would produce 12,500*l.*; if 1000 more can be got to give 6*d.* to each, this would produce another 12,500*l.*; 2000 more, at 3*d.* each, would produce another 12,500*l.*; and, lastly, 6000 more, giving 1*d.* each, would produce another 12,500*l.* So they just require to each school 500 shillings, 1000 sixpences, 2000 threepences, and 6000 pennies; or 9500 persons in all to contribute at the above rates, and thus they will get 50,000*l.* There were to be conditions. And, first, no part of the subscription was to be taken up until and unless the whole 50,000*l.* were subscribed. Then, second, the money was to be taken up in instalments, as the schools were built or building; but each individual was to have it in his power to spread his subscription over the space of five years. And, third, in the event of a surplus fund accruing, it was to be at the disposal of the Educational Committee, either to aid in building more schools, or in the erection of a college. This most meritorious scheme originated with one of the Free Church ministers, the Rev. Mr. M'Donald, to whom the Assembly wisely committed the carrying of it out. He begins; and in May last, after six short months, he could address the Assembly in the following words: "Such was the scheme I had the honour to propose some months ago, at the Glasgow General Assembly, and which I have been privileged to plead through the length and breadth of the land; and I rejoice to say that I at all times met with the most cordial reception wherever I went. Of course, as but a short time has elapsed between the two Assemblies, it has been out of my power to visit all parts of Scotland. There are a great many places unvisited, such as Dumfries-shire, Galloway, and Argyle-shire, Nairn, Forres, and a multitude of other small parishes in Scotland; yet I rejoice to say, that the whole of the original sum proposed, large though it was, has been most cordially subscribed. It is impossible to give an exact statement of how the matter stands, owing to some reports not having come in exactly; but I can certainly state this much, that the contributions are above 50,000*l.*, I believe upwards of 52,000*l.* Now, it must be evident that such a subscription as this would be accounted large at any time, in any circumstances, for any object, or subscribed by any body of individuals; but when it is borne in mind that this sum,—except only about 3000*l.* subscribed in England, and that, too, mainly by Scottish Presbyterians there,—has been subscribed by those very people who have already subscribed with such unbounded liberality for the building of their churches, sustaining the ministry, and spreading the gospel among Jew or Gentile, then it becomes a sum peculiarly large indeed. And I rejoice to say, that not only have the friends of Christian education in Scotland given thus largely, but they have given as cheerfully as largely. I never witnessed such cheerful giving in my life; and I rejoice especially at this, for we have the very highest authority to know that 'God loveth a cheerful giver.'"

Fathers and Brethren, here is matter for your deep and solemn meditation. These facts will come home to many hearts. You, too, have had thoughts of education; you formed purposes; you proclaimed them. They were worthy of yourselves, your principles, your country, and your age. The grand project was launched on the powerful tide of devout and benevolent emotion, which extraordinary circumstances had summoned from the depths of our people's hearts. This great work was achieved by the Committee of the Congregational Union; and never was work of the sort performed with superior wisdom, dignity, and success. With proper management, what might we not, ere now, have had occasion to record! With a single man such as the Rev. Mr. M'Donald, by this time not less, at the least, than a QUARTER OF A MILLION OF MONEY might have been subscribed for this glorious enterprise! Yes; and

this princely sum might have been raised not for a local, but for a *Central Fund*, the grand lever by which the Free Church has worked, and is yet working its wonders, and without which we can effect but little. This, we contend, might have been done. Well, what has actually been accomplished? We could record the result in one word—a word of only two syllables; but we shall not anticipate the Report. We must, nevertheless,—in justice to the public, that is, to our own people, the Congregational churches of England and Wales,—we must proclaim that, in our view, much has been left undone which ought to have been accomplished, and that we consider the whole to have been a piece of the most deplorable mismanagement. A faithful history of the business from the evening of that most memorable day when the splendid creation of the morning was destroyed at one blow, down to the present hour, would present such an example of impotency and inefficiency, of false delicacy and bad policy—and all this, too, on the part of a body of most able, upright, and honourable men—as has seldom been exceeded. An opportunity of achieving a mighty work such as has never occurred, has thus, we fear, been lost—lost—lost for ever! This noble, this princely child ought to have been nursed under the roof beneath which he was born, and where, reared by parental hands, he would infallibly and rapidly have reached a giant manhood, and have ultimately wrought no small deliverance in our Israel. But no; in absurd deference to an erroneous principle, he must be torn away from those who gave him birth, and committed to the freezing atmosphere of a foster-home, where, we fear, instead of a cradle, he has found a tomb!

Fathers and Brethren, we have reserved the materials of this address to the present time, as the most suitable period at which they could be laid before you. They state facts, propound doctrines, and report experiments, in all of which we are most deeply interested. Let us open our eyes and use our reason! How long shall we say, We will be wise, and wisdom be far from us? Your proper place as a community is at the head of the Nonconformity of Europe! If justice were done to your principles, instead of being the least efficient, they would be the most. Our Independency ought to be viewed not as an end, but as an instrument; and in proportion as it is more scriptural than any other system, it ought to be more potent. That it is not so must be charged not upon it, but upon ourselves. Ceasing then to drivel, let us act as men! Let the little spirit of petty jealousy, whether as to places or to persons, perish at once and for ever! Let those whom God hath qualified have the piety and the courage modestly and humbly to stand forth and lead their brethren; and let the latter have the sense and the grace meekly and cheerfully to follow. Let union take the place of division, order and system of chance and hap-hazard; let means be adapted to ends; let peculiar men be sought out for peculiar places, and right reason be animated by devout emotion;—let these things, and the things with these connected, be duly, promptly, and perseveringly attended to, and instead of creeping imitators we shall become bold originals, bright examples of all that appertains to evangelical operation for the recovery of a lost world!

Review and Criticism.

The Pulpit Cyclopædia, and Christian Minister's Companion. Four Volumes, 8vo. Houlston and Stoneman.

The title of this work gives a very imperfect idea of its contents, or rather no idea at all. Many will probably suppose it is some such book as Williams's Christian Preacher, or Bickersteth's Student; but this is a mistake. It is wholly different from either of these productions; and, notwithstanding their excellence and their usefulness, we question whether, to a young pastor or a lay preacher, this work would not be of more real service than both of them united, together with a number more of a like character that might be named. The title, as compared with the contents, seems, at first sight, to be somewhat preposterous; but on further reflection, it will appear to be not altogether inappropriate. Independently of the sketches, these volumes contain a vast body of matter, of a very high order, relative to the entire work of the ministry. This matter is comprised in no fewer than

eighty-one essays by authors of the first class, of divers ages, and of all evangelical denominations both in Great Britain and America. These essays are divided into four classes, the first having respect chiefly to the essential pre-requisites of the Christian ministry, involving the call to the work, personal piety and experience, together with the intellectual, moral, and spiritual qualifications necessary to its right execution; the second, to the art, science, or office of preaching, including the composition and delivery of sermons, choice of texts and subjects, the eloquence of the pulpit, and public prayer; the third, to matters on which the efficiency and success of the ministry more particularly turns; and the fourth, to revivals of religion, with the duties, general and specific, of the pastoral office. It may be confidently affirmed that the libraries of very few ministers contain one-fourth of these valuable essays, selected from the works of forty-four writers of various eminence, but all distinguished more or less for worth, wisdom, and devotion to the interests of religion. Such a collection cannot fail to be of great service to an extensive class of readers. On looking over the index, however, we see absent not a few writers on pastoral theology and clerical rhetoric whom we should have placed upon the roll, even in preference to a number of those who have attained that honour; but as the incorporation of all was impossible, the author was under the necessity of stopping short somewhere, and, in the main, he has exercised a sound discretion.

The next and the much more ample department of the work is the original sketches and skeletons, amounting to about three hundred, generally upon texts of the greatest interest and importance. The great majority of these texts are happily executed, many of them remarkably so. This seems through life to have been one of the author's favourite exercises; in point of quantity, he has excelled all his contemporaries, with the single exception of Charles Simeon, whom, in quality, however, he often surpasses, being more clear in his views of doctrine, more pure in his exhibitions of experience, more close in his practical appeals, and more thoroughly free from the spirit of party. We need not say more to recommend the work to those who stand in need of such aids. The book may greatly help, while it can scarcely hinder them. To that most useful class—lay preachers—it is a treasure. Let them diligently use the skeletons while they find it necessary, at the same time devoutly perusing and studying the essays, and within a moderate space of time they will become workmen that need not be ashamed, rightly dividing and profitably applying the word of truth, and no longer requiring such assistance.

The History of the London Missionary Society; comprising an Account of the Origin of the Society, Biographical Notices of some of its Founders and Missionaries, with a Record of its Progress at Home and its Operations Abroad. Compiled from Original Documents in the Possession of the Society. By William Ellis, late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. Vol. I. London: Snow.

There is something singularly opportune in the appearance of this volume at the present moment. It was most meet that the record of the first half-century of the Society's labours should date from the day of its Jubilee. High has been the honour conferred on William Ellis by that Providence which has selected him for the performance of such service as that which has been assigned to him. There are few men of a missionary spirit on whom "the Head of the heathen" has so abundantly conferred the means of its grateful exercise. His consecration to the glorious work began very early in life; his youth and the first portion of his prime were spent in hard labour on the field of the South Seas. When driven thence by affliction, he proceeded to America, where, for a brief space, he yielded important aid to the great cause of Missions. On returning in 1825 to his native land, it was again his privilege to promote its interests by oral advocacy throughout the length and breadth of Great Britain and Ireland. This species of service at length gave place to another, more stationary, but not less onerous and honourable—the office of Foreign Secretary to the London Missionary Society. Under the weight of the toils of this high office, and of other labours in conjunction therewith, his constitution at length gave way: to all appearance his "purposes were broken off," and he himself was to be laid aside as "a broken vessel." But the result has proved the contrary: it now turns out that even here fresh service and new honours were laid up in store for him. After all but the extinction of hopes once

strongly cherished, and a delay of years, with much care of his enfeebled constitution, resolute perseverance in such measures of study as he could endure, and the advantages arising from a skilful pen, he has at length, by the good hand of his God upon him, been enabled to give to the Christian world the first volume of that great work on which, for many years, his heart has been set. Had the production of the history of the London Missionary Society alone been all the service he had been permitted to render to the greatest of all human enterprises, the honour had been, we think, almost enough for one man. For our own parts, we would much rather have produced the volume before us than have recorded the sanguinary operations of an Alexander, a Cæsar, or a Napoleon. We have here a full, minute, and accurate history of the greatest event of modern times. The discovery of the Islands of the Pacific was an era in the history of geographical science; the establishment of Christian missions among them an era in the history of Christianity. The tale which is here told has no parallel in the annals of modern times. The Islands of the South Seas presented society in its most barbarous aspects, and idolatry in its most sanguinary and revolting forms. As a field of missionary labour it subjected the power of the Christian instrument—the Truth—to the severest test that earth could furnish. The energy which sufficed to overthrow the idolatry and to mitigate the ferocity of these islands, was equal to anything. The simple fact of its success of itself demonstrated that there was about it something more than mortal. Nothing short of Divine influence could account for the amazing effects produced by its proclamation. The experiment was made; and the volume before us records the results. It is exceedingly to be desired that the wise men of the world would now make them the subject of their candid meditation.

It is to us, as it will be to multitudes, a matter of the most lively satisfaction that Mr. Ellis has so far recovered as to be enabled to accomplish the first part of this great undertaking. The mere fact that *he* has done it guarantees much that is essential to the proper execution of such a work. Formerly a missionary, and latterly the Foreign Secretary of the London Missionary Society, he had the means of mastering the entire question of missions, both practically and theoretically, in such a way as could be accomplished by no man whose lot in life had not combined both these advantages. It was not enough for such a work that the writer possessed the facts of the history of the subject, unless he was also deeply imbued with the *spirit* of it. No first-class work on Missions can possibly be produced without this happy union. In the person of the historian of this important Society that union is realized. His knowledge in no case fails him; it is complete and perfect: and the atmosphere of missions is his native and endowed element. He has brought to his undertaking a judgment fully matured, and performed his daily task in the shades of calm retirement and sweet repose. Nor is this all; Mr. Ellis is largely endowed with the principal qualifications of a historical writer. It will be still remembered by thousands of our readers that his speeches were eminently historic—always interesting, often beautiful, and sometimes inimitable, but uniformly narrative. This was the main characteristic of his platform efforts. He seldom argued, he never declaimed; and hence his addresses were generally deficient in some of the essential attributes of effective public speaking. Always easy and always equable, teeming with fact and excelling in description, they were nevertheless marked by somewhat of monotony, which impaired their power upon a popular assembly. They were wanting in that dash and flash, force and fervour, which distinguish the oratory of the present age. They laboured under the same infirmity which marked those of the late Sir James Mackintosh, in his own walk the most finished man of his times, but a man in whom the orator was always lost in the historian.

Now that which was, on the platform, a serious defect, is, on the printed page, an especial excellence. In very few cases have orators been historians; but in no case, that we remember, have historians been orators. The mental acts, if the expression may be allowed, are of a different species. The qualities that respectively fit for them in a very high degree, it would seem, are hardly compatible. Hume, Robertson, and Gibbon were all defective in the power of oral eloquence; Chatham, Curran, Grattan, Mirabeau, were all impotent in using the pen. Even Fox himself, whom the best of judges, Edmund Burke, pronounced "the first debater the world had seen," entirely failed in his attempt at history. Bolingbroke and Burke, while both great orators, were also very near succeeding

in history; but both came short of the true historic character. In both the judge is ever and anon giving place to the advocate. The judicial faculty is peculiarly essential to the historian; and that faculty, in a very high degree, belongs to Mr. Ellis. Calm, candid, patient, and penetrating—discriminating, far-seeing, and philosophic—self-reliant without arrogance, decisive without dogmatism,—these are his principal characteristics, and these are the principal elements of the true historian.

We have the result of all this in the work before us; only such causes could have produced such an effect. There is here no small talk, no maudlin musings, no feeble sentimentalism, no drivelling cant, no soporific moralities; from beginning to end the historic march steadily advances, and of that march every step is the step of a man, a Christian man, and an Englishman. Of all this perhaps the finest example is to be found in Chapter XV., in which he discusses at great length the whole of the Tahitian question in a strain of thought and in a style of eloquence that would have reflected honour on the first senator of our land.

Such is our general opinion of the work before us, to which we shall have occasion to return in connexion with the subject of temperance—a subject with respect to which it supplies a body of the most interesting facts that have yet been placed before the European mind. On this ground alone—which, however, is one of its lowest claims—the volume will, we doubt not, be hailed with joy by hundreds of thousands. The volume is exceedingly cheap.

The Sacraments: An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By Robert Halley, D.D. *Part First. Baptism.* Jackson and Walford.

It is our privilege at length to announce the appearance of Part First of this important work. This part comprises seven Lectures, which are thus indicated: on the term "Sacrament," and the several institutions to which it has been appropriated—on the Perpetuity and Design of the Sacraments—on the Jewish Baptism of Proselytes—on John's Baptism—on Baptismal Regeneration—the Mode of Baptism—the Subjects of Baptism. Such are the topics of the volume; topics which render it of necessity, in a very high degree, controversial. We are, therefore, not a little amused at the simplicity of the author, when he says, "Had I foreseen that the selection of the subject would have involved me in so many controversies, I should have turned my attention to some other department of theology. Unexpectedly, if not inadvertently, I have become a controvertist; and I can scarcely venture to hope that I have escaped all the evils of polemical discussion. When I undertook this subject I had no expectation of its bringing me into collision with the opinions of the Baptist denomination. Of all controversies, that with them was the last on which I should willingly have embarked; not because I thought it presented any peculiar difficulties, but because I have been always of opinion that nothing involved in it ought to separate those who hold different opinions into two denominations." Now this, to say the least, is a strange statement, and adds another to the proofs which have been ever accumulating since the days of Job, that "great men are not always wise; neither do the aged understand judgment." How an eminent scholar and a most able man could select such subjects, and conceal from himself the fact that, when he began the discussion, he was entering a "wilderness, a land of deserts and pits, a land of drought and of the shadow of death, a land that no man passed through" without great conflict, "and where no man dwelt" without incessant wars of all sorts on all sides, is to us most incomprehensible! Assuredly the lecturer himself was the only man who was blind to the perils of his position. The simplest person among us saw that every step of his path must be through briers and thorns, with fiery serpents and scorpions circling around his head. All this is the simple fact: but no matter; when knowledge would impede duty, "ignorance" is not only "bliss" to the individual, but benefit to the public. We are happy to say Dr. Halley is fairly in the field; and the alternative is clear. He must conquer or die! He knows it; he feels it; he is acting upon that knowledge; he gives himself fully up to the current of that feeling. He might aptly have taken for his motto,

> "And though I hope not hence unscathed to go,
> Who conquers me shall find a stubborn foe!"

He may, he will be fought, and, we think, perhaps, driven from a number of his minor positions; but that he will, in the end, remain possessor of the field, or only leave it to pursue, overtake, and utterly

rout and disperse the whole host of his adversaries, is, in our minds, a matter which admits of no dispute. To much and various learning he has brought great force and subtlety of argument, and invested the entire subject with an eloquence but seldom allied to such strength and severity of logic, and never before employed in the discussion of these subjects. There is another feature of the work which, at the outset, demands particular notice—the admirable temper, the gentlemanly bearing of every page of the volume. This spirit which pervades the entire work is exemplified with singular grace, pathos, and beauty, in the Advertisement, relative to the late lamented Dr. Carson, from whom, if from any man, he had most to fear. The whole is worthy of transcription, and is as follows:—

"On the very day announced for the publication of this work in London, I have heard in Manchester, with the most painful feelings, of the unexpected death of Dr. Carson. Too late, alas! to revise the review of his work, I hastily forward to the publishers this advertisement, if possible, to be inserted, entreating the readers to construe every sentence which may appear to be severely expressed, as capable of explanation, considering that every word was written by me under the expectation of its being speedily subjected to the keen and powerful criticism of that lamented scholar. I can do no less than offer this feeble tribute of respect to a man of great talents, learning, and moral worth, with whose opinions and arguments I have been brought into collision. I trust nothing in the heat of controversy has escaped me inconsistent with this acknowledgment. Some expressions would certainly have been modified had I imagined he would never have seen them. In discharging this mournful duty, I may be permitted to cite from my Appendix one sentence, on which, as I look, amidst many conflicting emotions, I find relief. 'Conscious of infirmity, exposed to error, I ask our Baptist friends to unite with us in the prayer, (after all I have said, I would travel many miles to hear Dr. Carson offer it, and forget, as I am sure he would, every hard saying,)—The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.'"

We have stated thus much merely by way of introduction; a work of such ability, and on topics of such moment, is entitled to a more enlarged notice, and a more searching consideration; and for this we reserve it till a future season.

Table Talk.

A POINTED BLOW.

An invalid sent for a physician, the late Dr. Wheelman, and after detaining him for some time with a description of his pains, aches, &c., he thus summed up:—"Now, Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the Doctor, at the same time lifting his cane, and demolishing a decanter of *gin* that stood upon the sideboard!

A STRONG ARGUMENT.

The late Dr. Mason once said to an infidel who was scoffing at Christianity, because of the misconduct of its professors—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then don't you see," said Dr. M., "that by *expecting* the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power!" The young man was silent.

ORDINATION IN NEW ENGLAND, ONE HUNDRED AND FIFTEEN YEARS AGO.

The following entry is found in the town records of Woburn, Massachusetts, which contrasts somewhat curiously with American abstinence in our times.

"To Mr. Jonathan Poole, Esq., for subsisting the ministers, messengers, and gentlemen, at the time of Mr. Jackson's ordination over the Congregational church, 1729.

	£	s.	d.
To 433 dinners, at 2*s.* 6*d.* a dinner .	54	2	6
" Suppers and Breakfasts, 178 .	8	18	0
" Keeping 32 horses four days .	3	0	0
" Six barrels and a half of cyder .	4	11	0
" Two gallons of Brandy, and two of Rum	1	16	0
" 25 gallons of Wine . . .	9	10	0
" Loaf Sugar, Lime juice, and pipes	1	15	0
	£83	12	6

OCEAN HAVOC.

By Lloyd's returns, it appears that the annual loss to Great Britain by shipwrecks is 610 ships, £2,000,000 of property, and 1500 lives.

RETRIBUTION.

A CURSE is a stone flung up to the heavens, to return on the head of him that sent it.

NEWSPAPERS.

THE total number of newspapers published in Great Britain and Ireland in 1843 was 447, and the number of stamps consumed 60,592,000.

THE POOR MAN'S CHURCH.

THE annual income or salary of the *twenty-six* Bishops of the Established Church of England and Wales is *six hundred and thirty-four thousand one hundred and ninety-one dollars.* This is more than the annual contributions of all the Christians in America, for the spread of the gospel among the heathen.—*American Paper.*

A HUSBAND WON.

"How long have you felt thus!" I asked, addressing a travelling Karen, after worship one evening, who had been professing his attachment to Christianity. "Ever since my wife died," he replied. "She died trusting so firmly in the Lord Jesus Christ, and with such peace of mind, that ever since that time (six months) I have believed and loved the gospel." This was a case which I never before heard. God grant there may be many such!—*Mr. Mason's Journal, Tavoy,* 1834.

HOPE FOR THE STEAM-ENGINE.

THE coal-fields of Great Britain are calculated to cover 4,900,000 acres, those of France only 692,000 acres.

Poetry.

THE FATHER AND CHILD.

CHILD.

I 'M five years old to-day, papa!
But wherefore do you weep?
I thought it was a merry time
When birth-day feasts we keep;—
Nay, do not look so strange, papa,
And I will leave my play,
To come and nestle in your arms,
And kiss the tears away.

And you shall tell me pretty tales
Of dear mamma in heaven,
And of the holy people there,
Whom Jesus hath forgiven;
And we will talk so pleasantly,
That you shall smile to see,
How cheerfully your little girl
Doth prattle on your knee.

You know mamma 's an angel now,
And never more can die;
For the kind God hath taken her
To dwell with him on high;
And when we 're ready, dear papa,
He 'll send for you and me;
I often think, and wonder when
That happy time will be.

FATHER.

God bless thee, little comforter!
Thy words are sweet to hear;
Well hast thou chid my selfish grief,
My unbelieving fear;
Sorrow and doubt have pass'd away,
The cloud hath left my brow,
And holy peace, and trusting love,
Possess my bosom now.

Oh! ever thus may heavenly truth
From thy young lips distil;
And ever may thy heart incline
To do thy Saviour's will:—
So shalt thou tread this sinful earth
With spirit undefiled;
And the blessing of thy mother's God,
Shall rest upon her child.

Come hither, dearest; let us kneel
In meekness side by side;
And pray, whilst yet this seraph calm
Doth on my soul abide;
For surely now my chasten'd heart
Is purged from earthly leaven,
And the wrestlings of a father's love
May still avail with Heaven.

Whitby. JOHN BUCHANNAN.

Religious Intelligence.

ORDINATION.

August 21.—Rev. D. B. Sherry, of the Western College, over the Independent church, at Sherston Magna.

REMOVALS.

August 21.—Rev. J. Barfett, from Salisbury, to Grantham, Lincolnshire.

August 13.—Rev. E. Jones, from Oxford, to Norley-street chapel, Plymouth.

August 13.—Rev. W. F. Heathcote, from Armagh, to Stonehouse, near Plymouth.

NEW CHAPELS.

August 11.—A chapel was opened at Chesterfield, Derbyshire, *free from debt.*

August 29.—A handsome chapel was opened at Colchester, for the church under the care of the Rev. Mr. Fraser, late of Edinburgh.

September 4.—Was opened the New Tabernacle, Old Street-road, London.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CENTRAL COMMITTEE FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

THE SIXTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES WILL BE HELD IN NORWICH, ON TUESDAY, WEDNESDAY, AND THURSDAY, THE 15TH, 16TH, AND 17TH DAYS OF THE PRESENT MONTH.

On Tuesday evening, the 15th of October, the sermon will be preached in the Old Meeting-house, the Rev. Andrew Reed's, by the Rev. J. Burnet, of Camberwell. Worship to commence at half-past six o'clock.

The two morning sessions for conference, on Wednesday, the 16th, and Thursday, the 17th, will also be held in the Old Meeting-house. On each morning, the chair will be taken at nine o'clock precisely, by the Rev. H. F. Burder, D.D., of Hackney; and on each day the meeting will adjourn for refreshment, exactly at half-past two o'clock. Both meetings will begin and conclude with worship. In addition to the subjects for consideration at these meetings indicated in our last number, it is hoped, that particular attention will be given to the important proposal for "CHURCH MEMBERS' PENNY A WEEK CONTRIBUTIONS IN AID OF BRITISH MISSIONS."

The two public meetings, on the evenings of Wednesday and Thursday, the 16th and 17th of October, will be held in Princes'-street chapel, the Rev. J. Alexander's; the chair to be taken each evening, at half-past six o'clock. The meeting of Wednesday evening will be a public and open meeting of the Union, to promote denominational principles and objects—that of Thursday evening will be in favour of British Missions.

The Committee of the Union repeats a respectful appeal to the ministers and deacons of the churches in the Eastern parts of the kingdom for their attendance on this important occasion, when they will enjoy a favourable opportunity for witnessing the character and spirit of the proceedings adopted by the Congregational Union of England and Wales, as well as for promoting its many interesting objects.

N.B. All brethren intending to be present, are earnestly desired to notify their intention by letter to the Rev. J. Alexander, Norwich, on or before Tuesday, the 8th inst., that the necessary preparations for their entertainment may be made in an orderly and timely manner.

With these important meetings in immediate prospect, it seems not inappropriate to submit a few remarks to the candid consideration of brethren who may bear a part, or feel an interest in them. The present times are deeply interesting. They are very peculiar, and there is a loud call addressed by them to all who love truth, liberty, and religion, for wise counsels and strenuous efforts in the good cause. At such a time many pastors and deacons, with other brethren, of the Congregational churches, assemble to deliberate on the interests and duties of the body of Christians with which they are connected. They meet with much prayer. They come together in peace and love. Their object is practical. The question is, What can be done? How can the present meeting be turned to practical account? How can it be made to promote active and beneficial effort? Our counsels are for action—our union is for strength and use—we meet not for strife and debate; but to inquire, How can we, and the body of Christians to which we belong, most advance the cause of Christ in such a time as the present? Will not, then, the two following inquiries be suitable to the thoughtful consideration of all the brethren in prospect of the anticipated meetings?

1st. How can the numerous Congregational churches of this country, with the pastors and deacons, be brought in the most effective manner to unite for common objects, and common efforts? It cannot be doubted that they have common objects—some within and among themselves, for fellowship, improvement, and mutual help—some beyond their own pale, in the nation, and in the world, for the advancement of truth, and the good of mankind. It is as little to be questioned that these churches do possess great resources for effort, were they but drawn out, and vigorously and wisely employed. Hitherto these resources have not been brought into energetic action, nor are they now combined and exerted, as they might be, and ought to be. If this statement be called in question, let such as doubt its correctness inquire and reflect on the subject. As a body of churches, the Independents have been afraid to be strong—they have repudiated union, without which they must be weak. They have thought their liberty and independence would be endangered by combining with each other. Because each church is complete within itself for its own government, each has been thought severally complete for every purpose. The feeling has not been cherished, that all these churches, being many, ought also to be one. The sentiment that the Independent churches are a body, a denomination of Christian people, has not had its proper place in the minds either of pastors or people. Not that we should be separated more widely than we now are from other bodies of Christians. We are, and must be, thus separated. Our principles and theirs unavoidably separate us. But being thus of necessity separated from them, reason dictates the wisdom and advantage of being as closely as possible united among ourselves. How can this be effected? How shall the sentiment and desire in favour of such union be called forth? What simple and effective organization shall be adopted to make it visible, and to open its way for action? If the Congregational Union as at present constituted, be unsuitable, let it be dissolved, and some more appropriate arrangement be substituted. Only let the principle be adopted and established—only let the work be done, and names and forms are of little moment.

Then the next question is, What can the Congregational churches, when most closely united, when most vigorously acting, do for their country? for the religion and the intelligence of their country? for the poor and the suffering of their country? What can the combined energies of the united Congregational churches be made to

accomplish in the use of Christian and legitimate means for raising the peasantry of England from their depressed, if it be not said their oppressed condition? What, to guide, stimulate, and make the operatives of England to turn to better account their better advantages? How can we fall in with the TEMPERANCE movement, the FREE TRADE movement, the EDUCATION movement, in some of these things *directly*, in some *indirectly*, but in all with a friendly and co-operating influence, for the good of the many? What can be done to vindicate the liberty of the poor of this land to worship freely, without let or penalty, according to the dictates of their consciences? How shall our Home Missions be strengthened? How shall our schools be multiplied? How shall our associations be improved? How can we promote the temporal welfare of the indigent and defenceless? Can any means be devised for aggressive movements in town or country? Can we go forth to follow, and gather the people? Can the close inclosures which our churches seem to present, be opened to more sympathy with the people? Can we preach more popularly and vigorously? Can we win the ear and the heart of the *many*? The MANY, the *multitude* of the people should have our enlightened care. They have been neglected till now their condition is found to be threatening to others as well as afflictive to themselves. The privileged classes must become humane in self-defence, and must discharge their duties, or lose their stations. This is felt by some who would amuse the people with sports; by others who would subdue them by the claims and the fears of superstition; by others again, who would make property the instrument of coercion, refusing or bestowing charity and employment on the poor, custom to the tradesman, occupancy of house or land to tenants, so as to bribe them for the Church, and punish them for Dissent? And what shall *we* do? Have *we* nothing to defend, nothing to lose, nothing to accomplish? Have the Congregationalists no eyes to discern the signs of the times? Do not they know what the result of all this must be in every village church, in every congregation in a small town, in every preaching station? And, then, quite apart from their own interests or security, what claims are there on their enlightened and patriotic benevolence! They should manifest a genuine sympathy with the MANY. Certainly, in this land those principles in religion, trade, policy, which shall win the suffrages of the MANY, as the MANY obtain intelligence, will prevail. This is the class of the community whose voice will soon be heard, and whose voice when heard will be decisive. The many are learning, inquiring, and feeling their way. Knowledge and information are opening upon them. They feel the wrongs and the hardships of their position. They think these can be redressed. They mix together in their half-enlightened minds many truths and many mistakes. There is nothing at this juncture more important than to show them the religion of Christ in its true aspect—friendly to reason; favourable to liberty; the guardian of rights, and of order. Can the Independent churches do this? Can they assist in doing it? How can they best combine, and strengthen themselves for a great work for their native land?

HOME MISSIONARY SOCIETY.

ENCOURAGING PROGRESS OF THE GOSPEL ON SEVERAL OF THE STATIONS OF THE SOCIETY.

SINCE last month's publication several facts have come to the knowledge of the directors, which show the value and importance of the Society. While therefore they cannot but continue to feel great anxiety on account of the great inadequacy of its present income to meet its current expenditure, they are bound to rejoice in the tokens of success which are presented to them from month to month. Before giving the ordinary extracts from the journals of the missionaries, they would place before their friends one branch of evidence to show them that there is encouraging progress made in the extension and efficiency of various stations of the Society.

The report which has been published refers to Portsmouth, as having received the aid of the Society.* The directors are happy to state that a respectable and acceptable pastor has been chosen by the people, and a settlement has recently taken place, which was numerously attended by the neighbouring ministers and by others from a distance. Had not the Society afforded efficient help at the time it did, it is almost certain that the chapel would have been shut up, or lost to the denomination. This great evil has been prevented. A large town has secured the services of an efficient minister, while the help required by the people has been only of a temporary character. It is hoped that in a short time the congregation will aid the Society, and enable it to extend a similar benefit to some other populous district. A beautiful circular chapel was opened at Hersham, in the parish of Walton-on-Thames, on the 27th of August, capable of seating upwards of 300 persons. The Home Missionary Society sent an agent five years ago to that place. Mr. Lord, the missionary, has succeeded in introducing the gospel into several villages, and in multiplying the means of Christian instruction in others. Several friends have contributed liberally. Mr. Scott, of Hersham, especially, has greatly favoured the erection of the chapel, having given the site, prepared the plan of the building, and contributed liberally. The preachers on the occasion were Rev. Messrs. Tidman and Young, and Dr. Matheson.

Another chapel was opened a few weeks ago on the Home Missionary station at Othery, Somerset. It was erected in the village of Aller, chiefly through the instrumentality of the congregation at Holloway chapel, London. Had it not been for this seasonable aid, it is most probable that the missionary, Mr. Oram, would have found no place in the village in which to preach. The chapel will accommodate 150 persons. The Rev. A. J. Morris, of Holloway chapel, preached at the opening.

A third chapel was opened on the 28th of August, on the Home Missionary station at Witheridge, Devon, in the village of Cheriton Fitzpaine. The missionary, Mr. O'Neile, has a deacon, Mr. Lake, who co-operates with him in his attempts to do good. Besides all other contributions and assistance given in various ways, it needed 200*l.* to free the place from debt. This sum was paid by Mr. Lake! An-

* Pages 12 and 38. Copies of the Report may be obtained by any known friend of the Society, at the office, No. 4, Blomfield-street.

other friend paid for the ground on which the chapel has been erected.

On some other stations the missionaries are anxiously desiring suitable places of worship. In certain villages they have been excluded from every cottage; and though during the summer they can preach without a shelter, yet this cannot be done in the winter evenings. On other stations the chapels are too small to accommodate the numbers who wish to attend, but the expense of enlarging is beyond the power of the poor people. This is the case on the interesting station of Morecombelake, Dorset, where the labourers have only from 6s. to 7s. weekly wages. The missionary has already collected 42*l.*, but not having the rest, about 40*l.*, he dare not begin to enlarge. At Overton Home Missionary station, Hants, where the people are more able to help themselves, the chapel has been enlarged and opened, and a sufficient amount obtained at the opening from neighbouring friends and others to meet the expense.

The journals for last month also contain encouraging accounts of additions made to several of the missionary churches. In these ways (among many others) the Society is carrying out its beneficent schemes; without its help the chapels above-named would either not have been built, or at least supplied with an efficient ministry. The good effected is thus apparent. The object kept in view by the directors from the very first moment, is to render each Home Missionary station, as soon as possible, independent of the Parent Society, so that the church may choose, invite, and support their own pastor. Thus, one after another of these humble missionary stations will be added to the list of self-sustained churches—diffusing the light of the gospel around them, and co-operating with their older and more powerful sister churches in supporting the great cause of Home and Foreign Missions. In the meantime the directors desire to occupy new ground—to act aggressively, and introduce the gospel into districts entirely destitute, or where the amount of instruction is confessedly inadequate for the population. Could they only obtain enlarged funds, they might at once occupy at least ten new stations; some of their older stations could be given up to regular pastors, who for a time might be aided by the Society to assist them in preaching in the villages. Thus many openings would be made for zealous young ministers who are annually leaving our collegiate institutions, and who, at present, are not always immediately settled over churches. The direct and collateral benefits resulting from the operations of the Home Missionary Society may thus be easily perceived. What is needed now is enlarged ability to sustain the present agency, and to extend more widely the aggressive movements of the Society.

FACTS AND COMMON SENSE AGAINST HIGH CHURCHISM AND BIGOTRY.

Our Puseyite vicar is still using all the means in his power to influence the minds of the people. In some it has excited a feeling of disquiet, and there are few who are confirmed in their High Church opinions by his preaching. Our congregations have been very little affected by the circumstance. God will, I doubt not, overrule the movement for good, and cause it to promote his glory. The truth must prevail, although error for a time may appear to triumph. Christ is at the helm of affairs, superintending the concerns of his church, and causing all things to bring about the designs of his mercy. Duty is ours, and that is plain. Here we can make no mistakes, and in this we must have success, for God has promised it, and his word must prevail, notwithstanding the transient triumph of error. Our clergyman goes from house to house, stating that all Dissent is of the devil, and all Dissenting ministers are instructed by the devil. Statements such as these are sure to produce a right effect. Facts are stubborn things, and there are thousands of facts confirming the good that Dissenters have done. It it be of Satan, then he is divided against himself. But to turn sinners from sin to holiness—from the world to God—to sober the drunkard — reform the swearer and sabbath-breaker—to convert abandoned sinners, is not of Satan, but of God, an evidence that the work is his, notwithstanding the falsehood of an ignorant Puseyite.—(*Lincoln.*)

INTERESTING CASES OF CONVERSION—ADDITION TO THE CHURCH.

The cause of the gospel at H—— B—— continues to afford the most pleasing prospects. Those who during our late revival meetings were brought to a knowledge of the truth, for the most part maintain their stedfastness. We have indeed had several cases of discipline, when the individuals who had been found to be walking incautiously were laid aside from the fellowship of the church. At our last church-meeting we had an addition of eight to the number of church members. Some of these had for a time been kept back until all doubts should be removed relating to their experience of a change of heart. Time has removed these doubts and inspired full confidence that the individuals referred to have indeed passed from darkness to light, from death to life, from Satan to God. One woman, who for a considerable time had been a regular hearer on the sabbath-day under my ministrations, seemed lately to indicate a considerable degree of concern for the salvation of her soul. I occasionally visited her, and conversed with her, and directed her to the only way of salvation through faith in the Lord Jesus; still she seemed enveloped in spiritual darkness, a stranger to the enjoyment of real peace of mind. One sabbath morning, while listening to a sermon from 2 Tim. ii. 19, she was brought under great distress, so that, as she herself expressed it, she "trembled all over" during the application of the discourse; light broke in upon her mind; the beautiful simplicity of the way of salvation through faith in the finished work of the Lord Jesus appeared to her in a way which she never saw before; she found peace to her soul, and went home rejoicing in a Saviour's love.

Another woman, who, for a period of six months, had been deeply concerned for her soul's salvation, with whom I had sometimes conversed on the importance of obtaining an interest in the blessings of salvation, related to me her experience, when I found she had been building on a foundation of sand. I endeavoured to expose the fallacy of her false refuges, and to direct her mind to that foundation of a sinner's hope which is laid in Zion. After she became awakened to see her danger by sin, James's "Anxious Enquirer," and other books of a similar nature, were put into her hands. She read, prayed, and waited on the means; but still

she told me she was perpetually haunted by doubts and alarms for her eternal safety. She had been looking into her own heart—she had been thinking on her own fancied good character—she had been comparing herself with others around her. I endeavoured to direct her mind away from all such false foundations, and to lead her mind to the contemplation of the great atoning sacrifice of Calvary. Light began in a gradual manner, to dawn upon her benighted mind. After a time, in connexion with a series of conversations I had with her, she was led to exclaim with confidence and joy, "None but Christ, none but Christ." Such is an illustration of the cases of anxious inquirers, with whom I am called to converse, thus showing the gospel to be the power of God to the salvation of sinners. My list of services will show my present number of preaching stations, with average attendance, &c.

We are at present trying to do something in order to obtain a library for the use of the church and congregation at H—— B——. The sabbath-school teachers are subscribing 2d. a month each towards the object. I think the little fund at present is about 30s. It is, however, gradually increasing, and in a short time I hope we shall be able to obtain the object of our desire.—(*Northumberland.*)

TOWN AND COUNTRY MORALITY — MISTAKES ENTERTAINED ON THE SUBJECT.

The immorality of large towns is easily found out, for much of it is seen on the very surface of society. It is not the same in villages and in small country towns. Less evil is perceived by the passing traveller, or by the transient visitor. He only tarries for a day or two among lovely scenes. There is a perfect contrast to the bustle and excitement of populous towns—all is quiet, peaceful, and apparently happy. His imagination is pleased; he looks on everything around him with great interest. He converses occasionally with the villagers on topics of everyday life. He fancies there is great simplicity of character among the rural population. He forms his opinion, and returns to the crowded city greatly wondering at the charges of immorality and ignorance brought against the peasantry of England! But let an intelligent, pious man reside for a few weeks in the same country district; let him combine the pursuit of health and the duty of relaxation with attempts to benefit the people around him; let him remember that he is a Christian, and cannot neglect opportunities of doing good without a crime; let him act on such a conviction, and he will soon make painful discoveries. Having tried to ascertain the real moral condition of the people by conversing with them, he finds great ignorance and apathy respecting religion, as well as a fearful stupidity of mind as it regards everything mental or intellectual. By pursuing his inquiries, a more perfect acquaintance with the state of society will furnish him with affecting proofs of gross depravity and sensuality. He will find a standard of morals so low, that he is obliged to believe there must be the absence of all regard for the Divine law, or respect for the opinion of good men. He is disappointed and grieved. He returns to his home convinced that he must do more than he has ever done before to remove the ignorance and vice so widely prevailing in rural districts, by assisting those institutions which have this great object in view.

If a few weeks furnish so much knowledge, and produce such convictions, it may reasonably be expected that a missionary or pastor who enters on his labours in such a locality, will in six months ascertain the real state of things to a far greater extent. It is his business to find out the ignorant and the vicious, and to use suitable means for instructing and reclaiming them. The following extracts from the journal of a young minister, recently settled in a small town in one of the midland counties, will furnish a case in point, as to the depravity existing in a country district.

"The difficulties referred to in my last journal, which have so long remained, respecting the success of the gospel in this place, still continue. They are indeed too deeply rooted to hope for a speedy change. The physical and moral degradation of the people is truly affecting. This state of things, if not originated, has been nourished and increased by the great corruption formerly practised at elections; and though the root of the evil has happily thus far been removed, the bitter fruits are still abundant. Drunkenness and uncleanness are the two great sins of this town. Of the extent of the former, some idea may be obtained from the fact, that in a population scarcely reaching 2000, there are upwards of twenty beer-shops and public-houses! Adultery, in proportion, is far more prevalent than what is generally found in large towns, and is productive of a corresponding degree of social and domestic misery. From this state of things circumstances are frequently occurring of which it is a shame even to speak, but which, in this ungodly town, are sometimes presented in their most disgusting form. This wretched moral degradation of the people being so deep rooted and extensive, has produced, and still nourishes, a hardihood in sin, and an insensibility to the charms of the gospel, that is easier conceived than described. Were it not for the promises of the gospel I should despair. Did I not believe in the omnipotency of Divine grace, in its efficacy to raise and purify the most debased and polluted, I should feel that, in preaching the gospel, I was using an instrument far too inefficient to accomplish the thorough spiritual reformation of the people. Owing to these circumstances, and others that I need not mention, I cannot send a report so favourable as I could wish. Notwithstanding these difficulties, we are labouring with the confident expectation of success. During the last three months our efforts have been principally directed to the devising and carrying out means for bringing the young under religious instruction, which we intend perseveringly to apply. This we are doing to the utmost of our limited means, and the result has been greatly encouraging. The Sunday-school has increased in number and efficiency. We enter upon the new rooms at Michaelmas, and hope, after that time, to make more effective efforts in this department than we have hitherto been enabled to do. The Bible classes, which I continue to meet on Tuesday and Thursday evenings, are going on prosperously; and I begin to have some hopes that from these I shall soon have some effective and pious Sunday-school teachers. The attendance at the chapel has lately, especially on Sunday evenings, assumed a very encouraging appearance; and from the solemn seriousness with which the preaching of the gospel is received, I begin to hope that some

are feeling its power, and will soon profess it before the world. May the Lord grant it! Some who were cold and inactive are now showing symptoms of life. We are about putting a new roof on the chapel, and thoroughly repairing it. This will cost about 60*l*. Subscription cards are out; and from the manner in which the people are working, I expect the money will soon be collected.

"At the A—— a great spirit of hearing has been excited. During these last six or seven weeks the place has been too strait for us, and we have frequently been obliged to worship in the open air. The deep attention with which the preaching of the gospel is heard, and the general anxiety manifested to possess tracts, afford hope that the truth is not preached in vain, but that it will prove the power of God unto salvation."

IRISH EVANGELICAL SOCIETY.

WHETHER our churches will hear or forbear, we must continue to write and to speak about Ireland. Her political condition and distractions claim unwilling attention from the government and legislature of this country. Her sullen, determined, and sustained opposition to Union, is occupying the minds of thoughtful men in all classes of the community; and her spiritual ignorance, bigotry, and delusion, must not be overlooked by the Christian churches of Britain, who have a heart to feel and a hand to help the destitute and guilty in remote lands. Our neglecting to supply the millions of Ireland with the gospel cannot be continued without the accumulation of guilt on our own heads; without seriously endangering the existence of Protestant truth in England, and in the colonies; nor without exposing our fellow-subjects in the sister isle to the perpetuation of all the woes under which they are now labouring. The gospel of Jesus Christ is the only balm for her wounds, and the true palladium of her liberties, assailed as they are by priestly tyranny, and by bigoted exclusion. It is comparatively little that the Irish Evangelical Society is able to do for the people of Ireland; but, up to the extent of its means, it is labouring, hopefully and energetically, to save the souls of men. Its agents are, for the most part, earnest men, doing God's work, in the spirit he commands and blesses. Of these statements let the following extracts, from the Missionaries' Journals, bear witness.

OPEN-AIR PREACHING, AND SUCCESSFUL PASTORAL LABOURS.

"In submitting to the committee an account of my humble labours during the quarter now closed, I have much to thank God for. As a church and congregation we have many mercies to acknowledge. Not a few, I trust, have been awakened under the word, and led to seek communion with the Saviour. I have acted upon the hints thrown out in a late number of the CHRISTIAN WITNESS, and tried open-air preaching. I took advantage of Mr. Godkin's visit, and commenced the sabbath he was with me. I invited two Wesleyan ministers to join us, which they did, very willingly. We erected our platform in a field, about half a mile from town. At the appointed hour the crowd of persons flocking from all directions was far beyond what we expected. Some say there were 1500 persons present, and others that there were 1000, among whom were not less than 100 Roman Catholics, who heard with the greatest attention. Last sabbath I had another open-air service, in a different direction; in which I was assisted by a Wesleyan minister. About 600 persons were present; among whom were a large number of Roman Catholics, who heard with marked attention. At the close of my address, a Roman Catholic cried out, 'God bless you, sir; and may you never die in this world, or the world to come.' This poor man, I have been told, is now seeking for more light among his pious neighbours, and declares he never heard anything like what he heard on Sunday. I intend seeking him out in a few days. I feel convinced, if all evangelical ministers in Ireland were to take the fields, and unite in this great work, the Roman Catholics of this country would embrace the opportunity of hearing for themselves. I cannot understand why so many pious persons are opposed to this method of doing good. They say it is not respectable, and that it is lowering the Independent body for their ministers to become field preachers. Some good people in my own neighbourhood complain of it. But the question with me is, not what is respectable, but how can I best glorify God, and benefit my fellow-creatures; and I feel that the gospel must be brought to the people, or they will remain without it. Our Divine Master set us the example, and commands us to go out to the highways and hedges, to invite the poor to come and partake of the blessing of the gospel; and I trust every minister employed in the Lord's work will ere long be found doing that work in the way which their Master directs. The sabbath morning congregation in the chapel is steady and attentive. We cannot announce an increase, because we cannot, our meeting-house being well filled every sabbath, and had we a larger place of worship it would be filled. The country congregations are attended as usual. On the whole, I can confidently say, the work is prospering, and, I trust, will continue to prosper, till all around are brought to love and serve the Lord Jesus Christ in sincerity and truth."

The next communication exhibits labours of a somewhat different, but not less useful order, amidst the peculiar difficulties of a neighbourhood mostly popish, and deeply infected with the virulence of political agitation.

PRIESTLY OPPOSITION TO THE GOSPEL.

"I have during the present quarter, by your instructions, furnished the committee with an accurate statement of the scene of my labours, from which they can easily conclude upon my present prospects as a missionary. Since my last, I have endeavoured, by every means I enjoyed, to make known the nature and design of the gospel to all classes. To Romanists I have been particularly attentive and courteous, desiring thereby to disarm them of their natural prejudices to the truth; by which means I have been enabled to bring the minds of such persons to view the plan of salvation of sinners with attention, and, I trust, not in vain.

"The present political excitement in Ireland has been made a very formidable barrier to any extensive usefulness for the present, by the priests of Rome. They cease not to turn the political current against all attempts to evangelize our distracted country. I have been success-

ful in circulating tracts on the leading doctrines of the gospel among those who were most anxious inquirers after the truth. Oh, may the Lord water the seed by the influence of the Holy Spirit.

"The attendance at all my stations during the past quarter, was as good as I could expect, and very cheering. We had an accession to our congregation at D——.

The attention at my out-stations has been cheering; the numbers are the same as last reported. I have continued to visit them regularly without interruption, although the priests have done everything within their power to cause separation and disunion between Protestants and the friends of O'Connell, who wear a Repeal button. The fact of not exhibiting this badge brings the persons under the reproach of the party. The priests from their altars have delivered lectures of a very inflammatory nature against the Saxons of the country, and some of them have been so bold as to declare the *Protestants must* be extirpated. Another means put into practice by the Repealers is exclusive dealings, which has been acted upon with great rigour. Surrounded as I am by thousands indulging in such feelings of hatred to everything of an opposite character, I can say with the psalmist, Psa. xlvi. 1—3.

"The thousands of Roman Catholics by whom I am surrounded demand from your agent much sympathy. Their deluded condition, ignorance of God's character, of spiritual religion, and the many lying subterfuges they are furnished with by their priests as a quietus for their conscience, call upon all who fear God, and know the truth, to use every means furnished by revelation within their power to break the yoke of superstition, which so long has disgraced and degraded the Irish character.

"I have had many interesting controversies with Romanists on the great truths of salvation lately; and never allow, when it is likely to be of utility, any opportunity to pass on such occasions without pressing upon their minds their accountability for such privileges. I have been furnished with a few copies of Extracts from the Douay Bible, by Mr. D. Hardy, of Dublin, for gratuitous distribution. Some have received them gladly, with portions of the Irish Bible, Psalms, Gospel, &c.; others refused to have any connexion with either copies.

"I spend some time weekly at my out-stations, visiting from house to house, addressing Protestants or Roman Catholics as I find them. Before I produce the tracts, I speak on the general state of mankind as sinners; and when I find the mind fitted for more instruction, I introduce a silent missionary into their hands, to be the future instructor on the leading doctrines discussed. My labours are among the most benighted portion of the inhabitants of my native land."

The following unpretending record of numerous labours is from one who has borne the burden and heat of the day, but who is stedfast and unmovable in the Saviour's work in the evening-tide of life.

A COUNTRY PASTOR'S TOIL AND RECOMPENSE.

"In reporting my progress at this station for the last quarter, and seven others connected with it, I am happy to state that my health has been happily restored; my charge has been steadily moving forward a little, and my two sabbath-schools have flourished beyond my expectation. At this my principal station, and the seven before alluded to, my congregations have been steady; at some places, good; in every place around, attentive and grateful.

"My week evening congregations have varied from 25 to 100; my sabbath evenings', from 40 to 150; sometimes they amounted to 180 or 190. During the last quarter I gave up one of my former stations, and opened a new one, in a very destitute district, five miles from my residence. Here the spirit of hearing has continued very good throughout the last three months. I have the pleasure of seeing a few Roman Catholics occasionally. May the Lord make the word a blessing to them, and to all who hear the gospel in this forsaken locality.

"During the last three months we have had the pleasure of receiving two very decided characters to the fellowship of the church, and one whom we loved, restored again to its communion. These encouragements, though small, are nevertheless hailed by us with much joy, as we are too few in number, through frequent deaths, and the infirmity of nearly all our aged members.

"I have preached about forty times during the last three months at my home and distant stations; four times occasionally at new places, near and abroad; superintended two sabbath-schools, and often taught in them on the Lord's day; and circulated tracts everywhere I travelled; and attended at funerals and funeral houses; and addressed several missionary meetings, of our own and other denominations."

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED IN 1836.

MONTREAL.—Plans are in progress for advanced movements in this important city, now the seat of government and legislation for the united province of all Canada. The new chapel erected for the second Congregational church, gathered by the labours of Dr. Carruthers, has been, ere this time, opened for public worship. The Doctor will enter on the occupancy of it, sustained by a church of more than seventy members. The congregation of Mr. Wilkes has obtained a most eligible site, and will soon proceed to erect a more commodious chapel. By the time it is ready for occupancy, it is hoped that some faithful minister will be found willing to enter the chapel. Mr. Wilkes and his people will then vacate, and commence labours for gathering a third church in Montreal. Efforts to advance our cause in that city cannot be too early or too vigorously prosecuted. In the meantime the ministerial and varied labours of our brethren, Mr. Wilkes and Dr. Carruthers, will not permit them to give more attention to the Theological Institute than stated attendance for lectures. The number of students will now be seven. Mr. Miles, of Granby, is therefore expected to become resident in Montreal to preside over the academic family, and to lecture on pastoral theology—at the same time assuming the editorship of the *Harbinger*, which is to be henceforth a weekly instead of a monthly publication, as in that form much better adapted to transatlantic habits and wants. Mr. Miles will also proceed as secretary to labour for the efficient organization of a Missionary Society for Canada East. The brethren in Montreal are expecting the

happiest results from this accession of strength, and from these more vigorous movements in their city. They also hope to find resources, without assistance from the Colonial Society, for supplying and supporting a successor for Mr. Miles at Granby and Abbotsford. Our beloved brethren both in Eastern and Western Canada are animated with zeal and enterprise—they exert their own energies to the utmost, and the help and the prayers of the British churches cannot be better employed than for their assistance.

SYDNEY.—The following application was made to the Rev. Dr. Ross, under date the 17th of February last, by a church formed at Paramatta-street, near Sydney. The committee would have most gladly responded to that part of the proposal which regards the sending forth and support of a minister, had there been any resources at its command for such an object. For the erection of chapels in the colonies it never has, nor ever can afford any assistance whatever. It is necessary to inform the public what the Society cannot do. It is needful to show how the work must stand still, how the devoted brethren who first went forth on this great enterprise must remain alone, and unsupported, till the increased liberality of the British churches shall supply the necessary resources:—

"Rev. Sir,—We, the undersigned, members of the Congregational church meeting in Paramatta-street, Sydney, having understood that a Colonial Missionary Society has for some time past been in existence, having for its object the spread of evangelical truth in the British colonies, have unanimously agreed to the following request at our church meeting, held on February 13th, 1844:—That you, as its agent in this colony, may be pleased to lay our case before the Colonial Missionary Society, in order to obtain, if possible, assistance in building a chapel and supporting a minister. Our expectations are raised in this respect, by seeing the report of 1841, in which expectations are mentioned, that some call will be made upon them from this colony. If the Society will grant us £100 towards building a chapel, and £50 per annum towards the support of a minister for three years, at the expiration of that term we hope to be no longer burthensome. The Society has been, and still is, doing much for Canada, and why should not we share in the offerings of British Christians which they so freely offer for the spread of the gospel in the colonies of Great Britain? Now, sir, we believe that you are able so to represent the case of our destitution, that the Society will be constrained to do something for our relief. Having yourself been kind enough to preside over our church-meetings, and to administer to us the ordinance of the Lord's supper, you are not ignorant of the fact that real good has been accomplished, so far as men are capable of judging. Six have joined us from the world, and another interesting case will be brought before your attention next church-meeting. In the neighbourhood of Botany Rood, another sabbath-school has been opened on condition that the gospel shall be preached there every sabbath afternoon. The neighbourhood is very extensive, and much good may be done by visiting the sick and other acts of charity, which it will be impossible for us to accomplish, except we have a minister of Jesus Christ set apart to this work. You are aware that we have collected about the sum of thirty-eight pounds towards the desired object during this year of great depression in trade throughout the colony. This sum is but small towards our object, nevertheless it may be considered great, when we take into consideration the circumstances of those benevolent individuals from whom the sum was collected. By this fact you will see, we are willing to do to the utmost of our ability to advance the gospel of our Lord Jesus Christ, but our circumstances at present, individually and collectively, prohibit us doing that which our hearts desire to see done for the honour of our Master and the spread of his kingdom.

"Hoping you will comply with our request, for the sake of the gospel and poor perishing sinners, by which we are surrounded,

We remain, yours, &c. &c."

(Thirteen signatures attached.)

ADELAIDE.—The following extract from a letter of the Rev. T. Q. Stowe, dated 11th of January last, will show that he continues to be greatly blessed in his faithful ministry, and that the leaven of the gospel is spreading through the colony of South Australia—a fine region, which will assuredly be peopled by numerous inhabitants. All the early difficulties of this colony, severe as they have been, will be overcome. There are all the elements of prosperity—soil, climate, productions. A British people will there flourish, intelligent, free, and religious. Mr. Stowe's mission has been one of the most successful movements of the Society.

"The cause of God goes on steadily among us. We held our church anniversary as usual on the 19th of December. It was thought to be the best we have had. Two additional deacons were chosen from among those choice brethren of whom I told you in my last. Our communicants are over 160, notwithstanding the drawback of some having left the colony. There are still hopeful persons among us for whose decision we are watching.

"Of Hindmarsh I told you in my last. It is now so settled a congregation that I think of sometimes administering the Lord's supper to the members there in the presence of their neighbours. It would accommodate many, and would have, I should think, a good effect in the village. It would bring out the timid, hidden ones, and perhaps impress the thoughtless.

"I am truly glad that my old circuit to the East will now, I trust, be taken off my hands by Mr. Austin, who is about to settle in its centre. After a season of suspension, I was just resuming my labours in this quarter, but the arrival of Mr. A. will allow me to turn my horse's head north and south.

"I believe I informed you that I preached at the opening of a new chapel at Brighton, on the sea coast. Mr. Giles, as his family are near just now for the hot season, preaches every sabbath morning at this chapel to an excellent congregation. Though used by other denominations other parts of the day, it is, or is to be, conveyed to our body. We have engaged to supply in the morning regularly. I stand engaged to open a new chapel 50 or 60 miles north, on Mr. Angus's lands. Worship will be carried on, with the help of others, by Mr. Evans, formerly a member of Mr. Bristow's church, Exeter. It will be a great comfort for some of our members who are locating there."

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

NOVEMBER, 1844.

Theology and Biblical Illustration.

COMPASSIONATE COUNSEL TO UNCONVERTED READERS.

By John Dowling.

"*So he turned, and went away in a rage.*"

And why did Naaman go away from the prophet in a rage? What was it that so grievously offended him as to lead him to act thus rashly and foolishly? If you have a Bible, turn to the second book of Kings, 5th chapter, and 12th verse, and you will see what it was. Naaman was a great and honourable man at the court of Syria, a mighty and victorious general, and a favourite of the king; but there was one thing that embittered all his enjoyments, and rendered all these distinctions comparatively useless,—he was afflicted with a most distressing and loathsome, and (by human means) incurable disease—*he was a leper*. In compliance with the advice of a little captive Jewess who waited on his wife, Naaman had travelled from Syria to Samaria, to be cured of his leprosy by Elisha the prophet. The King of Israel, to whom Naaman first applied, upon reading the letter written to him by the King of Syria, at first supposed that the design of Naaman's master was to embroil him in a quarrel by requiring him to do a thing which was beyond the power of man, and then finding fault with him for not doing it.

Elisha the prophet, however, who soon heard of the king's distress, relieved him from his embarrassment by requesting him to send Naaman to him; and because he had faith to believe that God would enable him to do this miracle, he added, "And he shall know that there is a prophet in Israel."

Now Naaman, being a great, wealthy, and proud man, thought that it was an act of condescension in him to wait upon the prophet at his own dwelling, and probably expected that when he arrived there great attention would be shown him by Elisha on account of his rank and station.

Instead of this, however, in order to show Naaman that, in the sight of God, the rich and the poor are on a level, and that no wealth can avail to

purchase those blessings which are to be obtained only in answer to prayer, Elisha simply sends a messenger to him as he stands before the door, directing him to go and dip himself seven times in Jordan, and promising him that, upon so doing, his flesh should come again to him, and he should be clean.

Then it was that Naaman was wroth, and went away, and said, "Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage."

I. The directions of the prophet, and the manner of conveying them, were *mortifying to his pride*, and therefore Naaman was offended. Had it been the poorest servant of my household, thought Naaman, with no retinue, no rank, and not a shekel of silver to call his own, he could not have been received with less distinction, and would have been equally able to obtain a cure upon terms such as these. Are all my wealth and honours, then, to pass for nothing? His pride could not endure the thought. "He turned, and went away in a rage."

II. The directions given were entirely *different from his preconceived notions* of obtaining a cure, and therefore he was offended. "Behold," says he, "I thought he will surely come out to me," &c. He had made up his mind that he was to be cured like a great man, and he had brought with him his talents of silver and pieces of gold to pay for it. But no, instead of simply standing still and receiving his cure from the hands of the prophet with *an unhumbled heart*, he must lay aside all his lofty notions, and *do an act* which should prove *that his heart was humbled* and his pride subdued. He must go and wash seven times in Jordan. "And what peculiar virtue is there in this river Jordan? Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? If *I* am not to be honoured in the way of obtaining this cure, may not the rivers of my own country share the honour? may I not wash in them and be clean?" "So he turned, and went away in a rage."

III. If Naaman was displeased with this mode of cure, *there was no alternative* presented, and therefore he was offended. He must either go and dip himself seven times in Jordan, or he must live and die a leper. Surely, he thought, Elisha might come out and listen to me, that if I should object to this way of cure, he might tell me of one more congenial to my feelings. "So he turned, and went away in a rage."

Ah! says my reader, but this was very foolish conduct of Naaman to reject for such reasons the means of escaping from so dreadful a disease. Bear with me, my dear impenitent reader, while I say to thee as Nathan said to David, "THOU ART THE MAN!" You are afflicted with a disorder worse than the leprosy of Naaman; that disorder is the leprosy of sin, and unless you are healed by the only means which Christ, the good physician, has prescribed, the result will be not the death of the body merely, but the eternal ruin of the never-dying soul. Now, as Naaman was told by Elisha how to be cured of his leprosy, so have you been told that "there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ," Acts iv. 12. You have been told that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16; and that while "he that believeth on the Son hath life, he that believeth not the Son shall not see life, but *the wrath of God abideth on him*," John iii. 36. And while you have heard the only way of salvation faithfully proclaimed, and the consequences of neglecting it solemnly pointed out, perhaps, like Naaman, you have been

offended, and gone away in a rage; and that, too, for the very same reasons as those which offended Naaman.

The terms of the gospel are *mortifying to the pride* of the natural heart. "What!" say you, "though I am a rich man, and an honourable man, and a learned man, cannot I purchase salvation with my money or my fame, but must I come and crave it upon the same terms as the poor beggar?" Or, if neither rich nor learned, you have said, "What! though I am an honest man, a sober man, a respectable man, a moral man, must I come upon the same terms as the thief, or the drunkard, or the profligate?" And while you have been told that all your respectability, all your morality, all your self-righteousness can avail nothing in the matter of justification; that the blood of Jesus Christ, and that alone, cleanseth from all sin, and that you must either wash in that fountain for sin and uncleanness, or remain a poor miserable leper for ever, you have been offended, and, like Naaman, gone away in a rage.

Now if you will read the 13th verse, you will find that Naaman had prudent servants, and that they reasoned with him kindly and wisely. When he was turning away in a rage, they said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather when he saith to thee, wash and be clean?" Happy for Naaman that he was blessed with these kind advisers, and that he had not the folly to reject their advice. He followed the directions of the prophet, and was healed of his leprosy, so that his flesh came again like the flesh of a little child, and he was clean. Permit me, then, to expostulate with thee, my impenitent friend, as these servants did with Naaman, and may God grant that the attempt may be followed with the same blessed result, that thou mayst go to Jesus, wash in the "fountain filled with blood," and be at once healed of the leprosy of sin.

Let me affectionately inquire, why, like Naaman, wouldst thou turn away in a rage? My brother, my sister, my father, if thou wert commanded to do some great thing, wouldst thou not do it to obtain eternal life? how much rather when it is only wash, and be clean—believe, and be saved—give up doing that thou mayst merit salvation, and simply believe that Christ has done all—that his atonement and obedience is the only and sufficient ground of hope and dependence for thee, a poor perishing and guilty sinner.

But perhaps you are still offended. Dear reader, let me ask with whom, and why? Is it with the *writer?* Oh! let me assure thee that he loves thy soul. He was once as much offended with salvation by grace as thou canst be, till he saw that his best deeds were defiled by sin, and that if not saved by free grace manifested through Christ the Saviour, he could not be saved at all. Be not offended, then, if he urge and entreat thee, by all that is momentous in eternity, and heaven, and hell, to fly to Christ for mercy, that thy precious soul may be saved.

Is it with that *once dear relation* you are offended? that wife, or sister, or daughter who has left you alone to tread the road ye once travelled together, the road that leads to death? Oh! do not be offended. If you will destroy your own soul by rejecting the only way of salvation, do not require her to do the same. Be content to go down to hell alone, without requiring one who was once dear to be your companion on that doleful journey. But you need not be separated; accompany that dear friend in the road that leads to heaven, trust in the same precious Saviour, and you shall meet in the same heaven at last.

Is it with *the doctrine*, you are offended? the doctrine that you are, by nature, a lost and guilty sinner—that except you repent you must perish—that salvation, if obtained at all, must be, not through your own merits, but

the merits and sufferings of another, and that the honour of that salvation shall not belong to you, but to Christ, who gave his ransom for many? I am aware that these truths are as unpalatable to the natural man, as were Elisha's directions to the proud Naaman, and many who hear them, like him, go away in a rage. But O my dying fellow-sinner, do not be offended, these are Bible truths whether you believe them or whether you reject them with disdain; and remember that your unbelief or your anger does not alter their nature, *they are truths still;* and if you do not believe it before, you will find them to be truths when it is too late to avail yourself of that knowledge. O solemn, solemn words, and yet they are the words of Christ—*he that believeth not shall be damned*, Mark xvi. 16.

Finally, I ask, is it with *the Lord Jesus Christ* you are offended? From the evident unwillingness to hear his name mentioned displayed by some, no less than from the open enmity exhibited by others to Christ and his religion, it is, alas! too manifest that there are many who are offended with Christ himself. But why offended with the precious Saviour who left his throne to suffer and agonize on the cross to provide a way of salvation, for thee, poor sinner? O why be offended with him who shed his precious blood to open a fountain for sin and uncleanness? O do not be offended with my blessed Master. Rather come to him as a poor, weary, heavy-laden sinner, crying for mercy, for he has invited thee in those blessed words, "Come unto me all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28.

Remember one thing, however, and with this I close my appeal. If, after all, you like Naaman go away in a rage, *yours will be the ruin and the loss.* Suppose Naaman had had no faithful servants to expostulate with him, had finally left the prophet in a rage; who would have been the loser? Without doubt, Naaman would have lived and died a poor miserable leper. So my fellow-sinner, will it be with thee, *If thou be wise thou shalt be wise for thyself, but if thou scornest,* THOU ALONE *shalt bear it*, Prov. ix. 12.

CHRISTIAN WATCHFULNESS.

By the late John Foster.

"WATCH and pray, that ye enter not into temptation;" that is, that we may be quickly alarmed at the indications that a thing is becoming temptation. "Here a questionable effect is beginning upon me; nay, but it is a bad effect." "Certain principles of truth and duty are beginning to slacken their hold upon me." Beware of becoming so partial to a thing, that this circumstance shall appear a trifling matter. You may have seen such examples; uneasiness has been felt for a while; there may have been a questioning whether to relinquish the object; but the heart grew faster to it. Be cautious of pursuing an evident good in a way in which there must be temptation. Be specially fearful of that where, if there be good to be obtained, the good is to come afterward, but the temptation first. If the temptation coming first shall blind my perception of the good, cool my zeal, or destroy my relish of it,—if I should stop with the temptation, and abandon the good! And be fearful of that where temptation is certain, and the good only possible, or at the best, only probable. A dangerous problem this,—how much good possible, is worth how much temptation certain? Beware of being beguiled in this manner; namely, that a positive, unquestionable good can be alleged; but in truth, it is not this that is the real inducement, but that something connected with that good offers a pleasing temptation which can be entertained under the plea of the good. Be peculiarly suspi-

cious in any case where all appears pleasing and attractive, and there is nothing for mortification and self-denial. Let suspicion and alarm be awakened, when we find our minds at work to make out anything to be innocent against doubt, and an uneasy conscience. Be careful that when unquestionable duty leads into the way of temptation, we stay not longer near the temptation than we are honestly about the duty. Beware of the kind of companionship that directly leads into temptation; but let no man be beguiled to think he is safe against temptation at the times when his only companion is himself: the whole tempting world may then come to him through the medium of the imagination; the great deep of his own heart may then be broken up. In this solitude may come that tempter that came to our Lord in the desert. In truth, unhappily, there is no situation or employment in which temptation is not to be apprehended.

We may add, what vigilance and prayer are necessary against the sudden violent surprises of temptation! These may come with as little warning almost as the dreadful accidents that befall men's persons. A sudden flash of infernal fire kindles the passions and prostrates the judgment and conscience. Divine aid *can* come as suddenly as these assaults; but who may confidently rely that it *shall?*

Now, think of all this; and then of a heedless, self-trusting, and prayerless state of mind. What must be the consequences? Serious persons, amidst their self-reproachful reflections, may be amazed at the preventing goodness of God, that still-worse has not befallen them. To think how many days and weeks they have begun, how many seasons and occupations passed through, with little of real earnest prayer, little of solicitous, conscientious vigilance! How grateful should they be, to think how many temptations they have been mercifully kept out of the way of, which they probably would not have resisted! But let them consider whether the proper testimony of that gratitude will be, that henceforward they little care for, or apply to his heavenly protection. They would have cause to dread that, even if they should not be at length fully and finally given up to evil, they will be suffered to fall into some great iniquity, in order to rouse them by the horrors of guilt. Think solemnly of the frightful extent of the possibilities of falling into sin; and that it is an insult to God to calculate on escaping without the means he has enjoined—"Watch and pray." These must be combined; for watching, without prayer, were but an impious homage to ourselves. Prayer, without watching, were but an impious, and also absurd, homage to God.

IMITATING CHRIST.

"*Let this mind be in you which was also in Christ Jesus,*" Phil. ii. 5.

"*Christ also hath suffered for us, leaving us an example that we should follow his steps,*" 1 Pet. ii. 21.

"*He that saith he abideth in him, ought himself also so to walk even as he walked,*" 1 John ii. 6.

THESE passages of the word of God show, as plainly as words *can* show, that *God requires us to imitate the example of Christ.* The first expressly requires us to imitate his self-denial for the good of others. This is perfectly evident from the context: "Look not every man on his own things" only, "but every one also on the things of others." In respect to this regard for "the things of others," "let this mind be in you which was also in Christ

Jesus, who, being in the form of God, thought it not robbery to be equal with God" in honours and enjoyments, but, for the good of others, "made himself of no reputation," &c. Showing how much he denied himself and suffered for the benefit of others. If this passage can be taken as expressive of the will of God, it is evidently his will that we should not suffer anything to hinder our doing the most we can for the good of mankind; for we cannot deny ourselves of more, nor suffer more, than Christ did. He gave up the honours and pleasures of heaven, that he might do good to others; and God requires us to give up those of earth to any extent that will increase our usefulness.

The second passage is an equally plain declaration that Christ intended that we should imitate him in voluntary suffering, whenever that will, on the whole, increase our usefulness, as well as in innocence and patience. (See context.)

The third says, with equal explicitness, that every one who professes to be a Christian should live as Christ lived. He lived for the salvation of the world. He was sent to save it, and he made its salvation the object of his life.

In view of these two undeniable facts; first, that the Bible teaches us to imitate the example of Christ; and second, that he made it the object of his life to save the world; is it not evident that God requires us to make it the object of our lives to save it? In requiring us to imitate him whose self-denials and efforts for that object knew no limits, does he not require us to do all we can for it? Will any reader of these questions answer, No? I think not.

You will, then, make this henceforth the object of your life. You will aim to spend all your time, and use all your faculties for the salvation of a lost world. So Christ did; and so every Christian will endeavour to do, when he understands his duty.

N.B. *A request.* If any reader finds erroneous principles advanced in these communications, he will confer a favour on the writer, and promote the cause of truth by correcting them.

A Missionary.

BIBLICAL ILLUSTRATION.

THE SHADOW OF A CLOUD.

We frequently experienced an interesting illustration of a passage in Isaiah xxv. 5. About midday, when the heat was very oppressive, a small cloud, scarcely observable by the eye, passed over the disc of the burning sun. Immediately the intense heat abated, a gentle breeze sprung up, and we felt refreshed. "Thou shalt bring down the noise of strangers (enemies) as the heat in a dry place (a sandy desert), even the heat, with the shadow of a cloud."—*Mission to the Jews.*

THE WILD-ASS MAN.

Talking to Ibrahim about the Bedouins, we asked if the Arab sheik could read: "No, no," said Ibrahim; "Bedouin-man neither read nor write: Bedouin-man just like donkey." There was something in this rude testimony that irresistibly reminded us of the word of God concerning Ishmael. "He will be a wild man," or, more literally, "He will be a *wild-ass* man."—*Ibid.*

GRAVING ON THE PALMS OF THE HANDS.

On one of his arms he (the Copt) showed us the figure of Christ on the cross and the Virgin Mary, punctured apparently with *henna* or gunpowder. This is a remnant of an ancient custom, by which men would show their anxiety to keep a beloved object ever in mind. There is no doubt a reference to this custom in the beautiful words, "Behold I have graven thee on the palms of my hands, thy walls are continually before me;" and also when it is said, "Another shall subscribe with his hand unto the Lord," or, more literally, "Another shall write upon his hand, 'To the Lord,'"—words intended to express the complete surrender which a believer makes of soul and body to the Lord that bought him.—*Ibid.*

Essays, Extracts, and Correspondence.

HINTS ON THE PRESERVATION OF THE EYES.*

By Dr. Reynolds.

There are some very prevalent habits by which the eyes are liable to be injured; especially when they are predisposed to debility and inflammation; and which are indulged in without the least idea that they constitute a cause of danger.

1. The first of these which I shall mention, is the practice of rubbing the eyes on awaking from sleep in the morning, in order to relieve the uneasy sensations experienced at that period of the day—the feeling of stiffness and weight that is so apt to be present in the much-used eye. It occasions irritation; produces a determination of blood to the organs; and not unfrequently slight degrees of redness, which, by frequent repetitions, may easily degenerate into troublesome disease. If much force is applied in this way, it may so derange the functions of the nerve as to occasion permanent and incurable blindness; of which the following case, related by Beer, is a striking and melancholy example. Its relation may not be without its use, in impressing the importance of the above caution upon the mind. "I was once called," said he, "to a man who had enjoyed a remarkable vision, and who, but a short time previous, had suddenly become 'stock blind.' He was in the company of some familiar friends, when a stranger suddenly came behind him, and covered both his eyes with the hands. Now he was to tell who was behind him. Whether he knew or not I cannot say; but without speaking a word he endeavoured to free himself of the pressure. But the more he endeavoured, the more firmly did the other press with his hands; until, when they were removed, he found, on opening his eyes, that the sight was for ever gone."

Many cases are on record, and many annually come under the observation of physicians, which exhibit the injurious and fatal consequences of pressure upon the eyes. It is, therefore, very easy to conceive, that even a moderate degree of pressure, if frequently repeated, as in the above mentioned habit, may not only increase the tendency always existing in many eyes to irritation and inflammation, but may sometimes actually produce it, and lay the foundation of weakness that might otherwise have never occurred.

2. The eyes, especially when they are predisposed to weakness, are not unfrequently injured by exposure to strong currents of wind. Many date the first attack of what they consider serious disease, to this cause. All whose eyes are weak, are rendered uncomfortable by it. It should therefore be avoided, especially by those who are subject to ophthalmic diseases. When it cannot be wholly avoided, such individuals ought to adopt some measures to modify the impression of the wind upon the eyes. A neglect of this precaution has often converted simple weakness into acute inflammatory disease.

3. Another bad habit is the custom of

* As the subject of this Essay is one in which thousands of our readers are most deeply interested, it yields us no ordinary satisfaction to be the instrument of putting within their reach the valuable counsels of one of the most celebrated physicians and oculists of the United States, Dr. Reynolds, of Boston. The Tract from which they are taken was written at the instance of Professor Robinson, of Andover, who had been led to notice the necessity of such a treatise for the public at large, but especially for students and literary men.

reading while the body is in a recumbent position. It is a lazy posture, as inconsistent with the health of the eyes as with the graceful propriety of the scholar. The blood, while the body is thus conditioned, flows more readily to the head and eyes, and subjects them to increased danger, especially when the reading or study is combined with mental labour.

4. The eyes are often seriously injured by being put to too early or too great use after the system has been affected with grave and important disease; as acute inflammations of the vital organs, nervous fevers, or any disorder accompanied with great depletion. Such affections often leave the eyes exceedingly debilitated. The convalescence is very slow; time hangs heavily on the hands of the student; he is weary with the labour of idleness; and the temptation to lighten the burden by reading is very strong. But it cannot be done without danger of increasing the weakness of the eyes, and converting it into obstinate, if not incurable disease. There is no condition where the safety of the eyes stands in greater need of all the patience and self-denial of the student. He should not return to study, until the body has recovered a good measure of strength, and the eyes have sufficient power to be used without any uneasy sensation. The best economy of the organs consists in withdrawing them from all study, and exercising them only with such objects as are pleasing to them; in accustoming them gradually to bear a full light, and adopting the use of such measures as are necessary to re-establish the general health. The old adage, "the more haste the less speed," is peculiarly applicable to the eyes, when the body is recovering from the consequences of serious disease. An unwillingness to conform to it, has condemned many to months and years of diminished usefulness.

5. The habit of exercising the eyes in the examination of very minute objects, is also very injurious to vision. Its debilitating and fatal consequences are not unfrequently seen in those mechanics who are continually obliged to strain the sight in this way, in the manufacture and manipulation of very small and very delicate objects. It is this that renders so many of them amaurotic in advanced age. The student who is ever reading small print is subjected to the same danger. Indeed his danger is greater, since there are few, perhaps none, of the objects about which the former is occupied, that strain the sight so much as the small type of the latter. For this reason, while we rejoice at the abundant facilities for acquiring knowledge, which constitute one of the peculiar features of the age, we cannot help regretting the multiplication of books printed with very small type, as among its dangerous errors. It has made our eyes ache and water, to see the spirit of a dozen reviews crowded into the narrow space formerly needed for one. Much as we should rejoice to know, that the poor student, for a small pittance of his earnings, can secure an amount of literature, once attainable only by the more favoured sons of fortune,—yet, when we consider the unspeakable value of sound, permanent eye-sight, we feel that the privilege may be purchased at too high a price. The constant habit of reading very small print, is dangerous to strong eyes. To weak eyes, it may be fatal. It should therefore be carefully avoided.

6. The use of green glasses, so common of late among those who have weak eyes, is another bad habit, wholly contrary to the nature of the organ, and to the true principles of treatment in such cases. Their very general adoption is probably founded on the fact, that nature has spread this colour so profusely through her works, and the very natural inference that the colour provided by her, and so eminently beneficial to healthy eyes, must of necessity be useful to those which are weak. It has been proved, however, by the experience of thousands, that this opinion is incorrect. Instead of diminishing weakness, in a vast proportion of cases, they increase it. They throw a sombre, melancholy, and disagreeable hue upon all objects, wholly unlike nature's soft and pure colour. The eye is strained by them. When they have been worn for a long time, its sensibility becomes morbidly elevated, and it is unfitted to bear the light, which is its natural, healthy stimulus, without uneasiness or pain.

They are only useful, when the individual is obliged to be exposed to a bright glare of light, for any length of time, which cannot be moderated in any other way; as in travelling over snow when it is highly illuminated by the rays of the sun, or in sailing upon the water, where he is subject to the dazzling and dangerous reflections from its surface. The weak-sighted, therefore, should only have recourse to them on these and similar occasions, and beware of crippling his eyes by their continual employment.

7. Among the habits of students, which

exert an unfavourable effect upon the eyes, the use of tobacco ought not to be passed over unnoticed. There can be no doubt that this powerful, poisonous narcotic, is highly detrimental to the health of sedentary, studious men. It has been stated by writers, that it exerts no inconsiderable influence in the production of amaurotic affections. When its debilitating effects upon the nervous system generally are considered, we see no reason why the retina, that most exquisitely delicate nerve of the eye, which is allied to all the other nerves of the body by such intimate sympathies, should not partake in the infirmity produced by this disgusting practice. One thing is certain, that of the vast number of amaurotic patients annually presented to the observation of medical men, a great proportion of them indulge in the use of tobacco. It may do for the sailor, and the day-labourer—for most of the duties of their lives are, in some sense, a practical fulfilment of the principal laws of physical education, which ever tend to strengthen the system, and fortify it against the encroachments of nervous diseases. But it is far different with the student—all his habits are sedentary. His modes of life present a continual series of temptations to break these laws, and render his nervous system peculiarly liable to be injured by all unnatural and unnecessary stimuli. Many other important reasons might be urged against this practice. But the bare possibility that the above opinion may be correct will be sufficient to the lover of good eyes. "Sat verbum sapienti."

8. Before leaving this branch of our subject, let me warn my readers against another practice that has aided in the destruction of thousands of eyes. It is the ignorant and injudicious use of eye-waters. None know the amount of this evil except those physicians who have had extensive opportunities of observing the diseases of the eyes. It is so great, and its consequences are often so melancholy, that the very word eye-water occasions pain almost as often as it meets the ear of an intelligent oculist.

When from neglect of any or all the above directions, the eyes have become weak and irritable, crowded with blood, and requiring only a little more action to run on to serious disease, nine men out of ten, nay, nineteen in twenty, have an unhesitating recourse to some nostrum, which goes under the name of an eye-water. In other words, they use some stimulating application, whose only legitimate operation is to give additional irritation to parts already too much irritated. Under its employment, as might be expected, disease increases. But the ignorant notion is so prevalent among high and low, rich and poor, the wise and the unwise, that a diseased eye cannot be cured without eye-water, that it is commonly the least suspected cause of difficulty. Men abandon that trusty friend, common sense, in diseases of the eyes, as they do on many other subjects. The singular dependence on the use of eye-waters, in the diseases of the eyes, is so universally embraced, that it will perhaps be one of the last of the follies of the dark ages that will be abandoned.

The indiscriminate employment of these as a remedy, is, in nineteen cases out of twenty, unscientific and unphilosophical, and wholly at variance with the simple principles of disease. The experience of every sensible observer proves, that in an equal proportion of cases, they produce or keep up disease, instead of alleviating or curing it. Among the host of specific eye-waters, in such general use, there is not one that has not done infinite harm. There is no specific for the diseases of the eyes; I had almost said for any other disease. The only rational mode of treatment in these, as in all other diseases, is that which looks to their causes, and removes them; and afterwards applies such remedies as are in accordance with the philosophical principles which regulate the removal of disease in all other organs. To trust to such means, therefore, when the eyes begin to be diseased, is to lean upon a broken staff. To lose time by such trust, while the causes of disease continue, and to neglect the only proper remedies, is to trifle with one of heaven's best blessings; and perhaps, to squander a gift that may never be regained.

The practice of every physician who has possessed opportunities for observation, is filled with the melancholy consequences of this prevailing error. Since the interests of religion, science, and humanity depend so much upon the eyes, perhaps no better service could be rendered to them, than a history of eye-waters, with a full exposure of all the mischiefs they have occasioned, as universally prescribed by the hands of old women, grave divines, lawyers and doctors; and a general diffusion of correct ideas upon the principles of their employment, in the very few cases for which they may be considered appropriate remedies.

Among the various nostrums vended and used under the name of eye-waters, to the injury or destruction of much good vision, there is one, however, which forms an exception to the above reprobations, and which, should it supersede all others, and be introduced into the same general practice, would doubtless, till the people gain a better light, prove a blessing. This is the famous Paris collyrium.* "An old lady of Paris, whose husband had become famous for an eye-water, had the misfortune to lose her spouse and his secret together. In this dilemma, harassed by applications for the nostrum, she had recourse to the water of the Seine, and was not more gratified than surprised, to find that the collyrium had lost nothing of its virtue. After having enriched herself by a successful traffic, it so chanced that she fell sick; and conscience-stricken at the prospect of death, she applied to an eminent professor of surgery instead of a priest, to relieve herself of the burthen of sin with which her soul was encumbered. 'Soyéz tranquille, mon amie,' said the professor, 'de tous les médecins vous êtes le plus innocent: vos remèdes n'ont fait mal à personne.'"

From the above observations, the following important inference is drawn, viz. The student whose eyes are affected, should never use a collyrium stronger than good river water, without the counsel of some skilful, well-informed physician.

It is a well-known fact, that the distinct vision of near and remote objects requires corresponding changes in the conformation of the eye. One office of the muscles attached to it is to effect these changes, in order to adapt it accurately to the ever-varying distances of objects.

That such changes actually take place, however unconscious the mind may be of them, is proved by many facts which come under our daily observation. This explains the reason why, when several objects are placed at different distances before us, they do not appear equally distinct at the same time, though both may be in the same axis of the eye. It also accounts for the fact that distant objects appear indistinct and somewhat confused, when we first look at them, after the eyes have been attentively occupied in examining minute objects, and *vice versâ*: though by continuing to look at them, they soon present their ordinary distinct shape and appearance. It explains also the fatigue experienced by looking intently at minute objects. It is because the muscles of the eye are wearied, like all other muscles, by intense and long-continued contraction.

It is a law of the muscular system that its power, facility, and readiness of action are increased by exercise, and diminished or finally lost by disuse. Hence the difference in the size and agility of the muscles of the day-labourer and dancing-master, and the studious, sedentary man. The muscles of the eye are under the influence of the same law. The more they are used, the greater the sphere of activity which they acquire. When they are seldom or never used, they become weak and rigid; and are finally incapable of strong, vigorous action. Like all other muscles, too, they become best fitted for that kind of action to which they are most accustomed, and less for an opposite action. Hence the eyes of the student who is continually poring over his books, are best calculated for seeing near objects distinctly; while the eyes that are continually exercised in examining distant objects are least fitted for the distinct vision of such as are near and minute. This is the reason why sailors, for example, are generally long-sighted; and watchmakers, students, &c., are so apt to be short-sighted.

These facts are by no means unimportant; since they lead us to another direction which may be of some consequence in preserving the sight. It is this. The student, whose duties oblige him for the most part to be intently occupied with his books, should not neglect to exercise the eyes also in the examination of distant objects. He should guard against poring continually, or almost without intermission, over his books and papers, and occasionally look abroad upon more distant objects. When his circumstances permit, let him select a room for his study which is provided with a distant view. By looking out upon this, and exercising the eye alternately in this manner, he will in the best and most agreeable way relieve the muscles from the fatigue of continued action; preserve them longer in a natural, perfect state, and diminish the danger of being obliged to have too early a recourse to the aid of spectacles.

But whatever care has been taken of the eyes, however judiciously they may have been managed, they must, after a certain period, begin to be imperfect. As age advances, one of its inevitable consequences is a change in the confor-

* Travers on Diseases of the Eyes.

mation of the eye, which will, in some measure, impair vision. With the progress of years, its humours diminish, its form becomes flattened, and the pupil grows narrower; so that the image is removed to a greater distance from the retina; less light is admitted to the eye; and the muscles have not sufficient power to adapt it to the difficulties of its new condition.

Happily, art has provided an admirable remedy for this difficulty, in the invention of spectacles; by which the student may continue his labours and prolong his usefulness.

Some incorrect opinions prevail respecting the period when recourse may be had to the aid of spectacles. Many, influenced by these opinions, have seriously injured vision by deferring them too long. Not a few have laid up cause for repentance by using them too soon. It is therefore important to lay down some directions, by which each one may determine with accuracy the rule of safety, and ascertain with correctness when his sight may be assisted by spectacles.

The proper period is various in different individuals. Some men require them in very early life. Others enjoy perfect vision without them even to old age. Therefore the question cannot be determined, as has been supposed, by the number of our years. Whether they are to be used earlier or later, depends upon a variety of circumstances, upon the original structure and conformation of the eye, upon the care with which it has been managed, upon its wise or unwise use in youth, and upon a great number of peculiarities and diseases, ever varying in a thousand different degrees, in different individuals.

But fortunately, whatever are the precise nature and variety of these, there are certain signs uniformly presented in every case, by which each person may determine accurately the precise time when the use of spectacles will be consistent with wisdom and the preservation of his sight. They are the following:—

1. The focus of vision is farther removed from the eye. In other words, in order to see small objects distinctly, they must be removed farther from the eye than the student has been accustomed to view them. The usual length of this focus of vision in a sound, healthy, perfect eye, is from sixteen to twenty inches.

2. More light is required than formerly for distinct vision. Hence the habit of old men, of holding the candle between the eyes and the paper when they are reading.

3. Very small objects, when they are closely examined, appear confused, and run into each other. This is especially the case when they are of bright, brilliant colours.

4. The eyes are very easily fatigued by slight efforts and straining, which would not have affected them previously. There is a sense of weariness on viewing near objects, with watering of the eyes, and headache, and sometimes redness of the eyelids—so much so that there is a necessity of directing them frequently to other objects, in order that they may obtain repose.

5. The sight is generally weak on awaking from sleep, and does not fully recover its accustomed power until some hours after—until it has been, in some degree, aroused by the action of light and air.

6. There is always more difficulty in reading small print by candle-light than by the light of day.

Whenever any or all these signs are present, the assistance of spectacles is not only proper but necessary. The prevalent opinion, that the longer they are deferred, the longer the vision will retain the strength of youth, is a mistake. It is a mistake, which has often brought extreme old age prematurely on the eyes. As soon, therefore, as the eye has become sensibly flattened, and the abovementioned inconveniences arise, not a moment should be lost. This is especially important to the studious man, who is obliged to use the eyes much. It is to be considered the voice of nature calling for aid. Either study must be relinquished, or the aid provided; otherwise the eye will be seriously injured by the increased efforts which have become necessary for distinct vision.

Many persons thus injure the eyes by deferring the use of spectacles too late. But this is not the only mistake that is made. They may be also seriously injured, and premature old age induced, if the glasses are not properly adapted to the actual condition of the eyes. If the glass is bad, in other words, if it be not accurately conformed to the actual condition of the eye, the vision will be in greater danger of being injured with it than without it.

Let the principle, then, be well understood. Many mistake by obtaining glass of too great magnifying power. But this

is wrong. A proper glass is not one which magnifies the object, but which presents it as nearly as possible of its natural size—which shows it in a clear, distinct manner, and at the same distance at which the person was accustomed to distinguish objects when the eye was in its most perfect condition. The lens is always too convex, if, in order to procure distinct vision, the object must be brought nearer to the eye than before the sight became impaired.

By bearing in mind the natural length of the focus in a perfect eye, we may always find the safe rule. It is, as before observed, from sixteen to twenty inches. That glass is proper which enables us to read fine print, or which procures easy, distinct vision, at about that distance, and improper when it departs much either way from it. The surest proof that the glasses are too convex, is when the book, for distinct vision, must be brought nearer than formerly to a sound, healthy eye, *e. g.* eight or nine inches. Let the glass always be selected on this principle, and no other. From ignorance of it, or from inattention to it, many have weakened vision, and deprived themselves of the blessing of years of useful labour. If glasses of too great magnifying power are chosen at first, the eye will endeavour to accommodate itself to an improper focus, and become so much flattened that it will be difficult, sometimes impossible, as age advances, and the sight grows more imperfect, to find any spectacles which will benefit. On the contrary, if they are selected on a right principle, if the focal distance is sufficiently long, so as only to relieve the sight and render it natural, it sometimes happens that the individual is able in future life to diminish rather than increase the power of the glasses, and at last to give up the use of them altogether.

Short-sighted persons require also the assistance of glasses; and by a judicious choice, these will, on several accounts, aid the preservation of the sight. They prevent the straining of the eyes, and save much unnecessary labour. They enable a person also to avoid the unfavourable position of the body and head, which the short-sighted man is obliged to assume; and which renders him more liable than others to congestion of blood about the head and eyes. The following are the signs by which he may determine whether he needs the aid of glasses:—

1. There is inability of distinguishing small objects, as common print, at the distance of fifteen or twenty inches; and larger objects, at two feet distance from the eye.

2. There is a disposition to keep the eye-lids half closed while looking at distant objects.

3. The short-sighted man distinguishes near objects in twilight, better than other men. He can read the finest print, for instance, with facility, when the long-sighted man, whose eye is sound, is unable to distinguish the capital letters.

4. He feels a sense of weariness, straining, and distension of the eye, by a long examination of distant objects.

With the existence of these signs he should not delay the use of spectacles,—but, like the long-sighted student, he should be careful to make a judicious choice, and select such as are exactly suited to the actual condition of the eye. The glass should never be so strong as to diminish the size of objects, but merely to represent them clearly, distinctly, and of their natural size. If they are not selected according to this principle, they will increase the short-sightedness, strain the organs, and augment instead of diminishing the weakness.

The long-sighted man, as already observed, will perform an essential service to the eyes, by accustoming them, as he advances in age, to the frequent examination of minute objects. The short-sighted man, for the same reason, should be accustomed to the examination of more distant objects. By these means, each will diminish the tendency to an increase of the changes, which are ever taking place, in the course of time.

THE PECUNIARY RESOURCES OF CONGREGATIONS.

One of the most remarkable circumstances or features of our age, is the energy with which the principle of combination, or of action by joint forces, by associated numbers, is manifesting itself. Men have learned what wonders can be accomplished by union, and seem to think that union is competent to everything. This principle of association is worthy the attention of the philosopher, who simply aims to understand society, and its most powerful springs. To the philanthropist and the Christian, it is exceedingly interesting, for it is a mighty engine, and must act either for good or evil to an extent which no man can foresee or comprehend.—DR. CHANNING.

DR. JOHN MORISON, in his "Church Manual," observes that, "Very few faithful pastors need be left to pine away in poverty and want, if *each member* of the church would discharge his own personal duty in this matter, and encourage others to do the same. In village congregations,

even if a weekly subscription were set on foot, consisting of small sums, there would be, at the end of each quarter, a decent maintenance for a man, who, like Paul, had learned in every state to be content. I would press this thought upon the attention of our smaller churches. They will be surprised at what they will be able to effect upon this plan."

Such is the counsel of this most philanthropic writer. His position for observation among the churches of Christ, and his lengthened connexion with a special branch of the press, which brings before him many a painful disclosure of pastoral poverty and congregational neglect, entitle him, above most men, to attention when he expresses his opinions upon such a subject. Knowing the extent of the evil and the urgency of the case, he has suggested an infallible remedy. If churches were awake to their duty and their power, they would forthwith adopt the plan, and be for ever freed from a state of miserable dependence upon eleemosynary aid from individuals, Unions, or Associations; and even from the necessity of those somewhat genteel, and social, and sanctified exhibitions of beggary, viz., anniversaries —a method of supporting the gospel ministry connected with much annual trouble and anxiety, often with disappointment, and always somewhat allied to mendicant humiliation both to pastor and to people; and which ought to be resorted to only when other and more respectable methods have failed.

There ought, likewise, to be a larger measure of discretion exercised with respect to Ordination, in small churches, than sometimes prevails. This matter is entitled to very serious attention. In many instances, congregations of a few dozen have had ordained among them a man who has been trained for the ministry, and who is, of course, excluded from the pursuit of any business by which bread may be lawfully earned, and wholly given up to the works of the sanctuary—as far at least, as a sphere so limited can furnish full work to an active man; for in a number of such cases, unless he itinerates in the neighbourhood, there is nearly as little work as bread. Such procedure is highly reprehensible in both parties, in those who invite, and in him who accepts the invitation. I know not how to distinguish it from the absurdity and the culpability of a premature and improvident marriage; the one, like the other, may sometimes succeed, but misery and misfortune is the rule; felicity and success the exception. Surely such places ought to be satisfied with the labours of competent laymen or of itinerants: or, if they must have a pastor, let a respectable tradesman be ordained among them. If no congregation of less than one hundred stedfast and substantial members and adherents, were to have a pastor wholly devoted to the work, they may *themselves* support him with ease and dignity, without any external aid whatever. The following tables will show the ample resources of a congregation—though not comprehending a single man of affluence, and composed of persons in very humble circumstances,—to meet its own expenses without anything approaching to sacrifice, or even to effort. Let such a congregation determine, after the Wesleyan system, to raise a weekly penny, a quarterly shilling, and an annual subscription or offering, amounting on an average to one shilling each. Let them rent one hundred sittings at the very trifling rate of two shillings per seat quarterly; let them also make four quarterly collections of only three pounds, six shillings and eight pence, and the following table will exhibit the amazing results; it will likewise fully confirm the statement of Dr. Morison, and in the strongest manner recommend and enforce the adoption of his benevolent suggestion. Taking churches, comprising from 100 to 700 members, or churches and congregations comprising from 100 to 700 members and adherents, the matter will stand thus:—

TABLE I.

Contributions of 100 Persons.	Annual Results. £	s.	d.
100 Weekly Pence . .	21	13	4
100 Quarterly Shillings .	20	0	0
100 Annual Subscriptions of one shilling . .	5	0	0
100 Sittings at two shillings each . . .	40	0	0
4 Quarterly Collections of £3 6s. 8d. . .	13	6	8
Total raised by 100 *Persons*	£100	0	0

On the same principle and scale:—

	£	s.	d.
200 Persons will of course raise	200	0	0
300	300	0	0
400	400	0	0
500	500	0	0
600	600	0	0
700	700	0	0

Such is the result of the systematic contribution of very trifling sums. The above scale assigns to each person, on an aver-

age, a weekly payment, bating a very small fraction, of just FOURPENCE HALFPENNY, for the invaluable benefits of gospel instruction, of spiritual consolation, and for the enjoyment of Christian ordinances,—a sum less than that which is paid by thousands, even in the humbler walks of life, for the weekly education of an infant! He is poor, indeed, by whom this insignificant contribution can be felt a sacrifice! He is covetous, indeed, and makes very light of the heavenly treasure, who, having the means, refuses to expend so small a mite to uphold the institution of the gospel ministry! How cheap are its lessons, how accessible are its blessings, compared with those of every branch of mere worldly science and culture!

There is, however, a different method of classification, which may perhaps appear superior to that of the Wesleyan scheme, at least for other congregations. It is as follows:—

TABLE II.

Contributions of 100 Persons:—	Annual Results. £	s.	d.
60 at Twopence weekly .	26	0	0
30 at Fourpence „ .	26	0	0
10 at Sixpence „ .	13	0	0
60 Sittings at eighteen pence per quarter . . .	15	0	0
30 Sittings at two shillings and sixpence per quarter .	15	0	0
10 Sittings at five shillings per quarter . . .	10	0	0
4 Quarterly Collections of £4 4*s.* . . .	16	16	0
Total raised by 100 *Persons*	£124	16	0

On the same scale and proportion:

	£	s.	d.
By 200 there will be raised .	249	12	0
By 300	374	8	0
By 400	499	4	0
By 500	624	0	0
By 600	748	16	0
By 700	873	11	0

Persons at all conversant with congregational affairs, will perceive at once, that the scale of this second table, also commences at the lowest point, and ascends only two very small degrees. It is, therefore, adapted to village, equally with town and city congregations. Such a table serves more than one important purpose. It is at once an index both of power and of principle;—it reveals the deficiency of most congregations, and shows whence that deficiency arises. It will, we think, be found that even the *poorest* congregations, raise on the average considerably *more* by sittings and quarterly collections, than the sum set down in the table, viz., 59*l.* 16*s.* for a congregation of one hundred stedfast adherents; but this is utter starvation, even in a village, for a pastor, especially with a family. What then is wanted? Simply the introduction of the *weekly contributions*, which, even at the insignificant rate adopted in the second table, amount to no less a sum than 65*l.*, making a total of 124*l.* 16*s.*—a sum that will meet both the wants and expectations of a devoted village pastor.

Conceive for a moment, that all such congregations were henceforth to proceed on this principle; what would follow? The *good* that would result is obvious; where would be the *evil? Whom* would it injure? Is there not an immense majority in the aggregate of such congregations, by whom this trifling weekly mite would really be unfelt, and even unknown? Is there not in the minority a very large proportion to whom it would be "a thing of nought?" Are they not a very handful, to whom it would be a *sacrifice? Twopence!*—can such a sum be justly or really deemed or felt to be a *sacrifice* by any one who is not in absolute destitution? Impossible! Here lies the mystery of the power of association. That which it impoverishes none to *give*, and enriches none to *withhold*, may be so accumulated by a multitude, as to rival the revenue of princes! "The union of minds and hands works wonders. Men grow efficient by concentrating their powers. Joint effort conquers nature, hews through mountains, rears pyramids, dikes out the ocean!" The difficulty is, to *introduce* the system; for, if once established, it would go on as a mere matter of course, just as it does among the Wesleyan Methodists, where no one feels it a burden, or thinks or says anything about it. But why a difficulty in its introduction? Perceiving the wisdom of the measure, and feeling its necessity, churches have simply to meet, to enrol their names in the columns of the scale, respectively; and to settle the method of collection—a point to be explained in another part of this work. This ought to be done without a moment's delay, in every congregation circumstanced as follows:—

1. *To support the Pastor*, where it cannot be done by the proceeds of the sittings and the collections. Let churches consider that *this* is an ordinance of Christ as much as missions to the hea-

then;—yes, and that much more is said in Scripture about the *support* of the gospel, than about its *spread*. Its support among themselves is the *first* duty of all churches; its spread abroad, is but the second. Seat-letting is a mere arrangement of convenience; so is quarterly collection; they make no necessary part of the question of pastoral support. Scripture prescribes not *how* this shall be done, but only that it *shall be done*. Let not individuals, then, suppose that when they pay a seat rent, and contribute a trifle at a collection, they have discharged the demands of conscience, by the full performance of duty. Provided that, from numbers, this be *sufficient*, it is all right; but, otherwise, the claims remain unsatisfied, and there must be either an advance upon the seats, an augmentation of the collections, or a direct weekly, monthly, quarterly, or annual subscription, to meet the deficiency. Till a congregation has done this, they are not in earnest; they are not honest; they have not done what they can do, and are bound to do, to support the gospel. The plan of the second table is, perhaps, the best that can be devised. Until it, or something similar, has been uprightly adopted, no Fund, Association, or Union, ought to advance a farthing; and where it is adopted, nothing will ordinarily be required by a congregation of a hundred people.

2. *To reduce or remove Chapel debts.* The tables show with what rapidity a congregation may dispose of a large debt. There are hundreds of places groaning under its deadly weight, where, in two or three years, it might be annihilated! Yes; and this is the state of things even after worthy ministers have been reduced to that lowest depth of degradation, that climax of calamities, that most intolerable of all tortures, CHAPEL BEGGING! Yes, and such is the state of things, even in a number of cases, where persons connected with the church are "men of fortune!" Why are not *they* sent to beg? Seeing they withhold their money, let us try whether they will give their time; for, surely, time to them who, for the most part, live in total idleness, is infinitely less precious than to the Christian pastor. *Their* absence from the church for five or six months annually, during two or three years, will be no great hardship to the congregation, compared with that of the pastor. By this means, too, the expenses of the minister, which necessarily amount to an enormous per centage, and thus make the little that he collects, much less, will be saved; for, of course, such persons would scorn to travel at the expense of the object. But last and best, they would learn by *experience* the true character of the agonizing occupation; and be led by a faithful exercise of their stewardship over what God has given them, not to spend in waste and luxury, in pomp and vanity, but to his glory,—to do away with the abominable necessity! To *such* men it is a ground of everlasting reproach, that their pastors should ever require to leave their families and flocks, and become itinerant mendicants from door to door, in behalf of a chapel to accommodate them—these very men of opulence! Does such conduct consist with the love of the gospel, with the love of its ministers, or with the love of its Author? Posterity will wonder at such things! Let Dissenters never again speak or print one word in praise of the "voluntary principle," until it has abolished for ever from all their coasts pastoral pauperism, and ministerial mendicancy for chapels!

Chapel-begging is, and ever will be a blot, a stain, a stigma, a huge, a monstrous evil! A volume would not suffice to delineate its true character! Churches have only to say, *Let it perish;* and it straightway expires for ever! Whether for the removal of debt, the expense of repairs, or of enlargement, they have only to form associations, and the work is done.

3. *To build, repair, or enlarge Sabbath and Day School rooms.* It is impossible to overrate the importance of religious education. Every church is, or ought to be, a fountain of truth, pouring the rays of light and life all around it. It ought to bend its efforts with the utmost force, to the culture of the young; and as a primary means, it ought to have for this purpose a suite of appropriate buildings. In this respect, the great bulk of congregations everywhere are exceedingly deficient. The remedy is ready. Organize rich and poor, domestics and children, the congregation and neighbourhood (for they may be justly called upon to aid here,) and the buildings will arise as if by enchantment! Fear not that such arrangements will drive your people away, and make your few still fewer. In some pitiful cases it may at first do so, but its ultimate and permanent operation will be the very reverse; it will tend to keep, to interest, and to benefit the people. Let us guard against that fatal assumption, viz., that the less the gospel costs man,

kind, the more will they value it. The truth is the very opposite. The subject of the English Poor Law would constitute a profitable study in connexion with the distribution of ecclesiastical bounty.

4. *To bear the expense of Pastoral Aid in large congregations.* The most energetic man, and the most vigilant pastor, cannot do *justice* to a church of more than 400 members; which, allowing the usual average of three hearers to each member, implies a congregation of 1600 persons. Such a pastor ought not to have less than £400 of annual income. The expenses of the pastor of such a charge require this, that he may not be absolutely straitened; but that he may carry out with powerful efficiency the principles laid down in sect. xvii., he must have more: he may, without extravagance, nay, with domestic economy, and without laying up a shilling, find a righteous, and, for the cause of Christ, a profitable outlet for £500 per annum. On this point everything turns upon a feeling heart and a discreetly open hand. Such men will not lay by money, but they will do much good. This is a point upon which even godly people, for want of thought, knowledge, and experience, are apt to form an erroneous judgment. Income should be regulated by expenditure, and expenditure must greatly depend upon position, and various other circumstances. We look on the second table as a correct scale of pastoral support. A pastor of a church of 100 members, in a village, or in any the least expensive situation, cannot well have less than the first sum specified in the scale; and so of the rest, until we reach the degree of 400 members, which assigns a salary of £499 4*s*. We have no desire to see any pastor receive a larger income than this, which we conceive sufficient for all the purposes of family support, hospitality, and benevolence. When the receipts exceed this, the surplus ought to be applied to other uses, until the number of members amount to between 500 and 600; then it is time to think of an assistant to the pastor, as there will now be not only employment for him, but also the means of his support. Should the members increase to between 600 and 700, and the pastor be advanced in years, there ought then to be a co-pastor. Such a church and congregation present a field sufficient for two ministers of superior activity. There ought to be not less than three sabbath services; three week-day meetings; two Bible classes, &c.: the demands for sick and pastoral visitation, &c., will be very great; the affairs of schools, and a world besides of undefined labour;—these duties, and such as these, will furnish two pastors with ample occupation. But, nevertheless, two "workmen that need not be ashamed" will be fully able to pour life and energy into all the congregational procedure, and the work of the Lord will advance.

Now is it not a fact, that in many cases the want of such assistance, or of co-pastorship, is seen and felt; but that it cannot be obtained purely for the *want of means*, notwithstanding abundant numbers? Is it not also a fact that such assistance has often been called in, on the faith of increased congregational liberality, and that such assistance has been afterwards relinquished from disappointment in that liberality? Is it not also a fact that such liberality has failed only for want of systematic arrangement? Is it not, then, high time that churches should adopt methods of greater wisdom, and of more certain efficacy? See Review Department.

CHURCH MEMBER'S WEEKLY PENNY.

SIR,—There are few persons more sanguine than myself as to the successful result of the plan of the Church Member's Penny per week contribution, provided it is generally adopted throughout the churches of our denomination. Permit me then, Sir, to occupy a small portion of your space in describing the machinery which we have just put into operation here for efficiently working out this novel financial project, from which so much advantage may be confidently anticipated. Each member of our church is furnished with a packet of thirteen papers, which is one paper for each week in the quarter. These papers are about two inches and a half square, and within a circle, the size of a penny, in the centre of each, is inscribed, "Church Member's Weekly Penny, Independent Chapel, Lowfield-street, Dartford, Kent;" and in a book kept exclusively for the purpose, the name of every member is written and numbered, which number corresponds with that on each of his or her thirteen papers. Before I describe our mode of collecting this voluntary weekly tribute-money, allow me to observe that we are so circumstanced as to have one of those plague-spots of our denomination,—viz., a heavy chapel debt, and we have two boxes fixed in conspicuous situations in the chapel for the purpose of receiving contributions

towards liquidating this pecuniary burden; and into these boxes the weekly penny is dropped, which, from its envelopment in the paper, is kept quite distinct from whatever other money may have been deposited there for the other object. Thus we have no need to trouble persons to collect the pence, and at the end of every quarter we purpose opening our boxes, making a fresh issue of papers; and we indulge the hope that the amount we shall realize will enable us not only to diffuse denominational information, but also to promote and further other important and desirable objects.

I am, Sir,
Yours faithfully,
JOSEPH ROBINS.

Dartford, August 30, 1844.

THE OMISSIONS OF MESSRS. CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE.

SIR,—I dare say you are not at all disposed to underrate the labours of Messrs. Chambers of Edinburgh to diffuse a popular and cheap literature through the United Kingdom. I have, I believe, benefited by their labours, and therefore desire to be grateful. Still, in their work just completed, the "Cyclopædia of English Literature," which now lies open for popular criticism or approval, there are so many important omissions in the departments of "Christian Literature," &c., that I think if, through the medium of the CHRISTIAN WITNESS, they were pointed out, it might be well; and I need not say I should not mention these omissions but for the very extensive circulation of the work both in England and America.

The first omissions which strike my mind are in the department of Travels. Only one missionary is mentioned, and he barely alluded to (J. Campbell, late of Kingsland). Those who love the classical tourist might feel grieved that no mention is made of Eustace; and those who would follow the curious traveller, think that the adventures of Lieutenant Holman, the blind traveller of our age, should have been detailed. For my part, I wondered if the editor ever heard of such men as Williams and Moffat. They are not even mentioned. Not a word of Dr. Philip's "Sketches," or Ellis's "Researches;" not a word of Ward or Campbell, &c., in India, or Henderson in Iceland, or Medhurst or Morrison in China, or Wilson in Greece. Such omissions would be inexcusable if they were the records of missionary labour; but to those who know what these books and others really are, such omissions will seem the evidence of narrow-minded prejudice or ignorance, quite disqualifying the editor for the task of compiling a Cyclopædia.

The second class of omissions I notice in the department of Biblical Criticism and Theology. The ponderous and useful work of the Rev. Thomas Hartwell Horne, the "Introduction to the Study of the Scriptures," deserved even more than passing notice, for the most eminent scholars of the age have passed upon it high and deserved encomiums; but it is not even mentioned. The same remarks apply to the works of Dr. J. P. Smith and their treatment in the Cyclopædia. A section of the work is devoted to Divinity; but who would think of including in it Drs. Maltby and Pusey, and omitting the eminent Wesleyan divine, Richard Watson? Nor is there a word said of Butler's "Analogy," Dr. Wardlaw's "Christian Ethics," Samuel Drew's Metaphysical Works on the Deity and the Soul. No mention is made of Timpson's "Key to the Bible," or Keith "on the Prophecies;" yet both, I apprehend, are pretty well known, and considered most useful books. No one will be surprised, when arrived thus far, to find that the Cyclopædia contains not a word of the eloquent sinuosities of Mr. James Douglas, of Cavers, nor of Drs. Harris, Jenkyn, or Hamilton, whose classical "Nugæ" might be supposed to find grace in the editor's eyes, if his other works found none.

The third class of omissions I notice in the department of History. What Cyclopædia of English Literature, in the name of letters, could be considered complete without the mention of the histories of the church? It did, I must confess, seem to me singular that all notices of the historians of the church were, for the most part, omitted in the progress of the work, Neale, Fuller, Brown, &c., &c. But now one might suppose the editor to be ignorant that such works had been compiled. He has mentioned the work of Dr. Burton, which he had far better not have mentioned, for the value of the book; and he has mentioned the book of Dr. Milman, a very obsolete affair. (Dr. Milman's "Notes on Gibbon," which deserved high praise, are not spoken of.) Joseph Milner wrote a very bigoted history of the church, Rev. H. Stebbing a very classical one, Rev. T. Timpson a very neat and impartial one, and Mr. W. Jones (the man

whom the Queen delights to honour) a most able one; but not one is noticed, nor the late Rev. William Orme's labours in the same department. The same defects are observable in the general historical department. Dr. Vaughan's important works are all unmentioned, and only some of Dr. M'Crie's.

The fourth class of defects are observable in the department of Natural Theology. Nothing is said of the Bridgewater Treatises, or the important addition made by those works to the classification of facts; not a single work of Lord Brougham, his Introduction or Notes to Paley; and, moving as he has done, we might have expected, whatever our private opinion of him as a statesman, an analysis and criticism of his lordship's pre-eminent powers. Sir Charles Bell, Professor Macculloch, Professor Robison, and indeed all the more eminent writers on Natural Theology, are passed by. And, not to classify further, supposing the editors to be ignorant of all the other writings of Dr. Campbell, they surely should know and particularize the names of the two works by which he will be best known to posterity, namely, the "Maritime Discovery and Christian Missions," and "The Martyr of Erromanga." Again, the works of Mrs. Ellis, moralizing and elevating as they are, and productive of good as they have been, are not mentioned. Isaac Taylor is noticed, but the list of his works is highly inaccurate; and in particular the "Process of Historical Proof," and the "History of the Transmission of Books to Modern Times," should have met with a favourable critique. Clarke's "Concise Succession of Sacred Literature," a curious work, "The Serpent Worship traced throughout the World," and many other works of curious and important interest, should have been mentioned. The Cyclopædia mentions several American writers; had it not done so, no one could have charged the editor with injustice: but a writer of far higher moral tone than either Cooper or Irving, is the amiable Miss Sedgewick. Mrs. Sigourney and all the poets are passed by, and even Dr. Channing is not mentioned!

But I have extended this letter too far already. I trust no one will deem it a mere effusion of bigotry. I fully concede the value of the Cyclopædia in many, many points; but I do think that the sacred literature, particularly of this age, should be guarded and treated with respect. I might mention the omission of many very important works in the departments of Taste and Belles Lettres; this is not at present my province. The omissions, however, to which I have referred are marked and glaring. In conclusion, I may hint, that, if any author could be found with patience enough to compile, and any publisher be found with taste and liberality enough to publish, one of the most interesting popular books which could now emanate from the press, would be a Cyclopædia of the Sacred Literature of England, including the essayists, poets, orators, historians, divines, and philosophers; and should the attempt seem too bold, it might at first be limited to our own age.

With great respect,
Your constant reader,
EDWIN PAXTON HOOD.

Pembroke Dock.

COUNSELS FOR THE YOUNG.

By Robert the Rhymester.

NEVER be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not if a trouble come upon you; keep up your spirits, though the day be a dark one.

> Troubles never stop for ever,
> The darkest day will pass away.

If the sun is gone down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or a child may be always cheerful.

> Never despair when the fog 's in the air!
> A sunshiny morning will come without warning.

Mind what you run after! Never be contented with a bubble that will burst, or with a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

> Something sterling, that will stay
> When gold and silver fly away.

Fight hard against a hasty temper. Anger will come; but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

> He that revenges knows no rest;
> The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by

another, till you have compassed your end. By little and little great things are completed.

Water falling day by day
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work cares not how badly it is performed. He that pulls off his coat cheerfully, turns up his shirt-sleeves in earnest, and sings while he works, is the man for me.

A cheerful spirit gets on quick;
A grumbler in the mud will stick.

Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and your hearts full of good thoughts, that bad thoughts may find no room.

Be on your guard, and strive, and pray,
To drive all evil thoughts away.

ABSOLUTE PROPERTY.

"If anything," says Sir William Jones, "be the absolute exclusive property of each individual, it is his belief, and I hope I should be one of the last men living who could harbour a thought of obtruding my own belief on the free minds of others." And yet one-half of the world is, and ever has been, attacking and persecuting, burning and tormenting the other half, for the express purpose of controlling or destroying this absolute and exclusive property, without having advanced one hair's breadth towards success; so exactly is the folly of compulsory proselytism equalled by its wickedness.

BACKBITING.

Never say of any one who is absent, what you would either be afraid or ashamed to say if he were present. "He of whom you delight to speak evil," says a wise moralist, "may hear of it, and become your enemy: or if he do not, you will have to reproach yourself with the meanness of attacking one who had no opportunity of defending himself." Never listen to those who deal in scandal; "he who slanders one to you, will slander you to another." Tale-hearers make tale-bearers; and hence Dr. South said, "the tale-hearer and tale-bearer should be hanged together, the one by the ear, the other by the tongue."

POOR HEARING.

I have heard much, formerly and lately, and at all times, about poor preaching, so that I have not doubted there was such a thing in the world. But I have wondered something has not been said about poor hearing. I believe that is a reality too. And as I believe more has been said about poor preaching than about poor hearing, I will cast a mite into the latter scale, thinking that if the pulpit feels the lash, the pews ought at least to hear the snapper!

1. *Drowsy hearing* is poor hearing. You shall have a case, rather, and see for yourself what you think of it. Enter into a tale, to your friend, that deeply interests your heart. While in the hot haste of your own interest, you hear your friend gaping, and soon after he snores! What kind of hearing do you call that? In sorrow I say it, there is not a little of just such hearing about these days in the sanctuary; and if you do not call that poor hearing, you can help yourself to any appellation for it you like better. If you were in the pulpit, and there were no more than these men in the ark, hearing after their fashion, you would soon take vengeance on the *thing*, by some suitable epithet, if you did not on the perpetrators.

2. *Attention with the eyes only*, is poor hearing. That is, they give their eyes to the speaker, but their thoughts and imaginations are pilgrimaging the whole creation. They *see* a man in the pulpit, but *hear* nothing. The natural eye is in the right direction, but the mental is in the wrong. "I go, sir, but went not." However, half a loaf is better than no bread. Even *looking* at the preacher is better than nothing. For if he has the eye, he cannot but hope he has the ear.

3. *Captious hearing*, is poor hearing. Some people always have their net spread for the worst fish that swim. They seem seldom to catch any other. They are excellent fishermen, they think. And so they are, in their way. Successful they most certainly are. If the preacher falters anywhere, the keen eye sees it; the acute ear hears it; the well-trained memory retains it, and the tongue is set on fire to let others know what a rich

specimen their course presents of poor hearing.

4. *Hearing for other people* is a bird of the same feather. "I am thankful the Squire is here to hear that; and Miss X. may take that; and I think the Colonel will hear the whistling of that shot; and Mrs. Bubblestongue is not quieted now," &c. It is a comfortable thing to get the mind so trained, that, unwounded ourselves, we may look about us and see where the preacher's spiritual artillery takes effect. But if this is not one of the ways of offering "the sacrifice of fools" in the house of God, I will take meekly any man's rebuke who will point out my mistake. But one thing about it I shall not take back from anybody, viz., that this is poor, very poor hearing.

5. *Prayerless hearing* is so also. Let the husbandman cast his seed upon unsoftened ground, and who would commend such husbandry! And what thankless soil is the unsoftened human heart! Cast the good seed of the word upon it, and it would be nothing but madness to look for a harvest. But humble, fervent prayer does wonders with the heart. "It waters the ridges thereof, it settles the furrows thereof; it makes it soft as with showers." Prayer opens the heart so that the rays of the great Sun of righteousness can penetrate it. But oh! a prayerless heart is a shut-up heart, and prayerless hearing is poor hearing.

It follows:—

1. That poor preaching is not the only poor thing to be found in the sanctuary.

2. The subject sheds some light on the origin of poor preaching. Poor hearing does not account for all of it, but that it does for no small amount of it, I defy any man to deny. Were there a *pew* reform, there would be a *pulpit* reform. Let the hearers eschew all drowsiness, fix their eyes in deep and solemn attention on the speaker, be captious and cavilling no longer, hear in downright honest earnestness each one for himself, and do all this in the spirit of humble and fervent prayer both for themselves and the preacher, and if they would not then hear excellent preaching, from that same preacher, too, I will sit down submissively in the shame of my mistake. And if that preacher, under so delightful a reform in his congregation does not get a new and powerful impulse to good preaching, yea the very best in his power, then, let another take his bishopric, and all the people shall say, Amen! N. Y. O.

FAITH AS WELL AS PATIENCE.

"I WAITED patiently for the Lord; and he inclined unto me and heard my cry," Psa. xl. 1. This sets before us a high duty and an invaluable privilege in all times of perplexity and distress. In numerous cases, the only immediate relief is to be found in looking to God for help, and then waiting patiently for its arrival.

In order to make fit application of this to any present circumstances of necessity, we must remark, that waiting upon God implies, first, a sense of want, and then, confidence in the Almighty; and this confidence, not merely that he *can* give us aid, or that he is so good as generally to bestow it, but that He *will* interpose in our behalf.

What, then, are our wants? Food, raiment, health, any or all the common blessings of life? It is our privilege to call upon God, to believe that he will regard our prayer, and either supply our apparent need, or make it the occasion of some higher profiting.

Perhaps we desire stations of usefulness, or increased facilities for accomplishing our daily labour. How delightful, in such circumstances, while exerting ourselves to do our best, to expect continual help from the Lord Almighty;—here the removal of an obstacle, there some new furtherance in our work, so that we may appear more and more as "good stewards of the manifold grace of God!" Such is our privilege—such is a signal mode of honouring our Father in heaven, and the most certain of all measures for attaining our end.

Perhaps we have grace to feel still deeper wants. We may have attained to the somewhat rare state of knowing that we greatly need an increase of almost every Christian grace, in order to substantial comfort and real usefulness in *any* station of life. Possibly it is from some deficiency of this kind that we find ourselves in straits of a more visible character; so that if our spiritual wants were supplied, other difficulties would directly vanish. Very often do men fret and vex themselves respecting some evil without, and, it may be, pray for its removal, when, after all, the real necessity of the case is within—the fault entirely their own. Let such wait patiently for God to enlarge their hearts or grant an increase of holiness and love; at the same time having less patience with those remains of sin than we commonly exhibit. Patience, by the way, is a

virtue or a fault according to its direction.

I have briefly directed attention to the wants which commonly furnish occasions of waiting upon God: but the usual difficulty is the want of faith in Him. A sense of necessity is universal in man—our need of help from on high is generally acknowledged; but how few really put their trust in God, so as confidently to wait for his mercy! It is easy to think we do this—to talk of it—to look with pleasure upon the piety of our sentiments; but the simple feeling of trust that God *will* interpose in our behalf—such expectation as follows the promise of a friend—how little of this do we find in the world! A very small measure of it, not in theory, let me say again, but in fact, would change the whole course of our daily experience. We should do whatsoever our hands might find to do, with our undivided energy, and thus, almost directly perhaps, find ourselves in new positions of advantage for every good work, and for every valuable enjoyment. X. Y. Z.

METROPOLITAN DRAPERS' ASSOCIATION.

We reserve our article, No. III., till next month, to make room for the following account of the Public Meeting of the Association which was recently held in Exeter Hall, and to give the benefit of our circulation to two very valuable addresses just issued by that body. The meeting was one of a very cheering character, consisting of about 4000 persons. The Lord Mayor, who, with much grace and propriety, had engaged to take the chair, was unfortunately prevented, by an unavoidable engagement, from so doing; but it was worthily occupied by Mr. Alderman Sidney, Sheriff. After a brief, judicious, and highly-animating Report, which was received with loud cheers, the assembly was addressed with much force and eloquence by Mr. D. W. Wire, who concluded by moving the following resolution:—"That this Meeting, being of opinion that the present protracted hours of business in shops and other public establishments are devoid of advantage to employers, and unnecessary for the convenience of the public; and, further, being deeply impressed with the conviction that the health, morals, and spiritual interests of the assistants are thereby sacrificed, does therefore now express its decided opinion that an immediate change in such a pernicious custom is loudly and imperatively called for."

This resolution was seconded by Dr. J. Coupland, Fellow of the Royal Society, and sustained by the Rev. H. Hughes, M.A.

Mr. Owen, of Great Coram-street, who, in this matter, has earned for himself much well-deserved praise, then briefly addressed the meeting. He announced subscriptions to the Association from Mr. G. Hitchcock, of St. Paul's-churchyard, of £21; from Mr. Bardwell, of Holborn, of £5; and from the Chairman, of five guineas. Mr. Hitchcock had told him that the improvement which had arisen in his establishment from closing his shop at seven o'clock was hardly credible; the young men had become so assiduous, and kind, and cheerful. He could really now do with fewer hands than he used to do, when his young men were jaded and worn out with long hours of labour. Its moral effects upon the young men had been extraordinary. He therefore strongly urged upon employers to make the experiment, and he pledged himself they would never have cause to regret it.

The resolution was then unanimously agreed to.

Mr. T. Hall briefly moved the next resolution:—"That this meeting cordially approves of the measures adopted by the Metropolitan Drapers' Association to obtain the necessary abridgment of the hours of business, and now pledges itself to further that object by discountenancing in every way the practice of evening shopping, and calls upon the public and also upon employers to afford every facility for effecting a change which will be of the highest advantage to the assistants, and will beneficially affect society at large."

Mr. G. Thompson seconded the resolution in an eloquent address. He asked emancipation for 20,000 assistant-drapers, on the simple ground that they were men, and not as an act of compassion to a mere animal.

Mr. Shoolbred, of Tottenham-court-road, supported the resolution, and gave his important testimony that employers would be benefited by a curtailment of the hours of business, as well as the public.

The resolution was carried unanimously.

Mr. A. Moore, after a spirited address, then moved the following resolution:—"That while this meeting regrets that the Right Hon. the Lord Mayor has been prevented from presiding on this occasion, it tenders to his lordship its respectful and grateful thanks for his distinguished sane-

tion, and for the kind interest he has manifested in the objects of the Association."

The resolution having been seconded, was adopted by acclamation. The meeting separated at eleven o'clock.

As a meet conclusion of this report, and a proper application of the above resolutions, we now invite the serious attention of all whom it doth or may concern to the following words of judicious counsel, showing how they may help on the momentous object of the Association.

ADDRESS TO YOUNG MEN IN BUSINESS.

"You have often sighed over the wearisome, injurious, and painfully-long confinement imposed upon you by the practice of late hours of business. And it must be confessed that the feeling of sorrow on your part is not without cause; for to be immured within a shop during all the day and part of the night, and to be thus deprived, entirely or in a great measure, of opportunities of healthful exercise and recreation, of the society of friends, and of enjoyment and occupation unconnected with business; in short, to be deprived of half the blessings of life, and to have one's existence divided, in an almost exclusive appropriation, between attendance at the counter and repose in sleep;—all this, added to the conviction that there is really no occasion for it, is certainly sufficient to excite a feeling of strong dissatisfaction, and of ardent desire for a less unnatural and improper habit of life.

"The grounds upon which this practice rests are chiefly HABIT—WANT OF THOUGHT—and WANT OF ENERGY. It is occasioned by no inherent necessity. Business does not *require* the amount of time expended upon it; for it is an admitted fact that it might be transacted, and quite as advantageously as at present, in two-thirds of the time now appropriated to it. But the habit has been introduced, and habits are strong; they prevent thought, and stifle impartial inquiry; and, in their maturity and strength, they will sometimes blind men to discrimination between good and evil. And this the habit of late hours has done. By it men have been made drudges from their boyhood, and by the habit and perpetuity of their drudgery they have failed to recognise the fact. The thought has not occurred to them, "Strange that my life should be well-nigh consumed in selling food, clothing," &c. The inquiry has not arisen in the mind, "Why should I be in this shop from morning till night? is there no other enjoyment for me? no other business in life than that of *trade?*" And when a spirit of inquiry is excited, still *habit* exerts its influence upon the mind, and (unless its power be restrained by reflection and candour) too often prevents the free, unbiassed exercise of judgment; so that many will withhold their full and hearty assent to the desirableness or practicability of any material curtailment of the demands of business; while some are to be found so wedded to the practice of their fathers, and so darkened under the influence of habit, as to avow that, in their opinion, there should be *no interval* between business and sleep, and that bed is the best place for a shopman to retire to after business.

"But the *want of energy* forms the main pillar of this custom. Considering that a diminution of the hours of labour would benefit *all* parties, it is not to be wondered at that the majority of tradesmen should express themselves favourably towards it. But, notwithstanding so many are suffering under the evil, and would rejoice in its removal, yet it seldom occurs to them to attempt any measures towards that end. But evils which press upon large bodies of men are often endured for a length of time perfectly astonishing; because each member, in contemplating the mass, and wondering that such and such a thing is tolerated, is apt to detach *himself* from the community, and to look upon the body (thus made a nonentity) to move, each constituent member of it exempting himself from action. So that with the opposition of the few, and the inactivity of the many, this custom of protracted business hours prevails.

"However, for the purpose of meeting the evil in these its strongholds, an Association has been formed. If the enthralling influence of an evil habit is to be weakened by thought and inquiry—if erroneous views are to be rectified by argument and the manifestation of truth—if the energy of desponding and inactive friends is to be aroused by seeing that something is being done, and by the power of example and appeal,—then it is hoped this Association will accomplish some good; for our purpose is to appeal to all parties, and in all possible ways. And first we address ourselves to the YOUNG MEN OF LONDON.

"Why should not *you* participate in the enjoyment of the green fields and pure air of the open heavens, which God has provided for all? Why should not *you*

have the opportunities which others possess for intellectual exercise, and for the development of the capacities and endowments of a man? No reason can be assigned why you should not. We call upon you then to make a stand against this crying evil. Rally round our standard, and assist with zeal and perseverance in bringing about a better state of things. We do not say, Look upon the employers as the authors of the mischief, and cherish ill-will or disrespect towards them. This would be unjust, as the majority are suffering with you, and are willing to join in the suppression or mitigation of the evil; and even those who oppose themselves should be treated with respect. But if it be a duty to behave with respect towards the masters, it is no less incumbent upon us *not* to sit down supinely and submit to circumstances of personal and habitual injury. We are bound to attend to our own welfare: every man owes it to himself to see that he is not restrained from discharging the duties, and participating in the blessings, of the life which God has bestowed. And as each sustains relation to others, and involves the class with which he is connected, and those who will come after him, in the consequences of his conduct, the duty is yet more obvious, and the obligation still greater, to strain every nerve and make every possible effort, that the habitual circumstances of our lives are not of an oppressive and injurious nature. Non-resistance in such a case is a sin; and resistance, firm and respectful, a Christian duty. And even if suffering be for a time unavoidable, still, the man who is actuated by healthy and proper sentiments will prefer suffering in striving against the evil, that those who come after him may be benefited by his exertions.

"In some attempts which have been made towards a diminution of the hours of business, it has been found that there was too much apathy among the young men themselves upon the subject, and that they have not responded generally and heartily to the calls which have been made to union and exertion. The fact is a distressing one. It shows that by being habitually deprived of all their time, men may sink into indifference and callousness, and become insensible to its value. We charge you not to allow this accusation to be applicable to you. If any of you who read this are anxious for your board and lodging, and indifferent to all beside, we tell you that you are in a state of torpor and lethargy, and that the sooner you emerge from it the better for your happiness. *Life* is from God: it is given for some purpose, and provision is made for its proper employment. *Business* is to provide for our wants, to administer to our comforts, and not to rob us of them. It is the *servant* of man; but if it usurp the place of *master*, if it interfere with the discharge of the proper duties of life, and intercept the bounty of life's Author, it becomes an evil to be justified by no antiquity, but to be resisted by every man who would do his duty to himself, to his neighbour, and to his God. We ask, then, for your assistance. You can give it in various ways. First, let no one within the reach of your influence be ignorant of the existence of this Association. Circulate its prospectus and tracts, and enrol yourself amongst its members. Especially endeavour to effect some organization in your own trade or neighbourhood, for aiding in effecting the object of our endeavours. Watch the proceedings of this Association, and make it your business to see that, as far as in you lies, it *shall succeed*. Beware of that most mischievous, but most common error, of exempting one's self, and looking upon the rest to work. Do not suppose that *you individually* have no power. You have great power. Remember that some of the greatest changes the world has seen have been effected mainly through the activity and industry of *one energetic man*. Reader, such be you."

ADDRESS TO MASTERS IN BUSINESS.

"Your impartial attention is requested to the consideration of a question of daily life; viz., *the proportion of time devoted to the business of the shop*. This proportion, we submit to you, while it is far greater than business requires, is irksome in the extreme, and in many ways injurious.

"The requirements of the shop, for the most part, extend from sleep to sleep, or very nearly so. Now when such a course becomes the *habit of a man's life*, consider for a moment what is involved in the practice.

"Surely trade is not the only business of life. Men are created and fitted for other engagements than those comprised in business. Life's object and life's work are something more than merely to prolong itself. But to the opposite conclusion would the consideration of the protracted business hours lead us. For by that practice, life is almost absorbed in providing for its own sustenance; so

that the higher objects of life are sacrificed to this elementary and necessary, but by no means exclusive, purpose of being.

"To say nothing about recreation, the exercise of the mind, the gratification of the affections, in the society of one's family and friends, and other engagements which are the birthright of every man, but of which, for want of time, the shopman is well-nigh deprived,—we advert to the baneful influence of the practice with reference to the health. When men are habitually in one apartment from morning to night, in which, too, gas is being burned for many hours daily, the want of change of scene, of pure air, and of exercise, must militate against health, and in process of time materially injure it. And so it does. It is a fact worth knowing, that *one-third of the townsman's life is lost.* The tables of the Registrar-General exhibit the astounding fact, that the inhabitants of towns lose seventeen years of life as compared with residents in the country. This being the fact, it is really worth while to inquire into the causes of it.

"And it is clear that it cannot be accounted for on the principle of difference of locality and situation. Neither can it be said that there is tendency in bricks and mortar to induce disease, nor yet that the society of our fellow-creatures is contagious. What then? how is it to be accounted for? Narrow streets and imperfect drainage have doubtless something to do with it; but, unquestionably the most weighty item in this amount of mischief is to be found in the *habits* of the townsman. He is for the most part a shopman (or of similar occupation), and from Monday morning to Saturday night he is in the shop, with but few and short intervals except such as the necessity of sleep demands. Now this may be practised for a day or two, and no great harm be done; but when it becomes the regular routine of life, tendency to disease is induced, old age and death are prematurely brought on. This, it will be allowed, is worth thinking about.

"And is business benefited by these sacrifices to it? Not at all; it is injured. Do you increase people's wants as you increase your own discomfort in prolonging the attendance at the counter? Would men buy more, if shops were open all night, than they do at present? No; but the trading part of the community (which constitutes the bulk of a town) would have very few wants indeed. Provide them with food, with a bed to lie upon when they relieve guard, and a glass of spirits to excite their jaded powers, and they want no more; they have no time for anything else.

"Can you not see that in this matter you are standing in your own light; that by the extent of the hours of business you diminish the wants of the community, and thereby diminish the sources of business? Give tradesmen time to think, and be, like men, and you open a new field to trade.

"We submit then the case to you. Here is a practice which places you in the light of oppressors to your assistants. By the unnatural amount of the hours of business, they are subject to a course which is opposed to happiness and comfort, which tends to injure the health and materially to diminish the duration of life; indeed, by it, in many cases, men are really deprived of half the blessings of human existence.

"We do not say that you are the willing causes of all this, and we admit that most of you share the course in common with your assistants; still you are the authoritative, and therefore the responsible, class in this matter; and we make this appeal to you. On the principle of kindness, of justice, and of duty, let us put a stop to this evil, and so benefit the present race, and those who shall come after us, perhaps to many generations.

"But all men are not actuated by a sense of kindness or of justice. Some are to be moved by motives of self-interest only. But whatever be the leading motive of your life, short of pure malice, we ask for your practical acquiescence in the desirableness of abridging the hours of business. By so doing, you would be saving money in the article of gas, you would be extending the circle of your customers, and would be contributing vastly to your own happiness, if you yourself are at all affected by the practice of which we are speaking.

"Now, sirs, be candid upon this subject. Be just to yourselves and to your fellow-creatures. Think over what has been stated, and see if it is not all true. Do not acquiesce in an evil because it is fashionable, or because your fathers did the same before you. But be bold enough to think and act for yourselves. If you take this advice, if you shake off the infatuation of fashion and the force of a long-continued habit, and think with impartiality and candour, we are persuaded that you will come to the same conclusion

with us upon this point, if you do not already agree with us.

"If so, put away lethargy and supineness, and ACT. Close your own shops at seven o'clock, and, that you may sustain no loss thereby, put a notice in your window that you now close at that hour. And never encourage late hours by purchasing after six o'clock. Enrol yourself amongst the members of our Association, and endeavour to promote the cause amongst all over whom you have any influence.

"With these remarks we leave the case in your hands, adding only this,—that three different answers may be given to the requests embodied in this tract. (1.) A man may set himself resolutely against any alteration in the established custom. He who does this, we must say is blind to his own interests, and guilty of injustice and cruelty towards others. (2.) He may verbally assent to what is stated, but excuse himself from any practical acquiescence in the same; and this course is but little better than the preceding. Or, (3.) He may apply to himself *individually* the truth and reasonableness of these few hints, and set himself resolutely and energetically to work in co-operating with us towards effecting the objects of this Association. Reader, these three courses are open to YOU: which will you take? We commend it to your conscience."

N.B. The various publications of the Association may be had of Aylott and Jones, Paternoster-row. While earnestly recommending their perusal, we would also remind the public of the SPECIAL CLAIMS of those shops which have adopted short hours. These have a prior claim; and in this matter a most weighty responsibility attaches to the ladies of London. We should like to be furnished with an accurate list of all the principal shops that have shortened their hours, that we may publish the same.

Church and State.

ARE YOU A MEMBER OF THE CHURCH OF ENGLAND?

By the Appledore Tract Society.

LET me kindly ask you, 1. Do you *really believe* that one soul can be accountable to God for another's religion, so that kings may be responsible and will be judged for the faith and piety of their subjects, or that God requires government assistance to enforce HIS laws upon conscience? You cannot; and if not, how can you justify the State's assuming a right to determine truth, and enforce the saving faith and worship of the nation?

2. Do you believe that we are not to exercise our private judgment upon the revelation God has made to every one, and that our civil duty requires us to adopt whatever religion it may be convenient for a king or parliament to establish? What would you think of a man who, in religion, should submit to be anything a government required? And what do you think of those who say that kings have a right to enjoin what men dare not submit to?

3. Do you believe that the Creator of our minds, the God of our salvation, and the Giver of the Bible, has yet left his own truth so deficient of evidence or authority as to be dependent on the patronage of kings, the testimony of tradition, or the human enforcement of political creeds and articles? And if the Bible be the word of God, dare we to depose it from its throne, to make any human composition a law of faith, or a standard of appeal?

4. Do you believe that circumstantial uniformity in faith or worship is either possible or necessary, or that bribes or penalties do more than foster ignorance and encourage hypocrisy? Is it not then impious presumption for one or more erring men to attempt at a vain uniformity by the penal enforcement of a questionable creed?

5. Do you believe that he who bought the *true* church with *his* own blood either permits or excuses any political headship? And must not, then, the assumption by the kings of England of ecclesiastical supremacy be as offensive to Christ as the arrogance of an usurper is to the lawful monarch?

6. Do you believe that true piety and saving faith are mere parochial political distinctions, disposable by acts of parliament, inherited by birth, or imparted by rites legally administered? or are they an internal, spiritual, divine renewing of the

heart? If they are, is not the principle of your church which accredits every parishioner as a genuine Christian liable to the grossest abuse, by encouraging him, under a false and ruinous delusion, to believe himself safe for the judgment-day?

7. Do you believe that a church is but another name for a nation, and that its distinctions, privileges, and hopes, have no title but civil qualification, nor limit but political boundary? and if no government can qualify its clerical officers to make men Christians but in name, how can they dare to introduce the universal population to a mere delusive, unscriptural, and injurious nominal church-membership, and thus (by including the ungodly) destroy the character, the communion, the agencies, the joys, of the true and pure church?

8. Do you believe in salvation by *sacraments?* Are we not justified by faith in Christ, and sanctified by the Holy Spirit? Can the clergy by ceremonies (do you think) make members of Christ and children of God, or by authority of office absolve from sin? And is it not a crime in your church to dethrone Christ and the Spirit, by using language which, to believe, may involve souls in vain security to endless woe?

9. Do you believe that a liturgy which acknowledges no distinction of character or change of circumstance, is consistent with a faithful ministry or sincere worship? Does not a form of prayer enjoined by law on all persons, and for all times, savour more of the vain service of the lip than of the true worship of the heart?

10. Do you believe that God has cast his cause upon the world like an orphan, exposed to perish but for the adoption of the State? Is it necessary, think you, that religion should be sustained and extended by State patronage and taxes? Compare the progress of Dissent in England against every obstruction, and the still life of Episcopacy in Ireland with every advantage, and ask yourself if real religion would not be benefited in pureness and prosperity by the removal of the incumbrance and disgrace of State protection?

11. Do you believe that for governments to foster in the clergy the worst passions of our nature by tendering golden bribes to conscience, is, in the slightest degree, a real benefit to the church? Is it not the very way to invite the most worldly into office, and to bring the welfare of souls under the sway of the subservient?

12. Do you believe that several orders of clergy, with every gradation of rank and revenue, but all arrogating with their civil institutions a right of spiritual despotism over conscience, and claiming a mysterious priestly power, is, in the slightest degree, consistent with the Scriptural character of the Christian ministry, or the interests of the Christian church?

13. Do you believe that the compulsory support of religion by tithes and taxes, enjoined by law and enforced by punishment, is consistent with the nature of the gospel, the authority of Scripture, or the interests of piety? Is persecution favourable to the character or extension of a church? And can the oppressive infliction of church-rates and dues, by bailiffs and turnkeys, on pious, conscientious men, prove otherwise than a penalty on the Establishment and a bonus to Dissent?

14. Do you believe that the Church of England, as now constituted and established, is in accordance with the will of God, or the teachings of Scripture, the nature of piety, or the economy of the gospel? Do you not perceive that it is a mere worldly, political institution, and that the union of the Church and the State is as degrading and injurious to the scriptural character and efficiency of the one, as it is troublesome and worthless to the State policy of the other? Cannot you see that if that union were destroyed, and the incubus of State control withdrawn, the emancipated church would stand in dignity and freedom, in purity and power, God would be glorified, his truth be honoured, the Scriptures revered, and genuine piety be forwarded in its mission to bless the world? Oh! if you are a Churchman, withdraw your influence from an unscriptural, ungodly, unchristian, injurious institution, and hasten and welcome the hour when the Church of England shall be holy, and useful, and free.

ROBBERIES OF ANGLO-ROMANISM.

SIR,—I am surprised that in the CHRISTIAN WITNESS, for September, you did not put in a parallel column with "Robberies of Romanism," robberies of Anglo-Romanism, or, in other words, of the Church as by Law Established, which may be classed as follows:—

Church Tithe . . .	£6,884,800
Income of the Bishops .	297,115
Estates of the Deans and Chapters . . .	494,000
Carried forward .	£7,675,915

Brought forward .	£7,675,915
Glebes and Parsonage Houses	250,000
Perpetual Curacies . .	75,000
Benefices not Parochial .	32,450
Church Fees on Burials, Marriages, Christenings, &c. .	500,000
Offerings and Compositions for	80,000
College and School Foundations	682,150
Lectureships . . .	60,000
Chaplainships and Offices in Public Institutions . .	10,000
New Churches and Chapels	94,050
Total . . .	£9,459,565

The following is the estimated income of the Established Church in Ireland.

Archbishops and Bishops .	£220,000
Estates and Tithes of the Deans and Chapters .	250,000
Tithes of Rectors, Vicars, &c.	590,450
Glebe Lands . . .	91,137
Ministers' Money . .	25,000
Church Fees . . .	250,000
Total	1,426,587

I think it is only fair towards the Roman Catholics that the above should be made public in the same circle as that selected for the "Robberies of Romanism," especially as theirs approximates much nearer to the Voluntary principle, at least as far as Ireland is concerned. Let any reader examine the above, and ask whether we have a proportionate amount of religious instruction communicated to the people, or whether, comparing the quality with the price paid for it, there is anything like a proportion. These questions let the English public answer, and act accordingly, and act energetically. They must, if ever evangelical religion is to cover the land, and ultimately the whole world. If ever the earth is to be filled with the knowledge of the Lord as the waters cover the seas, it must be subsequent to the downfal of this and every other State-Church. Let English Nonconformists bestir themselves, that this monster evil may be removed. To our Nonconforming ancestors we owe all that is dear in civil and religious liberty: let us then, as one man, unite to complete what they began. I am, Sir, yours, &c.,

A CONGREGATIONALIST.

Walworth, September 30, 1844.

Sabbath and Day-Schools.

SCHOOL OPERATIONS IN THE ISLANDS OF THE SOUTH SEAS.

*By G. Pritchard, Esq., H. B. M. Consul.**

MISSIONARIES consider it to be an indispensable duty to pay special attention to the young; hence, wherever they introduce the gospel, schools are immediately established. Infant schools have been established on plans similar to those pursued in infant schools in England. I have been deeply interested in seeing and hearing the little creatures, while repeating their lessons and going through their various manœuvres. They are taught the alphabet by singing and marching to the tune called "Cottage." After they have spent a little time in reading, spelling, and answering questions, you may see them clapping their hands, their countenances indicating extreme delight, then imitating various mechanics, as sawyers, blacksmiths, tailors, shoemakers, &c. One little fellow will put up his hand as high as he can reach, and sing out, "This is perpendicular." A second will put out his hand on a level before him, saying, "This is horizontal." A third will stretch out his arm, and say, "This is a straight line." A fourth, holding out both arms, shouting, "These are parallel lines." A fifth, bending his arm a little, will say, "This is a curve." A sixth, holding out his arm, considerably bent in at the elbow, saying, "This is an angle." And a seventh whirling his finger round in the air, and crying out, "This is a circle." They are very fond of singing, and can perform several little pieces in a very pleasing manner.

Schools for children at a more advanced age are very general; hence, many thousands, in Polynesia, are now under daily instruction. They are taught reading, writing, and arithmetic; they also learn catechisms, by which they obtain much useful knowledge, and correct views of Divine truth. The instruction communicated is of such a character as, under the blessing of God, to fit them for usefulness in this world, and happiness in the world to come.

* See our Review Department.

The children in this part of the globe do not appear to be at all deficient in intellect; only let them have the same privileges as are enjoyed by children in our own country, and they will make equally rapid progress in the acquisition of knowledge. Many of them can read correctly and fluently. As a proof that they have made some proficiency in the art of writing, epistolary correspondence is very common. With respect to arithmetic, they go through the simple rules with great ease, and the compound rules with but little difficulty. I have seen some of them work bills of parcels in quite as little time as the same would have been done by the generality of English schoolboys. Mr. Armstrong, an American Missionary, speaking of some of the schools on Maui, in which he had been engaged two days examining the children, says, "I have been much delighted with their improvement, especially in arithmetic. Many of the little boys and girls, from twelve to fifteen years old, will unravel the most difficult sums in Colburn's Mental Arithmetic with perfect ease."

In some of the schools they have an annual examination, which is usually held in May, either the day before or the day after the missionary meeting. On these occasions they have what is generally called the *Children's feast*, when they all dine together. They are dressed in their best, and, as far as possible, in European clothing. With great delight they anticipate the return of that day, and are long preparing for it, making hats, bonnets, and dresses of all kinds. Some, who cannot get European articles, imitate them so closely, that strangers can scarcely perceive the difference. A year or two ago, some gentlemen, belonging to a ship of war, were admiring what they supposed to be red ribbons on the bonnets of some of the school girls; nor could they believe to the contrary, till I requested them to feel it and carefully to examine it. It was the inner bark of the Hibiscus, coloured with a preparation made from red berries, &c. The children and their teachers walk through the settlement with banners flying, displaying various mottoes and devices. One will have a dove, with an olive branch; another with "God save the Queen;" and a third, "God bless our Teachers." Having arrived at the chapel, the Missionary gives them an address, and the examination commences. Mr. Pitman, giving an account of one of these examinations of the children at his station on Rarotonga, says, "It was a sight which would have filled many British Christians with holy delight; nearly the whole body of our large chapel was thronged with children. The hymns were read by lads of the school, and sung by all the children. A lad, about eleven years of age, read the sixty-fifth chapter of Isaiah, which he had previously translated from the Tahitian. Classes of boys and girls were minutely examined in the Tahitian Scriptures, which had been selected for them to translate into this dialect. My elder lads translated from the Tahitian, and read in this dialect a little tract, entitled 'Miro and Burau,' which much interested their parents. Others were examined from books in their own dialect. I then asked them promiscuous questions from their catechisms, and questioned them on their respective answers, to which they replied with readiness and accuracy. After giving a short address, I concluded this interesting service by commending our schools to the watchful care of the best of Teachers." The examination being finished, they dine together under an awning put up for the purpose, or beneath the shady foliage of the gigantic trees which abound in every direction.

On one of these occasions, when the children and teachers were dining together, several of the elder boys spoke in a very interesting manner. One of the youths, after speaking on the goodness of God manifested towards them, and contrasting their present conduct with their former vile practices, turned to some of the young lads near him, and very emphatically said, "Whose are ye? Whose servants will you be? As for me, my desire is towards the Lord. I will be the Lord's; the desire of my heart is to be instructed in his word, that I may be his." This was said in a tone, and with an emphasis, which produced great impression on many who heard him. A little boy, about twelve years old, then stood up and said, "Friends, it is written, 'Him that cometh unto me, I will in no wise cast out.' These words I delight to think of, because they are the words of Christ to us sinners, whom he has compassionated in this land." He then exhorted his school-fellows to come to Christ; to forsake all evil practices, and think only of Christ. At the conclusion, one of the teachers rose and made a few pertinent remarks upon that passage, "I have no greater joy than to hear that my children walk in the truth." "This joy," said he, "is our missionary's;

for whose children are we? Are we not his who instructs us, who exhorts us, and who teaches us to walk in the good path? O do not let us grieve him by our misconduct."

When I was at Rarotonga, a few years ago, I visited the schools, and was exceedingly delighted with what I saw and heard. I called in upon them without any previous notice being given them of my intention to do so, consequently there could be no preparations made for a display. I saw them just as they may be seen from day to day. I went first to Mr. Pitman's school at Gnatagniia, where I found about 1000 children assembled, and orderly arranged in classes, with a teacher and a monitor to each class. It was truly delightful to look over the school and see so many hundreds of boys and girls learning to read and write.

The school-house has been erected by the natives, without any expense to the Missionary Society. It measures 72 feet by 32 inside. The walls are 16 feet high and 2 feet thick. They are built with a species of porcelain coral, so hard as to ring with a metallic sound when struck. The lime is formed of burnt coral, mixed with river sand. There are sixteen windows and four doors, each of them arched with hewn blocks of soft coral, and the whole building is plastered and stuccoed on the outside, in imitation of cut stone. The roof is composed of thatch, laid upon a framework of sawn timber, and the beams are formed of iron-wood.

Another day I went to the school at Avarua, Mr. Buzacott's station, where there appeared to be about 800 present. I entered just as the children had assembled; and as it is their custom to commence by singing, one of the boys was requested to give out a hymn. A youth, about thirteen or fourteen years of age, went into the superintendent's desk, and read out distinctly, and with the greatest composure imaginable, a hymn in their own language. That the reader may form some idea of what they sang, I will give the first verse in English:—

"When his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name.
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And listen'd to their song.
Hosanna, hosanna, hosanna, hosanna,
Hosanna to Jesus we 'll sing."

After the lad had read the whole of the hymn in his own language, they all stood up, and as with one heart and one voice, sang, most sweetly, "Hosanna to the Son of David." It was quite overpowering. I was deeply affected. Could it have been otherwise with any one acquainted with their former character and condition? Only a few years before, the children on that island were running about naked and filthy, indulging in all kinds of vice, and actually eating human flesh, but are now daily assembling in the school-house, receiving Christian instruction, and singing the praises of Jehovah. Having sung the hymn, they attended to the duties devolving upon them in their separate classes; after which I was requested to address them, when I gave them some account of the schools at Tahiti and other islands. After exhorting them to diligence in the acquisition of knowledge and a right improvement of the privileges they enjoy, I commended them to God in prayer, and said farewell. On that island there are more than three thousand of the rising generation in the schools receiving Christian education.

On some of the islands boarding-schools have been established, from which may be expected very beneficial results. The children in these seminaries are, in a great measure, excluded from the influence of bad examples, to which they would otherwise be exposed; they are brought under better discipline and enjoy the privileges of a well-regulated family, and consequently make far more rapid advances in the manners and customs of civilized life.

As in a few years the most important offices will be filled by the sons of the chiefs, schools have been opened for their special benefit, with a view of their becoming enlightened, intelligent, Christian rulers. For a time, the chiefs were unwilling to have their children excluded from a train of attendants, which they considered as being essential to the very existence of a chief. But being convinced of the advantages arising from a good education, they now dispense with whatever the good of their children may require, and cheerfully give them in charge to a missionary to be brought up entirely by him. On Tahiti, a suitable building has been erected and an institution established for the sons of the chiefs, in which they are taught the English language. Another of a similar character is going on prosperously at the Sandwich Islands, under the charge of Mr. and Mrs. Cooke.

It is of the highest importance that the youths who have enjoyed superior advan-

tages should, as they grow up, be furnished with suitable partners. Without this, there can be but little reciprocity of feeling, and consequently not much domestic happiness. They may assume the appearance of a civilized people, but they will not enjoy those blessings which are inseparably connected with Christian civilization. With a view of elevating the moral condition of the females, and providing intelligent and domesticated women, capable of managing their family affairs with discretion, boarding-schools have been established for girls. One of the Missionaries at the Sandwich Islands, speaking on this subject, says, "The female seminary at Wailuku is at present in a very prosperous state. The number of pupils has been increased to forty-nine. The blessing of Heaven seems to have rested very signally on that institution. Several have been hopefully converted, and are respectable members of the church. The labours of Miss Ogden have been very useful in teaching the girls to sew, knit, and spin. Those who have visited Wailuku have testified, with but one voice, to the very encouraging appearance and prospects of the school. Until the experiment was tried, we could not have believed it possible to have so perfectly secluded the little girls from their parents and friends, and they remain so happy. A happier little group is seldom seen."

In the year 1831 a most valuable institution was commenced on Maui. It is called, "The High School," and is under the superintendence of five directors, one of whom is the principal. This institution is intended not only to educate teachers for the common schools, but also to prepare young men of piety and talents for the various departments of missionary labour, and for promoting a knowledge of the arts and sciences among their own countrymen. Candidates for admission are examined in reading, writing, the first principles of arithmetic, and geography. I have seen maps and other engravings executed by the native youths in this seminary, which have greatly astonished me, especially considering the difficulties they had to encounter from the want of suitable tools and appropriate instruction. In a letter from Mr. Clarke, one of the tutors, dated at Lahainaluna, October 25, 1838, we have the following account of the seminary at that period. "The school now contains sixty pupils, all boarding scholars. Nineteen of them have been admitted to the church during the past year, and most of them are the subjects of an interesting revival which took place in the school early in the spring. Some of them bid fair to be very efficient helpers in our work. They even now furnish a great part of the matter for the 'Kumu Hawaii,'* and are in this way speaking to their more ignorant countrymen. Their engravings speak for themselves. I have now a class in navigation, a branch of study to which they have long desired to attend, owing to their proximity to the sea and intercourse with seafaring men. They will soon have a far better knowledge of this art than graduates generally in America. So far as capacity is concerned, we have every encouragement to go forward. The results of the school thus far have more than answered our expectations. The present circumstances of the people demand that the school should be increased and carried forward as fast as possible. We shall not be satisfied until the school is made worthy the name of Polynesian College. We believe it is destined to be a great blessing, not only to these islands, but to other parts of the Pacific."

It must afford pleasure to every philanthropic mind to think of the thousands of children and youth now under daily instruction on these islands, where, till lately, all were in a state of the deepest ignorance and the grossest barbarity. The branches of study to which, more or less, attention has been given in the various schools, has been as extensive as the limits of Polynesian science and literature would allow. Their young minds have been ranging the scale of education from a, b, c, up to the elements of astronomy and natural philosophy.

With special reference to the spiritual welfare of the children, sabbath-schools have been established at all the mission stations. Almost all the children on the islands where they have received the gospel attend these schools. They meet twice on the sabbath, about an hour and a half prior to the forenoon service, and two hours in the afternoon. They usually commence with singing. A short address is then given, and prayer offered. After this they read and repeat what they may have learnt during the preceding week. They then walk into the chapel two by two, with the teachers at the head of their respective classes, and take their seats in the house of God. Their behaviour there is quite as good as that of the children in Great Britain. In the afternoon they are interrogated upon what they have heard

* A newspaper in the native language.

in the morning. Their retentive memories have frequently surprised and delighted me. One will repeat the text; another something stated in the introduction of the discourse; another the first division of the subject; another the first subdivision under that; and thus go on from one particular to another, till, in the course of a quarter of an hour or twenty minutes, they have given back to the missionary all the leading ideas which he had delivered in the morning. They commit to memory catechisms and large portions of the Sacred Scriptures, and thus get their minds well stored with important truth. Three little girls and two boys repeated to Mr. Pitman one sabbath three hundred and fifty-six verses, and his own servant-girl eighty-seven, which they had learnt during the preceding week.

While these things are mentioned to show the strength of their memories, it must be understood that the object aimed at in those schools is, not to get the children to commit to memory a great deal, but to lead them rightly to understand what they learn.

When captains of ships of war and other gentlemen have called at Tahiti, I have frequently taken them to the school and requested them to ask the children any questions they chose. In several instances they have been so pleased with what they saw and heard, that they have sent on board their vessels for little articles to give to the children, as presents to encourage them in the acquisition of knowledge. I have proposed to them questions relative to the character of God, the creation of the world, man's original state, the fall, the history of the children of Israel, Scripture characters, the prophecies concerning the Messiah, the way of salvation, death, judgment, a future state, and various other topics; and have received from boys and girls, averaging from six to fourteen years of age, such answers as have proved that many of them, though young, have clear, correct, and extensive views of Divine truth.

From these statements it may be seen that great good has already been effected by these schools. A very large amount of valuable information has been communicated. Hence those who have received it must be better prepared for the business of life. We cannot for a moment question the necessity of civil magistrates to act as a terror to evil-doers; but we clearly perceive that these schools are exerting such a degree of moral influence over the minds of the rising generation as to prevent more crime, and raise these people higher in the scale of nations, than could possibly be effected by the best of laws and most vigilant police. Children who would otherwise have been living in the love of sin, and the practice of open and flagrant vices, have learned to love one another, to honour and obey their parents, to fear God and keep his commandments.

When one of the missionaries at Tahiti was about to visit his native country, the children in his sabbath-school gave him a letter, of which the following is a translation, to take to the children in Carr's-lane sabbath-school, Birmingham.

"*Tahiti, January* 16, 1841.

"TO THE CHILDREN FORMERLY TAUGHT BY MR. ——.

"Peace be with you. Your teacher is now going to you, that you may meet again. Receive him kindly. We now give him up that he may visit you, but it is with our love resting upon him, because he is a teacher that agrees well with us. He has taught us, and hence it is that we know the good word. We are children destitute of wisdom and knowledge. Exert yourselves, be diligent, pray to God for us, that a great many children in this settlement may enter the church of Christ, that his church may be in a very flourishing state among us.

"Peace be with you,

"MAURI.

"*For all the boys and girls.*"

This letter was written by one of the girls, about thirteen years of age. She had been received into the church, with three of her schoolfellows, a short time before; hence she might with propriety entreat the children in Birmingham to pray for them, that a great many of the Tahitian children might enter the church, and the church be in a flourishing condition. These children knew that their missionary had formerly been a teacher in that school; he had often talked with them about it, and they thought he would be sure to bend his steps thither: on that account they addressed their letter to the children in that particular school. They accompanied their letter with a great variety of presents for the children to whom it was addressed, which consisted of various kinds of shells, native cloth, mats, ear-ornaments made of human hair, and other curiosities. The missionary had the pleasure of dividing these things among the children at the Juvenile Missionary Meeting; and large as that school

is, there was a sufficient number of articles for all the children and many of the teachers to have a share. The children in Birmingham were so delighted, that they wrote a letter in reply, and accompanied it with presents to their little friends at Tahiti.

Civilization is, to a considerable extent, promoted by these schools. Many of those who formerly were roaming about almost in a state of nudity are now well clad from day to day. They consider it a disgrace to appear slovenly. They begin to feel it an honour to be industrious, and are aware that there are certain things which become those who would be respectable.

Much spiritual good has been effected by these schools. A few extracts will show that many of the children have been renewed in the spirit of their minds, and have become the children of God by faith in Christ Jesus. Mr. Armstrong, referring to the schools at his station, on East Maui, says, "Within our school limits there are about 1500 children in sabbath-schools. Many of the larger scholars have become serious, and not a few have given such evidence of piety as to induce us to receive them to the communion of the church. Over fifty of these children, from ten to fourteen years of age, are now in regular fellowship with God's people."

Mr. Hitchcock, on the island of Molokai, states that "thirty of the scholars are now members of the church, and several others are hopefully pious."

Mr. Baldwin, labouring at Lahaina, after referring to the outpouring of the Holy Spirit upon the girls' school at his station, says, "They were almost universally awakened to attend to the concerns of the soul, and comparatively few of them have returned to their former stupidity. Only twelve from this school have been received to the church. But there may be, perhaps, two or three times as many more who give evidence of being born again, who will, we hope, in due time, be gathered in."

These schools are as so many nurseries for the church of Christ. We might refer to many other stations, where we should find that many acquisitions have been made to the churches from the schools connected with them. In these institutions the seed of the kingdom springs up; the tender plants are here sheltered from chilling blasts which would nip the buds of early piety, and are watered with the dew of heaven: hence they shoot up as trees of righteousness; at a suitable age are transplanted into the sacred enclosure, the church, the soil of which is congenial to their nature, and favourable to their growth, where they will flourish and bring forth fruit, till at last they are removed to the Paradise above.

Many of the young disciples nurtured in these schools have already been united with the church triumphant in heaven. A little boy, about eight years of age, belonging to one of these schools, being very ill, was visited by the missionary, who was much delighted with the correct and prompt manner in which he replied to the questions that were put to him. "Do you know who Jesus is?" inquired the missionary. "Yes," replied the little boy, "he is the Son of God." "Whence came he?" "From heaven." "Why did he come into this world?" "To save sinners." "Who are sinners?" "All mankind." "Are you a sinner?" "Yes." "Do you pray to God?" "Yes, daily." "Do you ask Jesus to forgive you your sins?" "Yes, through his blood." Thus was he humbly relying upon the merits of the Redeemer, and looking for pardon through his atoning blood. Would not that Saviour who, when on earth, said, "Suffer little children to come unto me," give this young disciple a hearty welcome into one of those mansions which he has gone to prepare?

There can be no doubt but that many of the children trained in the schools in Polynesia are now before the throne of God in heaven, swelling the song of the redeemed, singing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

The best of the native teachers now employed in communicating instruction to others have been furnished by these schools. A few who have been trained in those schools which have long been established are now labouring as good missionaries of Jesus Christ among the heathen. One youth who was brought up in my own school at Tahiti, and who afterwards enjoyed further advantages in the "High School" at Lahainaluna, is now honourably and successfully employed as a missionary on one of the Sandwich Islands.

Before we close this account, we must, in justice to the teachers, state that most of them labour *gratuitously*. Many of them give their services daily, Saturdays only excepted, without receiving any remuneration whatever, save the satisfaction of doing good.

Review and Criticism.

THE AUTUMNAL MEETING OF THE UNION.

For the sake of those of our readers who have been prevented by circumstances from attending the recent Meetings of the Union, we now proceed in the pleasant discharge of our lettered functions to present them with a view of the proceedings which took place on the occasion. The Resolutions subjoined will inform them relative to the objects, character, and magnitude of the business transacted by the Assembly; but, of course, such an outline can present but a very faint idea of the circumstances under which the Meetings were held, and of the spirit by which they were pervaded—circumstances which merit particular notice, and a spirit which deserves universal emulation.

The Meeting at Norwich possessed an interest peculiar to itself, which, in the course of the sittings, was happily and repeatedly referred to by several of the speakers. Norwich and Yarmouth claim the distinguished honour of having supplied the first footing to Independency in those parts. The church at Yarmouth was formed in 1642, and that at Norwich in June, 1644, under the pastorship of Mr. Oxenbridge, the co-pastor of William Bridge, pastor of the church in Yarmouth, both societies being considered one. The society in Norwich, at the outset, worshipped in a brewhouse, and latterly in a part of Blackfriars Convent, now destroyed; and in 1692, only four years after the Revolution, the present Old Meeting House was erected for its accommodation. Those who constituted the church were persons that had fled for refuge to Holland. Wren, Bishop of Norwich, had driven about three thousand Christian people to seek bread in a foreign land, people whom God graciously preserved there, and whom, in his own time, he brought back to their native country. Among these was W. Bridge, M.A., lecturer of St. George's, Norwich, whom, in 1637, Bishop Wren ordered to read the infamous "Book of Sports" to his flock on the Lord's day, a request to which his heart replied, "Never—never, by the grace of God!" The first handful of refugees that returned settled in Yarmouth, that, in the hour of peril, they might be always near the ocean, and ready to flee for their lives. The day of full deliverance at length arrived, and W. Bridge, with his companions in tribulation, lived to see the impious "Book of Sports" burned by the common hangman, and to witness the imprisonment and impeachment of Bishop Wren! This holy man, resolutely refusing all sorts of preferment, continued pastor of the church at Yarmouth till the day of his death, which took place in London. Mr. Bridge was one of the "five Dissenting brethren" who upheld the Congregational system in the Westminster Assembly of Divines.*

Such are some of the facts of the history of Independency in Norfolk, and they surely furnish grounds sufficient to entitle the churches of that district—especially those of Norwich and Yarmouth—to peculiar consideration and respect. To those who duly appreciated these circumstances, the recent Assembly presented a striking and instructive spectacle, showing that while the martyrs of Christ themselves, by their deed, are removed, and their posterity must follow them to the world of spirits, their principles, like their glory, are imperishable! Wren and his royal master have gone to their account, and the system of which they were vile and worthless parts is abolished; but that which, in their madness and malice, they laboured to crush and extinguish, has been espoused by the best of men in many countries, and is fast spreading through all the earth. Let HOPE, then, be the motto of the friends of truth, the servants of God. Their conflict may be long, but their victory is sure. In Norwich, how changed now is the aspect of affairs ecclesiastical! How vast the difference between Bishop Stanley and Bishop Wren! The former is at once an example and a reproof to the whole Bench of his Episcopal brethren. His truly magnanimous conduct towards the Dissenting ministers of Norwich, who often share in the hospitality of his palace, does him the highest honour, and is both by them and their people duly appreciated. It is highly gratifying to hear the terms in which they speak of that prelate, not simply in assemblies of a more public

* We beg to call special attention to "Congregationalism in Norwich two hundred Years ago; two Discourses delivered on the occasion of the Second Centenary, at the Old Meeting, Norwich, by Andrew Reed, B.A.,"—a masterly publication, possessing much historic interest and value, and showing how admirably the author is qualified for the important station he is called to occupy.

character, but even in more retired and confidential intercourse, and this not merely in the city of Norwich, but in London and elsewhere when they have occasion to make mention of his lordship's name.

This is not the only pleasing spectacle that Norwich supplies; it furnishes examples to bishops of a more humble, but a more scriptural order, and of more than one denomination. The tokens of a spirit of most affectionate brotherhood between the Independent pastors were so obvious as frequently, in the course of the sittings, to strike and please the observers, and none more than the Rev. J. A. James, who, at the termination of the business, made a touching and beautiful reference to this happy circumstance—a reference which elicited from them both a frank acknowledgment that the reality corresponded with the appearance. In the course of that acknowledgment it came out that Mr. Reed, who is still a single man, ever since his settlement, had closed the sabbath-day under the roof of Mr. Alexander. Never did we more forcibly realize the power and beauty of the psalmist's exclamation, "Behold how good and how pleasant it is for brethren to dwell together in unity!" But the satisfaction does not end here; there is in Norwich the best possible understanding between the Baptist and Pædobaptist pastors. It seems, in fact, to be hardly felt that they belong to two different denominations. This is as it should be; and in this respect Mr. Brock is, not less than Bishop Stanley, a pattern to all, and a reproof to some of his own brethren, whose bigotry and bitterness keep the localities of their labour in a ceaseless ferment. Would that such men possessed a portion of his frank, generous, and manly character! How this would strengthen the hands, while it would promote the comfort, both of themselves and others, and adorn the gospel of peace, mercy, and love!

Both on ancient and on modern grounds it was highly important that Norwich should be the scene of one of the Autumnal Meetings of the Union. It is the capital of the county, and famous in the history of England not merely for its natural and architectural beauties, but for its ecclesiastical importance. Its Cathedral and its Castle form two grand and conspicuous objects, and the buildings are interspersed with gardens and orchards in such abundance as no other city in England can boast. "Some authors," according to Camden, "style Norwich an orchard in a city, or a city in an orchard, by reason of the great variety of gardens and pleasant intermixture of houses and trees, so that the populousness of a city and the pleasures of the country seem to be united in one." Its Cathedral was founded by Herbert de Losinga in 1096, and is one of the finest buildings of the kind in the kingdom, being 400 feet in length, and 180 in breadth, while its beautiful spire is 105 yards in height. In former times, ecclesiastically considered, it was second to no city but York. At one time it had fifty churches, so called, and has still, we believe, about forty. It contains a large number of opulent and intelligent men, with many and various public institutions, both useful and ornamental. It need hardly be said that such a city is not the most congenial element of true gospel churches; and in proportion to the obstacles with which the pure institutions of Christ, as set forth in the Holy Scriptures, have to contend, is the importance of such moral demonstrations as that which has been recently made therein. It was hardly to be expected that the Independent churches there would have possessed sufficient strength to supply accommodation for such a body of the members of the Union. But that supply was most abundant; and had the numbers been even greater, there would have been no deficiency. The arrangements were in all points truly admirable; everything was such as became persons professing godliness. Nothing could possibly have been more courteous, cordial, and Christian, than the welcome received by the stranger brethren, both publicly and privately, on the joyous occasion, which bore very much the aspect of a jubilee. The season will be remembered long, and always with pleasure, by the visitors; and, we doubt not, it will be recollected with similar feelings by the brethren of the Independent churches in that city. Many servants of Christ met and reciprocated feelings of Christian regard who never met before; and some, it may be, have laid the foundations of friendships which will end only with life.

But this is not all; the events of that memorable week have, we doubt not, given an impulse to the work of God in Norwich and the regions around. Such an assemblage of Christian men, with the subjects which occupied their thoughts, could not possibly fail to exercise a happy influence on the hearts of the faithful. The sure tendency of such measures is to

impart fresh courage, spirit, and vigour to all whom they concern. In this way weak hands are strengthened, and feeble knees are confirmed. Such aggregations of mind and moral influence exert a secret but powerful influence far beyond the immediate locality of their manifestation. An impulse is thus communicated, the healthful force of which may not be spent for many years to come. The churches themselves, their adherents, and the public at large, are all, in their several ways, beneficially affected. Such exhibitions illustrate the true character of Congregationalism, and show that the most entire independency is perfectly compatible with the most complete unity. It is of great importance that this doctrine should be taught not only to the public, but to our own people, many of whom are but very imperfectly acquainted with it, and hence they are most lamentably wanting in the high duties which flow from it. It is not saying too much to affirm that the bulk both of the pastors and of the people in and around Norwich, not only better understand, but more deeply feel, the doctrine of independency in unity than they ever did, or ever would have done, but for the recent Session of the Union. The written memorials and the oral addresses then delivered to intelligent assemblies, did more than could possibly have been done by any other means whatever to impress the incalculable importance of holy combination among Congregational churches, as well as to expound the principle, and set forth the nature and objects, of the Congregational Union of England and Wales. It is, moreover, no small matter to bring such a body of intelligent deacons and devoted pastors into personal contact and social intercourse with the men who work that Union. Such contact and such intercourse cannot fail to excite an interest, to produce a sympathy, and inspire a confidence, of unspeakable value to the subsequent operations of the Union for the glory of Christ and the good of mankind. Many, both pastors and deacons, and multitudes of church members are able to be present at these Autumnal Meetings who have never attended the May Meetings in London. This, however, is not the only ground of the vast importance which we attach to the former as compared with the latter. The Union business is conducted under very great disadvantages in the midst of the May Meetings, when all is bustle and confusion, hurry and hard driving. The impressions received in Crosby Hall are speedily cooled, if not extinguished, by the tumultuous tide of multifarious business brought forward at the great assemblies of the season. The affairs of the Union then never obtain half of the attention which they so richly merit, and that little is made less by the stifling influences just specified. Again, in May there is no public meeting on the business of the Union; there is nothing to bring it properly before the mind of the Metropolitan churches. This is a circumstance much to be regretted; an oversight which cannot be too soon rectified. It is of the very first importance that the London churches should thoroughly understand its nature, necessity, objects, and operations. The Autumnal Meetings are held under circumstances of a far more favourable character. There is then not only more time; that time is also of more value, because the minds of the members are neither pre-occupied nor distracted with other subjects. It supplies the sole business of the occasion, which has, therefore, time to sink into the hearts of the Assembly. There is another important consideration connected with the Autumnal Sessions; the people enjoy a Public Meeting for statement and address, which, more than anything else, must ever contribute to diffuse among them an interest on behalf of the Union and its objects, without which it can never be expected to be thoroughly understood, nor can they be properly supported.

We must now glance at the proceedings of the Session; and it deserves particular notice, that in addition to opening the meetings for business with the reading of the Scriptures, praise, and prayer, they were closed with praise and prayer: there was also a meeting in the morning daily for special devotional exercises. The Rev. John Burnet, of Camberwell, preached on the evening of Tuesday, to a very crowded audience, a highly argumentative discourse, which bore directly upon the business of the occasion; ably setting forth the necessity and the advantages of the Union; and powerfully combating objections which, it is to be hoped, very few present were either so perverse or weak as to entertain. On Wednesday the business commenced with a report read by Mr. Richards, one of the deputation to Wales, giving a vivid and very life-like picture of the mind, religion, morals, and social condition of the people of that interesting portion of the empire. This report was one of the most able, judicious, instructive, and interesting documents that for years

it has been our lot to listen to, and possessing no ordinary value for practical purposes. It threw more light on the real character and the social economy of that singular country, than we should expect to see communicated by a dozen Special Commissions composed of worldly men, at an expense to the country of ten thousand pounds. On this document the discussion was brief and appropriate. It gave the assembly the utmost satisfaction. We shall present to our readers its main facts and views in our next Number. Mr. Blackburn next read a long and highly elaborate memorial on the Statistics of the Independent Colleges; giving a rapid outline of the history of their rise, progress, and present condition, and presenting a luminous view of their economy; which was analyzed by a master hand, that boldly exhibited at once their defects and their excellencies, and unfolded the means by which their efficiency may be best promoted. Much highly important discussion followed upon it, which most advantageously exemplified the true Christian character of the assembly to the mind of a close observer. We cannot adequately express our sense of the value of this memorial in connexion with the cause of Christ among us; nor shall we attempt it, further than to say that it strongly entitles Mr. Blackburn to the cordial thanks of the entire community, displaying as it does much research, much observation, much reflection, much fidelity, much discretion, and much wisdom. *It will be found at length in the Congregational Magazine for the present month*, and we shall set forth its principal portions in a future number.

To the memorial of Mr. Blackburn succeeded the consideration of the claims of the Preparatory Institution of Mr. Legge, at Fakenham, which obtained, what it well deserves, the cordial approbation of the entire Assembly; which, we hope, will be followed by that of the public, accompanied by the very moderate portion of pecuniary aid which it requires to give it efficiency. This was followed by an appeal to the churches, by Mr. Wells, on the duty, at this time, of increased efforts for the religious good of the British people. This address, which penetrated every heart, was in all points worthy of the occasion and of the speaker. Delivered with tears, it deeply moved the entire Assembly, who seemed oppressed by a sense of their dread responsibility, filled with shame and covered with confusion at their past unfaithfulness. This document required no discussion. Its meet response was confession, contrition, and solemn individual resolve, in the strength of Christ, to bring forth fruits meet for repentance.

The Assembly, having now sat from nine o'clock till within a quarter of three o'clock, adjourned to the spacious schoolroom erected to commemorate the Second Centenary of the Old Meeting, where a cold dinner was provided. No sooner was this over than business was resumed, when several matters of special importance were brought under consideration; among the chief of which was a statement of Mr. Sherman, of London, relative to Congregational Friendly Societies, on which his thoughts, we rejoice to say, have been recently engaged with a laudable zeal, which bids fair to issue in immense good to the churches of Christ. His statement was listened to with deep attention: the cordial thanks of the Assembly were tendered to him for his philanthropic service in making it, and a commitee appointed to take the subject under their consideration. Mr. Sherman's name among the churches is a tower of strength; and we do trust, that when he thus offers the multitude counsels of prudence, they will listen to him with some portion of the attention with which their greedy ears on all occasions drink in his counsels of piety. The apathy of Christian churches on this momentous subject is most lamentable. We hope their slumbers may yet be broken, and that sense at length may take the place of folly. Deeply impressed with a conviction of the value of such societies, in a moral as well as in a physical view, we urged their importance, several years ago, in the volume entitled "Jethro," but still, we apprehend, without adequate effect. We next, some two years after, issued our views in a separate publication, but, we suspect, with little more success, if we may guess by our publisher's report of the sale. Still, oppressed by a sense of its importance, we returned to it again in the January Number of the Christian Witness; and our first and most distinguished convert, as he avows himself to be, although not our only one, was Mr. Sherman, who promises to be of some service to us. Meantime, as, from previous notices, our readers are aware, we had not forgotten it, but have throughout the year been collecting facts and documents from every quarter, preparatory to a full digest of the entire question,—a labour in which we shall now feel a twofold encouragement, from the signs of

sympathy which are becoming manifest, for during the last ten months we have received many highly encouraging communications.

The next matter was a statement by Mr. James, of Birmingham, whose strong and practical understanding, dealing with the materials supplied by extensive observation, and a lengthened course of experience, has arrived at a deep conviction of the absolute necessity of some arrangement for facilitating the wise and safe settlement of pastors in the rural and more distant churches. To accomplish this, he would establish a small committee of lay-members, deacons, and pastors, at several points throughout the kingdom, say at Bristol, at Manchester, and in the Metropolis; who should, on the one hand, record the names of unemployed ministers open to invitations, and of others with charges, who might be disposed for proper reasons to change their sphere of labour, under certain contingencies; and, on the other, answer applications from vacant churches. The pressing necessity for some such arrangement has long appeared to experienced and reflecting men. The want of it has been a source of much mischief in many places. The formation of such a pastoral connexion is, both to ministers and churches, a thing of such importance, that it ought in no case to be entered upon without the most careful inquiry into all the particulars which are needful to lay the foundation of a safe, happy, and enduring relation. Neglect in these matters, to a vast extent, lies at the foundation of congregational disquiet, and of discreditably frequent removals. Mr. James proposes the arrangement for the sake of churches rather than of preachers, seeing that the former, not the latter, are the victims of the present defect. But, while the churches would be the principal gainers, it would be of signal service to many excellent and honourable ministers, while it would go far to preserve the churches from the manifold evils resulting from connexion with men of an opposite description. The committees having before them the age, talents, education, temper, history, and habits of ministers, with their family circumstances,—as also the locality, tastes, numbers, wealth, wants, and condition of a congregation,—would be enabled to give vacant churches a list of ministers suitable as candidates for their service in the gospel. The province of the committees would be wholly confined to this labour of prudence and of love. There would be no interference whatever with their choice; and, if they thought good, they might still look beyond the nomination of the committee. Such an arrangement would, therefore, be an affair of unmixed good to the churches. It would in all cases be a security for character; and, in addition to this most important point, it would most materially expedite the progress of proper settlements, by bringing the churches at once into contact with suitable subjects, and saving much time in the fruitless hearing of individuals not likely to suit the particular sphere. A communication on the subject, from the pen of Mr. James, may be anticipated in our pages.

On the evening of Wednesday a public meeting was held to promote the interests and objects of the Union, when Mr. Wells read a luminous statement explanatory of its constitution, designs, and proceedings. The congregation on this occasion was greatly crowded, and the interest very considerable; but the meeting was not, on the whole, so efficient as it might have been. The speakers were not duly prepared. The speaking was, for the most part, loose and rambling, about the subject, and about it, without coming directly and vigorously to it. It very largely partook of the vicious qualities of our modern platform speaking, which loudly calls for reform. Properly worked, the platform is an instrument of prodigious power; but as matters at present stand, it is too frequently a broken reed,—a straw with which folly tickles weakness. Without the aid of inspiration, it cannot be otherwise. The only wonder is that matters are not still worse. It is much to the credit of the talents, resources, and address of our speakers, that our platform oratory is not still more feeble and contemptible. The blame lies not with the speakers, but with the committees, whose general rule is to wait till the hour of meeting, and then to distribute the resolutions upon the platform! —aye, and sometimes not giving out the last half of them till the first has been nearly spoken to! Can you conceive of a greater piece of absurdity? Only think of an attorney carefully preparing his briefs, in a trial affecting property and privilege, life and death, setting down the cause for hearing, proceeding to Westminster at the time appointed, and then selecting his Counsel from such of the Bar as were present, just as the judges were about to take their seats! Would not the legal practitioner who should thus

proceed be held guilty of mockery of the Bar, of treachery to his client, and of insult to the judges? Is it then fair to the speakers on a platform, just to the cause of God and truth, and respectful to a Christian assembly, to act on this principle in the affairs of religion and humanity? Is it seemly to have speaker after speaker rising, and proclaiming his utter unpreparedness, and then, after a useless speech by way of apology, inflicting on the meeting another, perhaps as useless, of half an hour's length, by way of experiment? Such speeches are generally, it may be unavoidably, made up of small talk and facetious trifling, of nibbling and of nonsense. They may indeed produce much laughter, and elicit from a too indulgent, and often an injudicious audience, much cheering; but they cannot possibly answer that which ever ought to be the great end of public speaking—to enlighten, convince, impress, and move! History tells us that Demosthenes frequently resisted the most clamorous demands of the Athenians to speak in public assemblies, when unprepared; and this he did on the ground of respect for his countrymen. Simple man! Modern times would soon have relieved him of this cumbrance, and at once have lifted him above all respect both for his audience and for himself. It is time that such errors should be corrected. The chief speakers, in general cases, should receive their resolutions weeks previously to the occasion; that they may make thorough preparation, and especially that they may be enabled to avoid that greatest of rhetorical outrages, that most afflictive of social evils—*long speeches!* The giving gentlemen a resolution on the platform should be confined to the business of *seconding*, and be distinctly understood that the mere fact is a token that the speaker is expected to confine himself to a very few words or sentences. The chief speeches, on all great occasions, should resemble a park of cannon fired in succession, but all skilfully directed to the same object. Effect, deep, general, and lasting, ought to be a special study. Execution is every thing!

The Session of Thursday began with the consideration of resolutions relative to the various means of supporting British Missions, which called forth a large amount of very lively and interesting discussion, and a display of much Christian spirit and brotherly feeling. To this succeeded the discussion of a plan for the distribution of the fund in aid of aged ministers to be derived from the profits of the CHRISTIAN WITNESS and other publications of the Society. The plan, which was considered excellent, and deemed worthy of the sagacity of Mr. Secretary Wells, was cordially approved, and the resolutions founded upon it carried with unanimity. So far so good. In this matter we, of course, feel most deeply interested. If, in addition to the direct influence of the CHRISTIAN WITNESS, it should also indirectly contribute to soothe the spirit of the worn-out and impoverished servants of the Most High on their descent to the grave, it would be doubtless a gratifying consideration. But we will not so far degrade either these our venerated fathers and brethren, or ourselves, as to constitute this a plea for urging the circulation of the CHRISTIAN WITNESS. No! As we said in the postscript to the fourth edition of our first Number, so say we again: "Read the CHRISTIAN WITNESS! Read, not for our sakes, but for your own! Read, not for the sake of humanity, but of religion! When it goes well with our churches, will the wants of their aged pastors be forgotten?" This is the language we still hold. One thing, however, troubles us. We are much concerned lest expectations should be excited only to be disappointed. It will be to the distributors most painful should they receive ten applications for one that they can meet. Notwithstanding the unprecedented sale of the CHRISTIAN WITNESS, the profits on a copy are a mere trifle, only a fraction of a small coin. How can it be otherwise? A sheet of it is sold *fifty per cent.* cheaper than "Chambers' Journal," which is generally and justly supposed to be the cheapest of all cheap good things. For three sheets only three pence are charged, and that sum is diminished by the allowance to the Trade, the commission to the Publisher, and the expense of conducting the work. You may then form some idea of the probable profits.

But you may ask, What of the Advertisements? Will not they realize a very considerable sum? They would with one-third or one-half our circulation. But the magnitude of that has exceedingly affected the profit on Advertisements. Our active and clever Publisher has conducted this department with extraordinary energy and corresponding success; but miracles are beyond his power. For example, he charges the same for a page of Advertisement as the *Evangelical Magazine* charges,—and he cannot charge

more, for the public will not pay it,—and for the same charge he gives just double the number of pages, so that he has just *half* the profit realized by the *Evangelical!* Suppose, then, the CHRISTIAN WITNESS to double its present circulation, it would perhaps just about swallow up the entire profits on Advertisements; that is, all that is received from Advertisers would only, or would not even, pay the expense of the amount of paper and print given in the shape of Advertisements. Our main hope, then, for the Aged Pastors is in the increase of our sale. Let that be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum. Nor is this all. Each impression may then be divided, like the *Penny Magazine*, into two or into three portions of 30,000, and the present charge made for insertion in each portion, while those who may wish an advertisement to go through the entire impression will be required to pay double or treble, as the case may be. Here lies our hope. Give us this, and we shall be so far satisfied. We shall then augur something good and something great for the interests both of religion and of humanity.

But it ought to be stated that there is another circumstance which will seriously affect the Advertising department. The Editor and the Confidential Committee appointed to communicate and co-operate with him, have unanimously recommended to the General Committee the exclusion of all Quack Advertisements, and all Advertisements of Wines and Spirits; and this recommendation has by that Body been framed into a resolution, and transmitted to the Publisher for his guidance, in and after January, 1845. This measure will considerably affect the profit of Advertisements, for Quacks are among the best supporters of the Stamp Office. But we have an unalterable conviction that the step is right and proper, an act of homage to religion and decency; for the bulk of Quack Advertisements are not meet accompaniments of a family magazine, which is the hand-book of youth, and forms, to a large extent, the subject of sabbath reading. We fell into the current and followed the bad example of the pre-existing Religious Periodicals, but reflection has led us to see our mistake, and we hasten to repair it, assured that we shall give satisfaction to all our readers who properly estimate the true character of Modern Quackery, which is one of the vilest and foulest of all foul and vile vocations, sustained to an incredible extent by fraud, forgery, and falsehood, and fraught with delusion, disease, and death! To publish their nostrums is to partake of their deeds; to receive their money is to share their spoils, and aid them in making war upon mankind. No vehicle renders them such assistance in the work of rapine as the Religious Magazines, which, among the thoughtless masses, powerfully and naturally tend to dignify the hateful system and to sanctify the ruthless imposture. On this point the communications of some of our correspondents are both startling and grievous, and such as show the necessity of religious men, and religious magazines, cutting all connexion with Quacks and Quackery.

With respect to Wines and Spirits the affair is wholly different; it cannot be a sin to prepare and sell what it is not a sin to buy and use, and with respect to either, we have no doubt; but as many Christians, both ministers and members, whom we esteem and love, and desire to please for their good to edification, entertain opinions different, in various degrees, from ours, we resolve, thus far at least, to meet their views, and to aid them in their benevolent exertions. With the exception of certain doctrines, which we deem erroneous, and certain practices, which we hold preposterous, we admire the Temperance movement, and on the principle of *simple expediency*, are prepared to give our cordial aid in advancing it. To the delicate and the elderly, we think, total abstinence might in many cases be perilous; to the millions, we believe, it would not only be physically safe but highly beneficial; its universal adoption for five years, would do more to aid in the moral renovation of the empire, than all the magistrates, moralists, jurists, and legislators in the universe. Nine tenths of our crime, poverty, and distress are attributable to strong drink! This habit is one of the most serious obstacles to the spread of the Gospel among the millions, and to the social improvement of nations. The magistrate and the lawgiver are less potent than they imagine. The former cannot punish nations into virtue; the latter cannot legislate them into happiness. Police, fleets, and armies, may repress violence, but they cannot reach the diseases which rage in the heart of the body politic! The Son of God is the true Physician for the moral maladies of man!

The business of the mid-day session was concluded by a report of the progress

of the Central Committee on general education, brought forward by the Rev. Robert Ainslie, who had only a few days previously received the appointment of secretary. The report consisted more of promise than of performance; the former was ample and satisfactory; and for the defects of the latter there was a decent apology. We believe that something will at length be done. We hail the appointment of Mr. Ainslie as an auspicious event. Would it had been ten months earlier! But such a man is worth waiting for. In his own walk our body supplies no competitor. He is not wanting in a single attribute essential to the efficient prosecution of this noble enterprise. In the prime of life, and in the enjoyment of perfect health, he is fully adequate to the fatigues inseparable from incessant toil and travel throughout the whole land, which his high office will necessarily impose. Thoroughly experienced in the conduct of public business, and skilful in the science of associated action, constitutionally ardent, energetic, penetrating, and prudent, abounding in courage, firm to his purpose, with a perseverance which knows no resting-place short of its object, these, by common consent, are among Mr. Ainslie's characteristics; and it is proper that our community at large should know the fact, because he requires their full confidence —he cannot proceed a step without it; and these are the grounds on which he is entitled to expect, to ask, to demand it. His seven years' connexion with the London City Mission will abundantly suffice to recommend him to the confidence of multitudes. To them nothing need be said; we address ourselves to others. He conducted that great and important institution in a manner which excited the approval and admiration of all who witnessed his labours. On surrendering his office in connexion with it, he left the Mission in a state of unprecedented prosperity, with 105 Agents, and £2000 in the hands of the treasurer. He retired from it with the respect and confidence of all connected with it, and to the deep regret of most. For our own part, we rejoice in his retirement. We see, what appear to us, strong reasons to believe that the thing is of God, and that it will eminently contribute to the furtherance of the kingdom of his Son among the churches of our country.

On the evening of Thursday the 3rd, a last Public Meeting was held in aid of British Missions, when the house, as on the former occasions, was crowded. This service was interesting and highly exciting rather than effective; so much was attempted that nothing was really well done;—the plan provided for a report, or paper, on Home Missions, and then a resolution with two speeches, with the same for the Irish Evangelical, and the same for the Colonial Society, a method the most successful that could have been devised for defeating the object of the friends of these Institutions. In this way thoroughly to inculcate their principles and effectively to enforce their claims, was utterly impossible. Objects passing so rapidly before the public eye, could produce nothing beyond a very evanescent impression. Just as the awful vision of the moral wants of mighty England began to rise before the eye of the mind in the powerful speech of Mr. Sherman, and feeling began to move under the wise, pathetic, and patriarchal appeal of Mr. Elliott, the audience were seized by the giant hand of John Burnet, and, as if smitten by the rod of an enchanter of other days, thrown into the midst of the "seven millions," and these millions all in a ferment, the terror of Protestants, the plague of Parliaments, the cross of Cabinets, and the burden of Britain. Here, while dazzled by a brilliant descant on the rights and wrongs of the Emerald Isle, on England's crimes and Ireland's claims, in a moment the light expires, the scene closes, and the assembly awake on far distant and inhospitable shores, among waving forests and benighted men! The first words they hear, are the "Colonial Society," but before they have time to fix their eyes on a single object of the novel scene, the clock strikes ten; their "reason returns" to them, as to the monarch of ancient story, and they hasten every man to his home. And this is the way to "aid British Missions!"

Now we submit that there is a more excellent way. A sermon on the occasion we deem a mere superfluity. We would therefore set it wholly aside, and proceed as follows. Monday evening, in places where it is possible for the leading friends to arrive in time, the Union;—Tuesday evening, the Home Mission;—Wednesday evening, the Irish Mission;—Thursday evening, the Colonial Mission; allowing the fore and afternoon of Tuesday, Wednesday, and Thursday, for general and special business. On this plan everything may be done in the best manner; and by the whole an impression may be

made in behalf of the several objects, which years will not efface. Less space than this is not sufficient; more, at present, is not required. The plan of Autumnal Meetings was a fine conception; and under rational arrangements, they may become not merely a Congregational, but, in some measure, a national blessing.

The Morning Exercises at Cripplegate. Vols. III. and IV. Tegg.

This great work steadily advances at the rapid rate specified in the original announcement. Vol. III. comprises twenty-five profound and elaborate discourses by Voel, Howe, Trail, Owen, Baxter, Vincent, Bates, Cole, Alsop, Adams, Jacombe, Clarkson, and other great men, on themes of the highest moment. Vol. IV. contains twenty-four discourses by the above divines, together with Doolittle, Sylvester, Hamond, Slater, Hurst, Burgess, Williams, and others. Concerning the singular merit of this work we need add nothing to what we have said in our former notices, except that the events of every succeeding month show the vast importance of its re-publication at the present time. We hardly know whether it is more valuable as a lengthened series of exercises in thinking, or as a lesson in theology. In both, however, we recommend it to all among our readers, both pastors and people, who can afford the very moderate cost at which it is now offered to the public. And once more we urgently press it on our opulent members to *present a copy of the work to junior pastors.*

CHARACTERISTIC NOTICES.

The Missionary's Reward; or, The Success of the Gospel in the Pacific. By George Pritchard, Esq., Her Britannic Majesty's Consul in Polynesia. With an Introduction by the Rev. John Angell James. Foolscap 8vo. Snow.

This is an exceedingly valuable publication, consisting mainly in well-attested facts illustrative of the great fact that the "gospel is the power of God unto salvation." It is remarkably calculated for usefulness, and deserves a most extended circulation. That portion of it which refers to schools will be found in our present Number, and yields a fair specimen of the whole. The Introduction, by Mr. James, which is highly appropriate to such a work at the present time, consists mainly of a lengthened and powerful oration on the subject of Tahiti, in the best manner of its eloquent author.

The Missionary Jubilee. An Ode set to Music for Four Voices, with an Accompaniment for the Organ or Pianoforte. By John King. Song size, pp. 7. London: Snow.

This is, of course, for young ladies, and it is a present not unworthy of their acceptance. Well played, its effect is both pleasant and edifying.

The Missionary Jubilee. A Poem for the Young. By Jubal. Royal 18mo, pp. 36. Snow.

The Jubal of Moses was a musician, not a poet; our Jubal, however, claims only to be a poet, and he seems even to doubt of the soundness of his claim to this honour. The prince of critics enjoins that we shall

"In every work, regard the writer's end;"

and in the present case we think Jubal's means are not a little adapted to serve his end, which, he states, is "to teach children to 'hate the beast,' and love the Bible." He writes avowedly for the "*young*," and "only for them through the medium of their parents and teachers." His "object is to teach, equally, love to evangelical missions, and *hatred* of Popery and Puseyism, as a grand hindrance to the conversion of the world." Now we unhesitatingly affirm that there is a great deal in these pages, under parental exposition, adapted to interest and instruct children, and at the same time to fill them with attachment to missions and abhorrence of Popery. As prepared for children, there is, of course, a good deal in it that is childish, and that a witty, clever writer might turn into merriment and expose to ridicule. But this would be unfair, to say nothing of kindness, which ought to occupy but a small space in the heart of a critic. Some of the paragraphs contain strong, eloquent, and just invectives against the French in Tahiti. The piece, as a whole, is entitled to a high place among nursery rhymes, and this, we apprehend, is the height of Jubal's ambition. It contains several pretty woodcuts.

Obituary.

Died, September 21st, at his father's house, Worthing, in the twenty-seventh year of his age, Mr. William Redford, of Dorking, Surrey. This young man presented an eminent illustration of exalted piety in humble life, and of blissful anticipation in the hour of death. He was born at Ellingham, near Dorking, on the 20th of May, 1817. When a child he had frequent convictions of the sinfulness of sin, and of the importance of preparation for eternity; and not unfrequently prayed with much earnestness and intensity of feeling. But as he advanced in life, every holy emotion took its flight, and he followed the multitude to do evil. In reference to this period of his career he writes, "Although I was amongst the first to attend all places of amusement, and of pleasure falsely so called, I never felt anything like permanent satisfaction of mind therein. Something always seemed wanting to make me happy."

He was apprenticed at Guildford, and for some length of time pursued a similar ungodly course there. It was, however, during his apprenticeship, that an event occurred, which formed an era in his history, and turned the whole current of his energies. Spending a sabbath-day at his father's house, he was solicited by a pious friend to accompany him to the chapel at Dorking He complied. During the service he was impressed with the conviction,—"There is more *in* religion than I have hitherto supposed to be." Although no particular gospel truth was fastened on his mind, nevertheless, he felt sufficiently interested, to long for the following sabbath-day to arrive that he might be found again within the walls of the sanctuary. To accomplish his object, he walked a distance of fifteen or sixteen miles; and sabbath after sabbath did this young stranger appear there, as a deeply interested hearer of the glad tidings of salvation. There he was led to feel his lost condition as a sinner, and there too, he obtained peace and joy by confiding on the merits of his Saviour. Few young persons have been called to endure severer persecution for the sake of the gospel than he suffered at this period of his history; but cheerfully did he take up his cross, and unmoved by obloquy and reproach, he publicly declared himself to be on the Lord's side by joining the church in the month of June, 1840.

Sometime previous to this event, a missionary meeting was held at Dorking, at which the Rev. Richard Knill, and other ministers were present. He attended this meeting, and was deeply impressed with the wretched condition of the heathen world. From that day, a burning desire was awakened in his mind to become a missionary of the cross, that he might preach amongst the Gentiles the unsearchable riches of Christ; and in connexion with another youth in whose mind similar desires had been excited, he communicated his wishes to his pastor. But serious difficulties presented themselves, and the desire of his heart could not be accomplished. But nothing could damp the ardour of his mind, with regard to his contemplated work. That which before was mere desire, now became the settled purpose of his soul. It occupied his thoughts by day, and the visions of his head by night; and bent upon the accomplishment of his plans, he felt that no effort could be too great, and no sacrifice too costly, which would enable him to enter on his wished-for work. Often did he labour at his trade beyond his strength, that with the money thus obtained he might purchase suitable books, for acquiring the knowledge requisite for the object before him: and often when deep sleep had fallen upon other men, the midnight taper might have been seen glimmering through his window, while he was engaged at his studies within.

As the Missionary Society offered him but little encouragement, he was induced at the suggestion of friends to apply for admission into the Normal Establishment of the British and Foreign School Society, that he might become qualified for the instruction of youth at home, until Divine Providence should open a way for engaging in missionary labour abroad. He was admitted, and spent five or six months in the training department of that Institution. It was there that the seeds of that disease which ultimately proved fatal to him began to germinate. With difficulty he passed through the prescribed course of study, and was appointed to superintend a British School, at Chatteris, in Cambridgeshire. A few days after his arrival there, his fondly cherished hopes were destined to be blasted. A blood vessel of the lungs became ruptured, and for some weeks he was incapacitated for entering upon his new and interesting sphere of labour. He was, however, permitted to commence his school, but as disease was making rapid inroads upon his frame, a few months closed the scene of his labours upon earth. His communications to his friends at this time breathe sentiments of entire submission to the will of God. "I feel," he says, "that I am a child of God, otherwise I should not be the subject of such earnest desires after full conformity to his image. I now regard myself as a dying man. My body is mouldering into dust. I am hourly reminded of man's fallen state. Sin has brought death into the world, and I must bow to its resistless hand. I pray that the Lord may sustain me in the hour of death, for I am above all things anxious that I may not die under a cloud. I rejoice that I now enjoy the light of my Father's countenance. Oh! that it may be continued even to the end."

In the month of March, in the present year, he returned from Chatteris to Dorking, and spent a week beneath his pastor's roof. Sweet and sanctified is the remembrance of those hallowed hours. His musings on the blessedness of heaven seemed to be almost unbroken, and when out of the fulness of his heart he gave utterance to his imaginings, the recital served as a means of grace, by the nearness with which it brought the spirit to the realities of the heavenly world. Although the disease from which he suffered, sometimes appeared to be stationary, yet, ever and anon it made fearful ravages in his system. For many weeks he appeared to be sinking into the grave, but rallied sufficiently, to justify his removal to his father's house at Worthing. It was here that his chamber was emphatically the house of God, and the gate of heaven, his triumph over death was complete. "Victory," he repeatedly exclaimed, "Victory through our Lord Jesus Christ." Thus were his wishes realized, and his prayers answered. He died not under a cloud, but "like a fine setting sun" he gradually sunk to rest, to rise in unclouded brightness in other realms.

Dorking. R. C.

The Watch Tower.

AMERICA.—The Anti-Slavery cause, in the United States, is constantly and rapidly gaining ground. The voice of the General Methodist Conference was decisive; its suspension of Bishop Andrews on the ground of his indirect connexion with the atrocious system spoke volumes. The recent Conference at Maine, passed the following resolution among others equally laudable on

the same point. "That we consider it a cause of most fervent gratitude to Almighty God, that by the interposition of his Providence, whatever may have been our former differences of feeling and sentiments, we are now united in opposition to slavery, and pray that union may be one and inseparable until slavery in our church and nation shall be numbered with the things which were, but are not." This is enough. The doom of the inhuman traffic is sealed. The other denominations must and will follow. This body is in itself a host. The number of Methodist preachers in the United States and Texas, exceeds that of the standing army of the United States.

POLYNESIA.—The poor Tahitians have yielded a most heroic resistance to their cruel oppressors. How the matter may terminate cannot be foreseen; but one thing is certain; the French are laying the foundation of a deep and lasting hatred to their name and nation, and doing more to inspire the South Sea Islanders with disgust and abhorrence at Popery than could have been achieved in the space of a generation by all the Protestant Societies united. We can only pray that the God of justice would appear and plead his own cause. We think there is reason to anticipate, at a day not very distant, the overthrow of this mean, cruel, and dastardly despotism. Mr. Consul Pritchard has earned for himself imperishable laurels by the hatred which his noble conduct has excited among these ruthless invaders; the monstrous calumnies which, in their exasperated malice, they have invented against him, are his highest praise.

GREECE.—For a number of years the attention of mankind has been attracted to Greece, where after many severe struggles, and some conflicts of more than ordinary peril, the spirit of freedom appears to have gained a strength which promises to survive and flourish. Article IX. of the New Constitution, speaks well for the liberties of the East. It runs thus:—"In Greece man shall neither be bought nor sold; the slave, whether by birth or purchase, of every race or religion, shall be free from the moment when he sets his foot on the soil of Greece."

FRANCE.—Hostilities between France and Morocco have ceased, and the colours seized at the battle of Isly, and the capture of Mogadore have been exhibited at Paris. To give effect to these trophies of blood and rapine, a review has been got up at Paris on the *sabbath*, at which the colours were presented to the King, by whom they were passed on to other parties in their way to the chapel of the Tuileries, in the arches of which they were to be deposited. The troops then advanced towards the church, where the colours were received by the chaplain and his clergy; and then "commenced the religious part of the ceremony of the *blessing the colours*, at which the Generals and their staff assisted, and which lasted half an hour." This impious mockery might be visited with indignant scorn, but for the remembrance that our native land has so lately been degraded by similar displays. It was but the other day that the meek and *evangelic* Bishop of Winchester, "invoked the blessing of the God of Battles on the banners" of an English regiment! In the former of these cases, there is surely some mistake. In keeping with the spirit of other days it must, surely, have been intended not to bless but to curse the Moorish Flag! Bishop Sumner, of course, was right; in blessing the banner of blood, he merely performed the part of a State priest. Oh! rueful day that made the ministers of Christ's religion the tools of Statesmen, and "*flamens*" of Armies!

Aids to Reflection.

THE FAMILY CIRCLE.—There is nothing in this world which is so venerable as the character of parents; nothing so intimate and endearing as the relation of husband and wife; nothing so tender as that of children; nothing so lovely as those of brothers and sisters. The little circle is made one by a single interest, and by a singular union of affections.—*President Dwight.*

A GROUND OF STEDFASTNESS.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without, in the world and in the church.—*Cecil.*

CHRISTIANITY.—Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*

RELIGION OF JESUS.—True religion is doctrinal, experimental, and practical. If we possessed only doctrinal religion, it would lead to Antinomianism; if only experimental, to enthusiasm; if only practical, to Pharisaism. Therefore, if we would be partakers of the religion of Jesus, all three must be united; we must not attempt to separate them.—*Marsh.*

PHILOSOPHY.—Speculative philosophy resembles the lark, which mounts into the air with sprightly song and circling flight, but descends with nothing. Practical philosophy, on the other hand, resembles the hawk, which *soars into the clouds only to return with spoil.*—*Bacon.*

HONESTY AND JUSTICE.—He only is worthy of esteem who knows what is just and honest, and dares do it; who is master of his own passions, and scorns to be a slave to another's. Such a one in the lowest poverty is a far better man, and merits more respect, than those gay things who owe all their greatness and reputation to their rentals and revenues.

SOLEMN CAUTIONS.—Worldly morality will furnish a passage to hell, as surely as gross immorality. There is but one way into heaven, and the soul that seeks to climb over some other way will assuredly meet with eternal disappointment. Neglect the one thing needful, and you are on the way to destruction; though, indeed, it be not a way of high-handed wickedness, it is in some other way which will as certainly lead thither as that.

Poetry.

THE EARLY CALLED.

THE light of the setting sun
Fell on the heaving sea,
And the shriek of the sea-bird, hastening home,
Came faintly and mournfully;
And sadly the fitful wind did wail
As the twilight waned away,
And before the light was lost in night
A mortal had changed to clay.

The flush of a summer cloud
Hung over the gorgeous West,
As a mantle of glorious hue, to shroud
The close of the day of rest.
Or ever the stream of the sunset gleam
Was lost in the gloom of even,
Another harp to the Saviour's praise
Was heard in the courts of heaven.

Cold grows her glorious brow,
With the chilling dew of death,
The sunny eye fades mournfully
The heavy lid beneath.
Hush'd the melodious lip;
Fainter the pulse—now gone!
And another mourner lives to tread
Life's pilgrimage alone.

With a solemn step and slow,
Come to the place of prayer!
The words of life, the song of death,
She never more may hear,
Room in the sepulchre!
Room underneath the sod!
The mould is pressed on the bounding breast,
The sainted one 's with God!

The sun shall rise and set,
The stars shall flicker and fade,
And one by one, beneath the stone,
We shall to rest be laid.
What matters it whether we sink to sleep,
Lull'd by the murmuring billow,
Or whether we die on land, and lie
With the clod for our only pillow.

From the earth and the mighty sea,
The dead shall thronging come,
When that wrathful day shall melt away,
The fetters of the tomb.
Then to the loved and lost
Shall a crown of light be given,
And the cherish'd here shall triumph there:
Meet ye the dead in heaven!

ESTEL.

Religious Intelligence.

ORDINATION.

September 12.—Mr. H. Morgan, of Airedale College, over the church at Marshall-street chapel, Leeds.

September 17.—Mr. John Summers, over the Independent churches at Little Walsingham and South Creake.

September 25.—Mr. Anthony Bateson, of Blackburn Academy, over the Independent church at Lee chapel, Horwich.

October 20.—Mr. Thomas Davies, of Highbury College, over the Independent church at Maidenhead.

NEW CHAPEL.

September 11.—A new English Independent chapel at Penywain, near Newport, Monmouthshire.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CENTRAL COMMITTEE ON GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

PROCEEDINGS OF THE SIXTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION, HELD AT NORWICH, ON THE 15TH, 16TH, AND 17TH DAYS OF OCTOBER, 1844.

TUESDAY EVENING, October 15th.—The sermon was preached in the Old Meeting-house, the Rev. Andrew Reed's, to a crowded congregation, from Phil. i. 27. Prayer before sermon by the Rev. J. Alexander, of Norwich; after sermon, by the Rev. E. Prout, of Halstead.

WEDNESDAY MORNING, October 16th.—The first meeting for conference assembled at nine o'clock. The Rev. Dr. Burder presided, and opened the proceedings with worship, and an address.

The Rev. Henry Richard, of London, one of a deputation to the churches of South Wales, in June last, presented a report of that visit, and of the state, wants, and prospects of our interests in the Principality;—on which the following resolution was moved by the Rev. Richard Elliott, of Devizes; seconded by the Rev. James Sherman, of London:—

I. That the report of the deputation to South Wales be received, and entered on the proceedings of this assembly, with instructions to the committee of the Union to adopt all practicable means for assisting and encouraging the brethren and churches in the Principality. Also, that this meeting receives the report now presented, as an interesting illustration of the advantages to be derived from bringing the Independent churches of various and remote districts into union and intercourse.

The Rev. J. Blackburn then read a memorial on the education of candidates for the ministry in our churches;—on which the following resolution was moved by the Rev. J. A. James, of Birmingham; seconded by the Rev. J. Alexander, of Norwich; and, after an interesting discussion, unanimously adopted:—

II. That the paper now read be received, and recorded among the proceedings of the assembly. Also that, in the judgment of this meeting, a conference of representatives from the managing committees and tutors of the several colleges, on the matters discussed in the paper now presented, and on other points touching their efficiency, would be highly beneficial; and that the committee of the Union be therefore instructed to submit, in the most respectful manner, to the consideration of the authorities of the various colleges, the expediency of convening such a conference of their representatives.

In connexion with the foregoing subject, the Rev. William Legge, of Fakenham, invited the attention of the meeting to the efforts in which he has been for some years engaged, for training candidates for the ministry, with a view to their entering the theological colleges adequately prepared for the studies pursued in them; and to the necessity of some public, permanent support, to enable him to continue these most useful labours;—on which, the following resolution was submitted by the Rev. J. Stoughton, of London; seconded by the Rev. Andrew Reed, of Norwich; and unanimously adopted:—

III. That, in the judgment of this meeting, it is, in many instances, not only of important advantage, but of absolute necessity, that young brethren of good abilities, but of slender educational advantages, should receive instructions preparatory to their entrance on the studies pursued in the theological colleges. And this meeting, persuaded that the Rev. Wm. Legge is eminently qualified to impart preparatory instruction in such cases, very strongly recommends, that any judicious proposals to sustain him in this important work, which may be submitted to the public, should receive liberal support. Also, that the paper read by Mr. Legge be communicated to any conference on the colleges that may be convened.

As the third subject for consideration, an appeal to the churches, and to their pastors and deacons, on the important duty at this time of increased efforts for the religious good of the British people, was read. And the following resolution on this document was moved by Thomas Brightwell, Esq., of Norwich; seconded by the Rev. R. Robinson, of Witham; and unanimously passed:—

IV. That the appeal on the duty of increased efforts for the religious good of the British people now read, be adopted by this meeting, and entered on its proceedings. Also, that the committee of the Union be instructed to give it as wide a circulation as possible.

After which, prayer having been offered by the Rev. Dr. Matheson, the assembly adjourned for refreshment; and in the evening a public meeting, to promote the interests and objects of the Congregational Union, was held in Princes-street Chapel; Thomas Brightwell, Esq., of Norwich, in the chair. The proceedings commenced with worship, conducted by the Rev. William Holmes, of Wisbeach. After the Chairman's opening address, a short paper, explanatory of the constitution, objects, and proceedings of the Union, was read. The following resolutions were then submitted, and adopted:—

V. First resolution, moved by the Rev. Dr. Burder, and seconded by Josiah Conder, Esq., of London:—

That the present meeting is deeply impressed with the value and excellence of Christian union in general; and, in particular, distinctly recognizes the eminent advantages to be derived from an extended confederation of churches of the Congregational faith and order, for mutual improvement, combined strength, and common objects, provided such union be so constituted as to give entire security that the several independency of the united churches will be in no way invaded by it. And this meeting, believing the constitution of the Congregational Union of England and Wales to be such as will both secure the advantages and avoid the dangers of confederacy among Independent churches, gives to that Union its cordial approbation and support.

VI. Second resolution, moved by the Rev. J. A. James, of Birmingham, and seconded by the Rev. J. W. Massie, of Manchester:—

That this meeting regards with peculiar satisfaction the proposal to appropriate the entire profits of the publications of the Union as a fund in aid of aged ministers; and, in order to promote this excellent design, the pastors and

deacons present engage to use their best influence with their respective churches for securing to the Union a contributed income adequate to its current expenditure, that the profits of publications may be appropriated, without any deduction for that object, entirely to the fund for aged ministers; and in order both to render that fund as large as possible, and to diffuse intelligence and a public spirit throughout the churches, this meeting will exert itself to give the widest circulation possible to the several publications of the Union.

VII. Third resolution, moved by the Rev. J. Blackburn, of London; seconded by the Rev. A. Reed, of Norwich;—

That this meeting would remark with peculiar interest, that it is assembled in a district of our favoured country, sacred to Independents, as the scene, more than two centuries ago, of some of the earliest churches and sufferings of their fathers, whom persecution drove from the neighbouring coasts to seek an asylum in Holland; and while the meeting rejoices exceedingly in the advance made by religious freedom and the rights of conscience in these days, as compared with the stormy times in which conscientious Christian confessors of every name were found faithful unto death, it would also devoutly bless God that he has preserved the Independent churches of Britain, and of the East Anglian districts in particular, sound in the great doctrines of the Christian faith, and stedfast in their testimony for primitive church principles, through so long a tract of time, and so many changing and trying scenes.

The Rev. J. Alexander dismissed the assembly with the benediction.

THURSDAY MORNING, October 17th.—A second meeting was held similar to that on the previous morning, commenced and closed at the same hours, and in the same manner. The Rev. Dr. Burder again presided, and, after conducting worship in praise and the reading of Scripture, invited the Rev. J. Brown, of North Walsham, to offer prayer.

The first matter of business introduced was a paper on the various plans proposed for raising funds in aid of British missions, particularly the simultaneous collections on the last Lord's-day in each successive October; the church members' penny-a-week contribution; and auxiliary societies or associations in every church in which it may be practicable to establish such an organization.

VIII. Resolutions thereon:—Moved by the Rev. Dr. Campbell; and seconded by the Rev. H. Richard, of London; and adopted:—

1. That in the view of this meeting, the contributions of the churches in aid of British missions have been hitherto very inadequate, not only in relation to this most important object, but also to the abilities and resources of the churches, and to the proportion of their efforts which they ought to have appropriated to it.

Moved by the Rev. E. Prout, of Halstead; seconded by the Rev. J. H. Rook, of Faversham; and adopted:—

2. That this meeting most respectfully, but most urgently, recommends to all the churches immediate concurrence in the proposals for public collections on the last Lord's-day in October, and for the church members' penny-a-week contribution, in aid of British missions.

Moved by the Rev. S. S. England, of Royston; and seconded by C. J. Metcalfe, Esq., of Roxton Park, Huntingdonshire:—

3. That, as eminently calculated to recommend this latter proposal, the Rev. J. A. James be respectfully requested to abridge into the form of a tract, his appeal on the subject inserted in the CHRISTIAN WITNESS for July last, entitled, "An Easy and Effectual Plan of Finance for the Support of British Missions." And this meeting offers thanks to Mr. James for his valuable service in the preparation of that appeal.

Moved by the Rev. E. Prout, of Halstead; seconded by the Rev. T. W. Davis, of Colchester—

4. That it appears to this meeting highly expedient that the correspondence of our various societies should be addressed to the deacons of the churches as well as to the pastors; and that, therefore, the committee of the Union be authorised by this meeting to issue a circular to the pastors, requesting the names and addresses of their deacons, in order to carry out this suggestion.

As a second subject for consideration, the following plan for the distribution of the fund in aid of aged ministers, to be derived from the profits of the CHRISTIAN WITNESS, and other publications of the Society, was read from the chair.

Regulations of the Fund in aid of Aged Ministers, in connexion with the Congregational Union of England and Wales.

1. This fund shall consist of all clear profits of the CHRISTIAN WITNESS and CHURCH MEMBER'S MAGAZINE, without any deduction for any other object whatever—of the profits of all other publications of the Union, as soon and as far as voluntary contributions can be obtained to meet its current charges—of any donations, subscriptions, or bequests, that may be contributed to increase the Fund.

2. The distributors of this Fund shall be the

Committee of the Union, the officers of all associations connected with the Union, and the Editor of the CHRISTIAN WITNESS.

3. The ministers eligible to receive grants from this Fund shall be accredited Congregational ministers in England or Wales, not less than sixty years of age; who have been engaged in the ministry not less than twenty-five years, and have been for at least that term sustained as ministers, without following any trade or profession for profit, that of schoolmaster excepted; and who can produce a certificate from the officers of the association to which they belong, testifying from their own knowledge, or on sufficient inquiry, to the age, term of service, and ministerial character and support of the applicant, as above required.

4. A distribution from the Fund shall be made yearly, in London, on the Monday preceding every Annual Assembly of the Union, and the hour and place of the meeting for this purpose shall be notified to every distributor, by post, at least ten days previously. The distributors in attendance at the meeting shall alone have a vote in the distribution. To this meeting there shall always be presented an audited account of all receipts for the Fund during the year ending on the 31st of the next preceding December. To the ensuing Assembly of the Union this account of the Fund shall be presented, with a list of all grants made from it, only the names of the recipients shall not be specified; but the list of names shall be open to the private inspection of any member of the Union. The account and list so presented shall be published in the minutes of the Assembly.

5. The distributors shall be empowered to appoint from their own number a treasurer and a secretary of the Fund, and any committee necessary or convenient for despatch of business; as also to establish any regulations or by-laws for carrying into effect the foregoing rules; but such appointments or by-laws shall be made only at a yearly meeting for distribution. The number and amount of grants, and the preference among eligible applicants, when too numerous, to be all assisted, shall be confided to the discretion of the distributors present at the meeting. All unavoidable expenses, but no remuneration for service or travelling connected with management, shall be paid from the Fund, as allowed and directed by the yearly meetings for distribution.

6. Nothing in the foregoing rules shall prevent appropriations from the Fund to assist younger ministers in assuring their lives for deferred annuities, to commence at the completion of their sixtieth year, if such use of a portion of the Fund shall hereafter be thought advisable; but neither this appropriation of portions of the Fund, nor any other change in the rules now exhibited, shall be adopted, except by an Annual Assembly of the Union, either at its first or its adjourned session.

7. In order to secure a distribution from the Fund on the Monday preceding the next Annual Assembly of the Union, the general Committee of the Union shall be authorised to receive previous applications, in harmony with the rules now established, and to submit them to a meeting of distributors to be then convened.

IX. First resolution thereon, moved by the Rev. Samuel Steer, of Hedingham; seconded by the Rev. Mr. Lyon, of Union Chapel, Southwark, and adopted:—

That the draft of a plan for distribution of the fund in aid of aged ministers, now presented, be received for consideration, and the several paragraphs read and submitted seriatim accordingly.

X. Second resolution, submitted at the close of the discussion, by John May, Esq., of Ipswich; seconded by William Rutt, Esq., of London, and adopted:—

That the plan, in the form in which the several paragraphs have been successively approved, be adopted, and entered on the proceedings of the Assembly; also that it be acted on by the committee of distribution.

XI. Third resolution, moved by the Rev. A. Wells; seconded by the Rev. R. Ashton, of London, and adopted:—

That the pastors and deacons, and other brethren now present, are deeply impressed with the importance of securing for the Union a contributed income, sufficient for its expenditure; in order, first, That there may be no funds at the disposal of the Committee for general purposes but such as have been contributed by the churches upon an approval of the objects to which they are to be applied. Second, That the fund for aged ministers may be sustained by the entire and undiminished profits of all the publications of the Union. Third, That there may then be the strongest inducements for extending the sale of those publications as widely as possible.

Third subject. A report of progress to the present time by the Central Committee on General Education was presented by the Secretary, the Rev. Robert Ainslie, and the following resolution was submitted thereon by the Rev. R. Elliott, of Devizes, and seconded by the Rev. H. Madgin, of Duxford:—

XII. That the report of the Central Committee on General Education be received and entered on the proceedings of the Assembly. Also, that the Assembly cherishes the strongest conviction of the importance of this movement in favour of general education; has received with satisfaction and encouragement the statement of progress already made, notwithstanding the disadvantages resulting from the long delay in obtaining a secretary devoted to this service; and, finally, has learned with great joy and hope the appointment at length happily made of a brother so excellently qualified for the position as the Rev. Robert Ainslie, whom it cordially welcomes to his office, and will vigorously sustain in his arduous work.

The meeting then adjourned for refreshment, after a hymn of praise, and prayer conducted by the Rev. J. Ritchie, of Wrentham. Upon the resumption of business the following resolutions were most cordially adopted.

Moved by the Rev. J. A. James; seconded by the Rev. John Burnet:—

XIII. That the truly fraternal and hospitable reception given them by the pastors and churches of Norwich is most gratefully appreciated and acknowledged by the members of the Congregational Union from a distance, present at the highly-important and interesting sessions of this its sixth autumnal meeting.

Moved by Josiah Conder, Esq., of London; seconded by — Venning, Esq., of Norwich:—

XIV. That this Meeting expresses its cordial thanks to the Rev. John Burnet for his impressive discourse introductory to the services of this autumnal meeting.

Moved by the Rev. John Blackburn; seconded by the Rev. John Alexander:—

XV. That this Meeting feels it a most pleasing duty to present to its beloved Chairman, the Rev. Dr. Burder, a warm and strong expression of its high personal esteem, and of its great obligations to him for the able, courteous, and devout manner in which he has presided over all its proceedings.

THURSDAY EVENING, October 17th.—Meeting in aid of British Missions, in Princes-street Chapel. The chair was taken by Thomas Brightwell, Esq. Proceedings were opened with worship, conducted by the Rev. J. S. Russell, of Yarmouth.

XVI. A short paper was submitted to the meeting respecting the Home Missionary Society; after which, the following resolution was moved by the Rev. James Sherman, of Surrey Chapel, London; seconded by the Rev. Richard Elliott, of Devizes:—

That this meeting, deeply impressed with the conviction, that the present means of Christian instruction in this country are very far short of the moral and spiritual necessities of the people, considers it a sacred duty to sustain, by its contributions and its prayers, the Home Missionary Society, as the most important institution in connexion with the Congregational churches of England and Wales, at present employed in this country, in diffusing the light of the gospel, and checking the progress of error.

A short paper on the present position and prospects of the Irish Evangelical Society was read; on which the following resolution was submitted to the meeting, by the Rev. John Burnett, of Camberwell; seconded by the Rev. H. Madgin, of Duxford; and adopted:—

XVII. 2. That, whilst this meeting would be suitably affected by the many social wrongs of which its fellow-subjects in Ireland may have to complain, it must still express its deep conviction, that the most fruitful source of many evils afflicting that injured country is the system of superstition which holds in bondage seven millions of the population, and for which no adequate remedy can be found but the faithful preaching of the gospel of Christ; and would therefore most affectionately urge the pastors and churches of Britain to render more efficient aid to the Irish Evangelical Society,—an institution which has been honoured of God to effect great and extensive good in that important and interesting portion of the empire, and which is still, amidst many difficulties, assiduously labouring to disseminate the great truths of the gospel, in connexion with the distinctive principles of the Congregational body.

A brief statement of the objects and claims of the Colonial Missionary Society was then presented to the meeting, but not read; and the following resolution was moved by the Rev. Dr. Campbell, of London; seconded by the Rev. A. Wells, of London; and passed:—

XVIII. 3. That the British Colonies present a noble field for the missionary enterprise of the Congregational churches of this country, as those settlements bid fair to become great and influential communities in future ages; and in the judgment of this meeting the plans hitherto adopted, and the success already secured in the operations of the Colonial Missionary Society, entitle that institution to all the assistance which its pressing pecuniary difficulties so urgently require for it.

After an excellent closing address from the chair, the Rev. J. Alexander dismissed the assembly with the benediction.

THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

DECEMBER, 1844.

Theology and Biblical Illustration.

MAN'S IMMORTALITY.

By John Angell James.

READER! Did you ever, in serious moments, and in a serious manner, ask such questions as these: "*What am I? Whence came I? Who sent me here? What is my business in this world? What is to become of me when I go hence?*" If not, why not? To say nothing of religion, does not reason press such inquiries on your attention? You find yourself in existence, possessing a rational soul; you know you cannot remain here long, and must soon go and lie down in the grave with your forefathers; but does your history end there? Is there no world beyond the tomb? There is: reason suggests it; revelation proves it. Yes; you are not only mortal, but immortal. IMMORTALITY! What a word! what a thing! Did you ever revolve it? A deathless creature, an everlasting existence! Such is your soul. You are ever walking on the precipice of eternity, and any moment—the next for aught you can tell—you may fall over it. Eternal duration alone, apart from the consideration whether it is to be spent in torment or in bliss, is an awful idea. You are to live somewhere FOR EVER. Should this matter be allowed to lie forgotten among the thousand unconsidered subjects? Should it be treated with indifference, excite no reflection, produce no anxiety? How can you help being anxious? Ought you *not* to be anxious? Going on step by step to eternity, should you not pause, ponder, and say, "Whither am I tending?" The rational course is, either to disprove your immortality, or seriously to reflect upon it: either to persuade yourself that, though you live as a man, you shall die as a brute, or else to act as an immortal being: either to profess the gloomy negation of atheism, or else to prepare for everlasting existence. The careless infidel is more consistent than the unanxious, nominal believer in revelation: for a man to express his belief that he is immortal, and yet to care nothing about immortality, is the

most monstrous inconsistency in the universe. Ought you not to be anxious?

But this is not all. *Consider your history;* look back upon your past life; pry into your heart; examine yourself. Would not reason, even if there were no Bible, discover to you much in your conduct that you must condemn? Admitting there is a God—and you believe there is—does not conscience tell you of many duties omitted, and many sins committed? This is discerned by the dim taper of your own reason; but let in the broad daylight, the bright sunshine of Divine revelation, and then what alarming defects, what appalling transgressions are seen! Think of a God so holy, that the heavens are unclean before him, and his angels charged with folly; a law so perfect, that a sinful feeling violates its precept and incurs its penalty: what, then, must be your sinfulness in the sight of God! Try yourself, not by your own self-love, nor by man's erring judgment, nor by the opinions of flattering companions, but by the infallible standard of God's holy word; and from such an ordeal you must return with the awful declaration sounding in your ears, "Thou art weighed in the balances, and art found wanting." It is not hyperbole, but sober truth, to say that your sins are more in number than the hairs of your head. Why, if there had been but *one* sin in all your life, there would have been just cause for solicitude. That *one* sin should break your peace, disturb your sleep, and imbitter your enjoyments, by the solicitude it awakened, till there was reason to hope it was forgiven. That *one* sin would bring upon you the condemnation of God's righteous law, and would be a cause of more just anxiety than the discovery of the most fearful diseases in your body, or the greatest losses in your property. What, then, should be the solicitude awakened by sins innumerable, committed in childhood, youth, and manhood, against God and man, in opposition to reason and conscience, in despite of the Holy Scriptures, and the remonstrances of ministers and friends? What! going on to eternity with all this load of sin upon the conscience, and yet without solicitude!

Consider your mortality! Your breath is in your nostrils. You are not certain of another moment. The concerns of your immortal souls, the means of grace, the opportunities of salvation, the interests of eternity, ever hang on the passing instant, are all suspended upon the brittle thread of human life, and are dependent upon the frail tenure of a beating pulse. You know not that your term of existence is long enough to enable you to read through this book. Now, if death, which is ever following after you, were the end of your existence, there would be no room for anxiety: at any rate none for the anxiety which prompts to preparation, whatever reason there would be for dread and dismay: but death is not the end, it is but the gate into eternity. "It is appointed unto men once to die, but after this the judgment." Annihilation would be fearful enough: to plunge into the gulf of oblivion, to cease to be for ever, how horrible! But how much more horrible eternal consciousness, attended with eternal torment! Did you ever weigh the import of that most awful of all words, HELL? Death is a terrific monosyllable: from the cold touch of this last enemy all sentient beings recoil with horror. But death is only as the dark, heavy, iron-covered door of the prison, which opens to, while it conceals, the sights and sounds of the dungeon. Oh that first moment after death! what disclosures, what scenes, what feelings come with that moment! And that moment must come, may come soon. Should you not be anxious?

Your want of anxiety, if you are really without it, is a proof of your want of religion, and of all meetness for eternity. A religion without anxiety is no religion at all. It is impossible to be saved without being *anxious* to be

saved: solicitude to be saved is the first step towards salvation. It might as soon be conceived that a man could be saved in his sins, as in his carelessness and indifference. The first and most natural inquiry of every one who is really in earnest about his soul, is, "WHAT SHALL I DO TO BE SAVED?" What intense solicitude is breathed in that most solemn inquiry! Can any man know how holy God is, how strict the law is, how evil a thing sin is, how great a blessing salvation is, how glorious heaven is, how dreadful hell is, and how awful eternity is, and not, if his mind is really and seriously directed to these subjects, be anxious? It were more rational to imagine a man could have his property, his liberty, his life hanging in suspense, and yet feel no solicitude, than to be truly religious, and yet have no anxiety about his soul. The concern of some, who have been awakened to serious reflection, has been so great, that it has for a while disordered their intellect: this is excessive, and has arisen from want of clear knowledge of what can relieve their solicitude: but there never yet was one who was truly saved, who did not bear with him along the road to glory the burden, though not an unrelieved one, of a deep solicitude about his eternal welfare.

The anxiety of others on your behalf, ought to make you anxious for yourself. It would be improper, except in the same figurative sense as pity and other emotions are ascribed to God in the Scripture, to ascribe anxiety to him; but in this sense we may. God is solicitous about you; he has looked upon your soul, and its fallen state, with deep and infinite concern; his Divine compassion has yearned over you; he has felt such anxiety for you, as to send his Son to die upon the cross for you, his Spirit to renew and sanctify you, his Bible to instruct you, and his ministers to warn you. Jesus Christ has been so anxious for you, that he has actually died for you upon the cross, and commissioned his servants to make known to you his love. The Spirit is anxious for you, and is ever striving with you in the Bible, and your conscience. Angels are anxious for you, and are waiting to become ministering spirits to your salvation. Devils are anxious to prevent your eternal happiness; which shows the greatness of your danger, and the just ground you have for alarm. Ministers are anxious for you, and labour, and pray, and preach for your conversion. Your parents, if pious, are anxious for you, and are supplicating, amidst tears and waiting and watching, for your salvation. Friends are anxious for you, and are writing and talking to you about your soul's concerns. The church of God is anxious for you, and is interceding for you with the God of all grace;—and you, you only, are without anxiety. Is not this surprising and affecting, that you alone should be indifferent to your salvation; that *you* should remain torpid and careless at the centre of this universal and deep solicitude.

Your very want of solicitude should be a cause of anxiety to you. You must be convinced that there is ground for it. You cannot be so utterly ignorant of the nature, importance, and claims of religion, as not to know that there is much in it both calculated and designed to produce a serious thoughtfulness. There have been moments, one should think, when the subject would force itself upon your attention, as one pre-eminently deserving the consideration of a rational and immortal creature; when, by some alarming sermon, or by some impressive event, or by some faithful warning, it would speak to you as a messenger from heaven, and with the voice of God; when an incipient pensiveness was stealing over the soul, and filling the whole field of vision with the realities of eternity:—but your earthly-mindedness soon suppressed all this; the transient thoughtfulness subsided, and the current of your volatility, arrested for a short season, flowed onward in its course with its usual impetuosity, and you are now as far from any-

thing serious as ever. Astounding spectacle! A rational creature, anxious about a thousand things, yet not anxious about the soul! Agitated, perplexed, inquisitive about little matters of a mere passing interest, which the next day will be forgotten; and yet neglecting that great subject, which swallows them all up, as the ocean does the drops of rain that fall upon it. Your health, your property, your prospects, your friends, anything, everything, but your soul, and your soul's salvation, seizes and carries you away! So that you see you *can* be serious. You cannot plead in excuse for yourself, any natural inability, any paralysis of the powers of the mind, any utter incompetency for being occupied with such matters. Nor can you offer in defence of yourself, the excuse, that anxiety would be unavailing, that it would be only a useless self-torture, a tantalizing effort, which would be for ever reaching after an object, which as regularly receded from you. No. You can think, and reason, and desire, and hope, in reference to religion, as in reference to any other subject; nor is there any subject in which enlightened, well-directed, persevering solicitude would be so sure of gaining its end, as in reference to this. None shall seek in vain here, who seek aright. God has pledged his promise, his oath, for the salvation of all who truly repent and believe. Where, in temporal matters, there is only hope, in spiritual ones there is absolute certainty.

And now, to bring these remarks towards a conclusion, I would speak to you for a few moments on the subject about which it concerns you to be anxious—I mean, *your conversion to God*. This is the most momentous change in the universe—the greatest which God can produce, or man can undergo. In some respects, it is greater than that which takes place when the redeemed, emancipated spirit drops the fetters of corruption, and soars away in happy freedom from earth to heaven; for heaven is but the perfection and perpetuation of the change which is wrought in conversion. How impressively does the apostle James speak of this, where he says, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins!" chap. v. 20. Shall save *a soul from death!* A dead body is a fearful object, but how much more so a dead soul! Dead, not as to rationality, but to spirituality: dead to God, to holiness, to salvation. Perhaps you never reflected upon this. How eloquently, how impressively has it been touched upon by a great writer! "What, my brethren, if it be lawful to indulge such a thought, would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? Or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

This is not too strongly put, nor is the solemnity of the figure out of proportion to the magnitude of the awful truth to be illustrated. Now, conversion means the resurrection of the soul, instead of its continued death. It is the rising into a new, glorious, and immortal life of the moral principle, compared with which, even the resurrection of the body, when it shall forsake the darkness, decay, and imprisonment of the sepulchre, and, in obedience to the call of God, put on incorruption and immortality, is but a dim manifestation of the power and glory of the Redeemer. This is the blessed change set forth in the present volume; and it is a change which *must* take place in *you*, or the obsequies above alluded to, and not the resurrection, will take

place with regard to your soul. Oh that I could excite a hope, and awaken an expectation in your mind, of the felicities of this new, divine, heavenly, and eternal existence! Would that I could send on your attention to the following pages, with the kindling ambition to be a partaker of this sublime transformation; with something of an anticipation that you are about to hear and obey the voice which saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. v. 14. Yes, the dayspring from on high may be about to visit the grave in which your soul lies dead in trespasses and sins. A new existence, unknown and unthought of till now, with all its energies and activities, a career of eternal holiness and happiness, may be opening before you.

What an impressive view of the consequences of conversion does the declaration of our Divine Lord present to you, when he says, "There is joy in the presence of the angels of God over one sinner that repenteth!" Luke xv. 10. Repentance is conversion. Now, the conversion, not merely of a nation, or a multitude, but of a single individual, is of such importance as to be known in heaven, and is a source of such joy as to fill the mansions of the blessed with new interest and fresh rapture. *Your* conversion would do this. *Your* conversion would draw upon you the congratulations of the innumerable company of angels. Think of this. It is not the joy of ministers and friends upon earth, but of the angels in heaven, who, from their position, capacity, and experience, can better appreciate the immensity of the consequences of conversion; can penetrate far deeper than saints on earth can do, into the heights, and depths, and breadths, and lengths of that eternity, which is the seal and crown of the felicity promised to every real penitent; and can more accurately comprehend "the mysterious and undefinable value of the soul, its intense susceptibility as a rational, moral, accountable substance, incapable alike of extinction or unconsciousness through infinite duration." Surely, surely, such a consideration alone is sufficient to awaken and sustain the most intense anxiety, that you might be the subject of a change with which are connected, as its inevitable result, the joyful sympathies of the celestial hierarchy over a felicity at once immense and eternal.*

A HEALTHY DISCIPLE.

It is a real comfort to see one, for they are quite scarce about these days. I had seen a good many disciples, and there were so many indications of spiritual disease as to make the soul sad. At last, my eyes fell upon one in excellent health, and the gladness of my heart was such as to inspire the benevolent desire of making others glad by some account of it. Hence this description of him.

1. *He looked well.* A good conscience had given him a placid countenance. An animating Christian hope gave him a bright eye. The conviction of religious integrity and uprightness gave him a firm step and manly deportment. Righteousness was the girdle of his loins, and his feet were shod with the preparation of the gospel of peace. And hence he looked well. He was none of your pale, feeble, sickly looking beings that totter

* This powerful appeal is from the introduction to "The Great Change, a Treatise on Conversion," by Dr. Redford—an edifice every way worthy of such a porch, and which we most earnestly commend to our readers.

along on the borders of spiritual death. He had the hue of health, and a comfort it was to look at him.

2. *He had an excellent appetite.* He liked that strong meat of the Divine word which was provided for men of strength. I have seen him at that weekly spiritual banquet which the Lord of the sabbath held in his neighbourhood, when it was clear that he hungered and thirsted after righteousness. And I was specially struck with the fact that those public festivals which he relished so much and where he ate so heartily, did not seem to abate, but rather increased his relish for private opportunities of spiritual refreshment. This I rejoiced in, for I had seen it otherwise with many a disciple: a proof of their poor health.

3. *He was a very strong disciple*, which was another token of health. I had seen a great many that were weak, very weak. Faith was weak, love was weak, hope was weak, conscience was weak, and in fact there was nothing religious about them but what was weak. They were weak all over, and it was pitiful to see it. If they *walked*, it was painful to see how they stumbled. As for *running* the Christian race, that would never do, weak as they were. And if they *fell*, it took the longest time for them to get up again. Indeed, some that I saw down, I believe are not up yet.

But the disciple in question was of another description. His faith laid a powerful grasp upon eternal things. His love took such strong hold of the worthy objects of it that people could not but wonder. As for his hope, it was a chain cable—and he was strong in prayer, and strong in the Scriptures, strong to rebuke iniquity; and the devil knew he was strong, and the church knew he was strong. And it was good to look upon him as one whose strength showed that he was a healthy disciple.

4. And another proof that he was such was the fact, *that he could endure hardship well.* He had many a buffeting of Satan, and many a conflict with the wicked, and many a battle with the evil passions of his own heart, and often had the passion been heavy upon him, of self-denying duty; but so far from its making inroads upon his spiritual health, he seemed to look, and was in fact, the more robust for it all. The vigorous exercise of his powers and graces, in the painful conflicts and laborious duties of his life, actually increased their vigour. The spiritual machinery worked the better for being kept vigorously at work. It gave him health, and the force of it was upon him when I saw him.

5. *And he was in excellent spirits*, which also testified that he was well. It is the darkest day of December, two-thirds of the time, with many of the disciples. They are almost all their life-time subject to bondage. They are floundering in the Slough of Despond, with their harp upon the willows that grow upon its margin. They have not faith, love, and zeal enough to clear off the mist and darkness that brood over them.

But this disciple was not among the drooping. How could he be low spirited! He had not time to attend to that. He was too busy in Christ's service. He could not stop. Besides, there was everything to give him excellent spirits, he thought; and I fell in with him. The Saviour was kind. The Spirit was accessible. Ten thousand sweet promises shot their bright radiance upon him. Prayer opened an avenue to the throne of grace, and faith and love travelled that way so often, and came back with such blessings, that the disciple could not but be in excellent spirits. And it was a pretty good sign of good health, I thought, and I shall alter my mind only with a very good reason. N. Y. O.

BIBLICAL ILLUSTRATION.

"THOUGH YOUR SINS BE AS SCARLET."

THE word here rendered "scarlet" means also "double-dyed," or "twice dipped," and hence there may be a reference to the intensity of the colour, and the difficulty with which it was discharged.

"WINES ON THE LEES."

A CUSTOM still prevails in Western Asia, of pouring new wine into vessels that have been kept for several generations, upon the lees of old wines of former. When finally drawn off for use, the strength and quality of the wine is considered to have been greatly improved by this process.

"THE SOUND OF THE MILL-STONES."

MAJOR SKINNER, when resting at night on the journey from Bagdad to Babylon, in a poor Arab encampment, says, "The women in the neighbouring tents were grinding corn, and the dull sound of the stones was neither disagreeable nor unsuited to the scene. They accompanied the labour with the most plaintive song I ever heard: it was almost a moan: and it seemed as if they sang in concert, they kept so admirably together," As the women usually grind corn every day, the sound of the stones and of their voices are among the characteristic noises of an Eastern city, the absence of which, does, in the strongest manner, mark its desolate condition.

Biography.

MRS. BARBARA R——.

MRS. BARBARA R—— was born at T—— (Scotland) on the 3rd of March, 1815. Having godly parents, it was her privilege to be brought up in the "nurture and admonition of the Lord;" and her deportment soon indicated that she was taught of God rightly to appreciate their instruction and example. When about seventeen years of age, she became a member of the Original Secession Church, her parents being of that denomination, and she having then, as she afterwards regretted, no proper opportunity of ascertaining the principles of the Congregational body. She had now, of course, embraced the notion that the covenants of the Presbyterian fathers are of descending obligation —a notion well enough calculated to repress the spirit of inquiry, and to prevent all apprehension of the important duty of carefully, and in prayerful dependence on the enlightening guidance of the Holy Spirit, investigating the sacred oracles for herself. Having not yet perceived that the Messiah and his apostles ought to be regarded as the sole interpreters of the Old Testament Scriptures, it is not surprising that, to the neglect of the New Testament economy established by them, she should thus have followed the fallible interpreters of a later period; the pentecostal age being, as she supposed, an infant state, not intended for imitation. Judging even from the Testimony with which she now stood identified, it would appear that she had not yet received the book of God as "the *only rule* of faith and holy obedience." It is true that that Testimony makes declaration of it as such; but with what consistency, or to what purpose, it would be difficult to conceive, seeing that, instead of recognising it as the *only revelation* of the will of God, it distinctly advocates an opposite position.* That, holding *it*, she should have deemed the word of God an incompetent basis of church fellowship, was only what might have been expected. Barbara had not yet brought the blood of the "King of martyrs" thus to bear on the constitution and administration of his church. She had received the gospel, but not as "the gospel of the kingdom." She was about

* Testimony of the Associate Synod of Original Seceders. Part ii. Chap. xvi.—Subject, "Moral, Natural, and Instituted Worship."

twenty-seven years of age when her attention was first directed to this aspect of Paul's glorying in the cross of Christ as "the power of God and the wisdom of God." From circumstances she was led to examine the claims of the Congregational system, in which this application of "the blood of sprinkling" is manifest, by its rejection of the traditions and commandments of men. That Presbyterianism might have justice, she first studied the able work of Brown in its vindication, as well as that of Carson in opposition to it. The result was, her conviction of the scriptural character of Congregationalism. At this crisis, however, she had to encounter opposition which she little expected, and for which she was not well prepared. Situated thus, it will not appear remarkable that, naturally diffident, and afraid of acting precipitately, she allowed herself to be guided by worldly wisdom, which, under the guise of Christian prudence, whispered delay. It is worthy of notice, however, as an illustration of the influence which the conduct may exert upon the judgment, that, so soon as she had resolved not to leave the Secession Church until a more convenient season, the Congregational principles, which she had but a little before seen clearly as through a sunbeam, appeared shrouded in doubt and perplexity. She now sought relief from mental disquietude by determining never again, if possible, to trouble herself with creed differences: and by this determination she endeavoured for about a year to abide, to the injury, as she afterwards discovered, of her spiritual energies; her perusal of the Scriptures during that period having been accompanied with no desire to know the will of God in the matter. To use her own language, she "read his word as a Seceder, not as a learner." Shortly before her marriage, however, the disruption of the Scottish Establishment took place—an event which struck her so forcibly, as indicating the unscriptural character of national churches, that she was incapable thereafter of sympathizing fully with the views of the Body to which she belonged; while, from the period of her marriage, her mind was being gradually prepared for the renewed consideration of Congregationalism by attending with her husband at his place of worship when there was no service in her own—a course of procedure perfectly consistent, as she believed, with Scripture, though opposed to the views of the "Original Secession." And she often remarked how delightful it was to her to find so much of Christ pervade the worship, and of Christian love the members of the little church with which she was thus becoming acquainted.

Under the influence of the love of God, the constraining principle of obedience to Zion's King, thus shed abroad in her heart by the Spirit of God, Mrs. R—— found it no difficult task to transfer her attention from the writings of fallible fathers to those of inspired apostles. This accomplished, she was soon again convinced of the truth of Congregationalism. And now, depending on the grace of Christ as all-sufficient, and anxious that, like the psalmist, she might say to the Searcher of hearts, "I made haste and delayed not to keep thy commandments," she took care not to "confer with flesh and blood," as she had done before. She left the Secession immediately. But having, with her husband, occasion very shortly thereafter to leave home for a season, some little time elapsed before her connexion with the Congregational Body, it being a question with her whether she should not defer this till her return, the church at ——, where she now was, being somewhat divided. The following extract from a letter written by her to the venerable pastor of the Congregational church at T——, dated August 28, 1843, exhibits the state of her mind in relation to what she had done, as well as to what she had yet to do:—

"I have frequently thought of having some conversation with Mr. ——* in private, with a view to join the church. I do not know that I am right in delaying, or making the divided state of the church here a stumbling-block in the path of duty. It will be some time before we return to T——. We know not what a day may bring forth. I may have cause to regret any delay in the performance of such an important duty and privilege. I feel thankful for the way the Lord has led me hitherto, and that I have been enabled to go promptly forward in what I consider is the path of duty. It is a delightful thought to be under the government of Christ, to have his laws and statutes as the *only* light to our feet and lamp to our path. I will be very glad to have a note from you when you can make it convenient. We are glad to hear that Mr. ——† is likely to

* The pastor of the church at ——.

† A student of the Glasgow Theological Academy, then itinerating in the county.

have some fruit of his labours. May the Lord accompany them with his rich and efficacious blessing."

Encouraged by the answer which she received, Mrs. R—— lost no time in applying for admission into the church at ——. Being cordially received—in token of which "the right hand of fellowship" was given to her by the members individually—she had now an opportunity of observing the Lord's Supper weekly, and without appendages of human invention. The following extracts from letters written by her to her husband's relatives indicate her deep heartfelt obligation to the Shepherd of Israel for thus making her to lie down in green pastures, and leading her beside the still waters. "I know you would all be glad to hear of my reception into the church. Many are the privileges I enjoy. O that I may never cease to remember what God has done for my soul." "I hope my Seceder friends are being reconciled to the departure of the stray sheep from their fold. I only wish more of them would venture beyond their own pasturage, and learn how sweetly they could feed in another."

During the short period of their residence at ——, it pleased the Almighty, on the 13th of September, to remove by sudden death her widowed mother-in-law while there on a visit to them. This affectionate Christian, who was truly a mother in Israel, had been speaking to her of "the things pertaining to the kingdom of God," and alluding to some of the many instances of the Lord's goodness to her departed husband, herself, and their family, when in a little she became speechless and apparently unconscious, and in a few hours "fell asleep in Jesus." How well fitted was this solemn dispensation to deepen the impressions which the subject of this memoir previously had of the uncertainty of time! Deeply sympathizing with bereaved relatives in their loss, she did much to comfort them, as may be inferred from the following extract from a letter written by her, on the 19th of September, to one of her sisters-in-law, who, after coming to see the remains of her departed mother, had returned home:—

"I know my dear A—— would feel very keenly on entering T——, the scene of so many fond and endearing recollections. The blank would indeed be unspeakable. And though kind friends were around you, doing all in their power to promote your comfort and happiness, all would come far short of a mother's tender love and pure affection. Yet I know, dear A——, your sorrow will be mingled with much that is joyful when you think of the happiness your dear departed mother is now enjoying. Could her voice reach us, it would bid us rejoice that she is amongst the redeemed company around the throne who cast their crowns at their Redeemer's feet. I hope to hear that you are keeping well and cheerful—cheerful in the true sense of the term."

In a few days thereafter Mrs. R—— returned with her husband to T——, where it was her privilege, during the remainder of her pilgrimage, to sit under the ministry of one long and deeply experienced in vital godliness, and well acquainted with the "mysteries of the kingdom." Delighting in that testimony which is "sure, making wise the simple," and "pure, enlightening the eyes," she was now enabled, by the gracious teaching of the Spirit, to make rapid progress in grace and in the knowledge of her Lord and Saviour Jesus Christ; her love of the truth flowing out in affectionate regards towards the subjects of its sanctifying influence of every name, and in longing desires for the approach of the predicted time—the Lord hasten it—when "the SECTS shall be utterly abolished, when the middle walls of partition which, at such a misplaced expense, have been raised and maintained between different churches of Christ, shall be pulled down, and their materials employed in rebuilding the great wall between the church and the world, which has been allowed to fall into ruins."

Mrs. R—— was, in her deportment, a thorough-going nonconformist. She had no sympathy with the gay world, "the fashion of which passeth away," which is the more worthy of remark seeing that she was of a cheerful, lively disposition. But her nonconformity to the world had to do with more than externals. Being "transformed by the renewing of her mind," she was anxious that it should operate upon her *heart*, that so her thoughts, and wishes, and desires, as well as actions, might be such as to be approved of God. Hence—to the praise of Divine grace—that equanimity of temper and tranquillity of mind which she enjoyed; and hence, also, that consistency of character which secured her the respect and affection of the town in which she lived.

But "the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth,

the flower fadeth." Mrs. R—— had a healthy constitution, but it afforded no security against disease and premature dissolution. The first symptom of indisposition appeared on the 30th of March, 1844; she was not confined to her room, however, until the 4th of April. Now that she was in the furnace she had ample experience of the faithfulness of her covenant God. When so ill that she could scarcely bear to be spoken to, or to hear any portion read, she said it was remarkable how the Scriptures were pouring in upon her remembrance. It was truly comforting to observe how she feasted on such passages as, "This bread is my flesh, which I shall give for the life of the world." Frequently, and that before her illness had assumed any alarming aspect, she expressed her regret for not having lived more devotedly to the God of her salvation. She felt that oftimes, in her intercourse with her youthful acquaintances, her naturally buoyant spirit had not been sufficiently restrained. Let it not be supposed that the regret thus expressed was the result of a melancholy mood. To such she was now, as when in health, a stranger. So far as those who attended her had any means of knowing, she was oppressed with doubts but once, and that only for a little. Referring to it shortly thereafter, she said her sins had appeared before her piled up into an immense mountain, completely overwhelming her! but that the beautiful passage, "Thy mercy, O Lord, is in the heavens; thy faithfulness reacheth unto the clouds; thy righteousness is like the great mountains," afforded her immediate relief. She spoke once and again with much feeling of "the peace of God" as peace "passing all understanding." On the morning of the 12th of April she had the following remarkable dream, which, on awaking, she communicated to her husband. She said, "I thought I was in a fearfully howling wilderness. Oh! what a tempest was there! and I was posting through it all alone. Turning round, I saw a man: the moment I saw him my soul was filled with love to him, for I knew him to be the Saviour. Addressing me, he said, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' He then came along with me. Onward I posted. I saw a number of people, but they were all for dragging me back. I was enabled, however, to persevere till I came to a boisterous river, which I saw I had to cross. And now the passage occurred to me, 'If ye have run with the footmen, and they have wearied thee, what will ye do in the swellings of Jordan?' Before I had time to think another thought, he took me into his arms, and carried me through so gently that I scarcely knew I was in the river when I was across it; and then heaven burst upon my view in all its glory."

Mrs. R——'s account of her dream being finished, he asked if she could describe the appearance which it gave her of heaven. To which she replied that she was so completely occupied in contemplating the glory of Christ—her soul so filled with love to him—that she had no thought of looking around her; but that she saw crowds worshipping him, and was herself beginning to sing "Glory, glory, glory," when she awoke with disappointment, finding that she was still on earth. As a proof of her sympathy with the hosts above, she proceeded to speak, not of herself, nor of her dream, but of the worth of Jesus, and of the glorious period when the earth shall be filled with the knowledge of his name. To her beloved mother, in the course of the day, she said she knew that her W—— was to be left alone; and after pausing a little she added, "But that is the best thing for us." At night, shortly after a severe paroxysm, she told her dear father that she was not afraid, for the valley was bright, Christ being with her. To such relatives as she had not then an opportunity of seeing, she sent verbal communications expressive of her interest in their spiritual welfare. She told her husband that her views of the glories of heaven were such that, but for his sake, it would be so delightful to enter upon them at once. Speaking of his beloved parents and eldest sister as there, she said, "I shall soon be with them. Don't grieve for me, W——. The Lord will never forsake you. I shall have cause through eternity to bless him for directing you to me, and for all the way he has led me." At one time during the same night she requested him to read the passage, "Fear thou not, for I am with thee." And after a little she said, "Oh! give me that passage again, W——; read it to me, for Satan is nibbling, nibbling at it, and would wrest it from me." Laying hold now of its threefold assurance of the grace she so much needed, she appeared to triumph. At another time she said

the manifestations she was receiving of the glory and of the love of Jesus were so astonishing, that she felt as if she must say, "Lord, the tabernacle cannot stand it." Early on the morning of the 13th, having rallied a little, she said to her husband that she had thought she was going, but that it was not to be so yet. Addressing him endearingly, she added, "but Jesus must be sweeter far." Very shortly thereafter, she requested him to read the institution of the Supper. Then, after giving a brief but touching comment of her own, she said, "O, what a delightful occasion will it be to me, W——, if I am spared to sit down again with the Lord's people at his table to commemorate his love." When he had expressed his hope, that if it was the Lord's will, she would yet be spared to do so, she calmly replied, "If not, I shall be drinking it new in the kingdom above." How thrilling was it thus to find that she who a little before, in the expectation of immediate death, rejoiced in the hope of communing with Christ in glory, was, now that the possibility of remaining yet on earth occurs to her, deriving joy from the anticipation of communing with him at his table in the sanctuary of his grace! The weekly observance of this solemn, soul-reviving ordinance, was an act of obedience to her exalted Saviour, which, as she many a time had said, she found to be eminently profitable to herself, while, no doubt, it was glorifying to Him. In a few hours, the chamber of sickness which had thus been the scene of holy tranquillity, became painful beyond description from the delirium of fever. It pleased God, however, mercifully to restore Mrs. R—— to composure before her dissolution. Being now extremely weak she could speak but little; she was able, however, in answer to inquiry, to say, that she was still experiencing the presence and all-sufficient grace of her Redeemer. Her worthy pastor being from home, the Rev. Mr. ——, of the Original Secession, (the excellent individual who had formerly stood in that relation to her, and whose Christian friendship, as well as that of his amiable, pious lady, she continued to enjoy,) was present at the closing scene. She was incapable of speaking, but seemed conscious to the last. On her husband repeating the gracious assurance, "Fear thou not, for I am with thee," &c., which had been so comforting to her before, she instantly raised her eyes, her countenance indicating the blessed realization of its truthfulness; and in a few moments they were closed in death. This event, joyous to her blood-bought spirit, though painful to surviving relatives and friends, took place on the 17th of April; and on the 12th of September her beloved mother, whose Christian deportment under this trying dispensation, as well as previously, during a long religious course, had been both exemplary and endearing, suddenly and unexpectedly departed also: their happy spirits re-uniting—to be employed in worshipping the Lamb for ever, not in different communions, as when on earth, but in the one communion—"the general assembly and church of the first-born."

"Allelnia! note of gladness
Which the choirs above prolong!
There no sense of sin or sadness,
Mars the music of their song;
Strains of triumph
Burst from all that blessed throng."

T——, 23rd October, 1844. W. R.

Church and State.

THE PRINCIPLE OF VOLUNTARYISM, AS DISTINGUISHED FROM THE PRINCIPLE OF A STATE ESTABLISHMENT OF RELIGION.

By Ralph Wardlaw, D.D., Glasgow.

THE subject prescribed to me is simply the *principle* of the great question—the *principle of Dissent*, or the principle of *Voluntaryism*, as distinguished from the principle of a *State establishment of religion*. When we can ascertain *just principles*, we ascertain along with them the general nature at least of their results and of the duties which they render incumbent. And next in importance to the settling of right principles I hold the importance of *confidence in their working*, of following them out in the fearless assurance of their beneficial operation. Having ascertained the sweetness of the spring, we need be under no apprehension of its sending forth bitter waters. As, in the theory of morals, actions are not right because they are useful, but useful

because they are right, so is it here. Our first business, if it be in our power, is to ascertain the rectitude of principles. If *right*, they will be *good;* if just in themselves, salutary in their effects. The first of all our inquiries, then, ought to be, "What is truth?" what is right—right in principle? This is not only the most reasonable process; it is, at the same time, incomparably the least troublesome. The settlement of this question is the equal settlement of many more. It at once supersedes all questions of casuistry and expediency. The moment you have determined what is right, inquiry ends, and action begins. To ask another question after that is an insult to truth and to the God of truth. Thus we are saved from all the endlessly perplexing questions suggested by that God-dishonouring, conscience-entangling, yet not seldom specious and plausible deceiver, EXPEDIENCY. Rectitude becomes our policy. If we wish to be "men-pleasers," we shall ask, What is *expedient?* if we seek to please God, our one question will be, What is *right?*

I begin with the inquiry, What is the principle of *Dissent?* who should be comprehended under the designation of *Dissenters?* The inquiry, although it may seem one more of nomenclature than of principle, is yet one of no small moment; and the answer to it will naturally introduce other parts of my subject. My reply to the inquiry, then, is, That the only true principle of Dissent, and the only legitimate title to the designation of a Dissenter, consists in *the distinct disavowal of the Scriptural authority of all national establishments of Christianity, of all Church and State alliance, of all civil power in religion, of all State endowment of the Church, under any of its denominations; and the explicit assertion of the entire independence of the church*, or, in other words, *the holding of the principle of Voluntaryism, or the church's right and duty of self-support and self-extension, as the only principle having the sanction of the church's Head in the statute-book of his kingdom.* They are *not* Dissenters who, though in a state of separation from the national churches, continue to hold the principle of an establishment. The *Secession* and *Relief* bodies in Scotland were not Dissenters when they withdrew from the Church on account of certain corruptions in its administration, which they found themselves incompetent to rectify, and with which they could not in conscience forbear. By their withdrawment, they lifted up their testimony against existing corruptions; but they still clung in principle to the nationality of the church, the legitimacy of its endowments, and the ecclesiastical power of the civil magistrate. They were *seceders*, but not *Dissenters*. Happily now they have, almost to a man, renounced the principle of an Establishment, and entitled themselves to the full honour (for such we esteem it) of the latter designation. The clergy and members of the "*Free Church of Scotland*" are *not* Dissenters; still avowing, as they generally do, their attachment to Establishment principles, asserting their right to the Church endowments, and their consequent readiness again to accept them, were it within the limits of the possible that the Church and State connexion should be modelled to their mind—that a theory so Utopian should be realized. *This is not Dissent.* We can honour no man with the title of *Dissenter* who does not abjure State power and State pay in the church of Christ, under every form, and in whatever degree. Let *Dissent* be understood as predicable not of *condition* merely, but of *opinion*. An individual or a party may be in the condition of separation from the Established Church while in opinion they belong to it, or at least while the opinion on the ground of which they have separated may not be an opinion at variance with the *principle* on which, as an Established Church, it is founded. Let us have Dissenters in *principle*, or none. Let us have *out-and-out* Dissenters, or none. There is no consistent half-way house between Dissent and Churchism. He is not a Dissenter who is one either by accident or by necessity; nor is he a true Dissenter who, while united with a Dissenting body, recognises the Establishment principle by the acceptance of any miserable pittance of State pay. He who touches the *regium donum* at once violates and insults the principle of Dissent; just as he who would withhold the Bible, without note or comment, violates and insults the principle of Protestantism. Let us be consistent. Let us not forget the principle involved in the Saviour's words, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Let us have our vocabulary cleared of all uncertain and half meanings; and let a DISSENTER stand there only for the man who explicitly and utterly repudiates the *principle* of national establishments of religion.

If the question should be put to me more pointedly, What *is* that principle? I should answer, It is the doctrine *that it pertains to the civil magistrate, as an incumbent part of his official duty, to provide for the interests of religion;* and, when we closely analyse the import of this phrase, we shall find it, on all occasions, ultimately resolving itself into the duty of *endowing the Church.* We can never be very far from the truth if we assume the identity of *establishment* and *endowment*, and consider an *established church* and an *endowed church* as convertible designations. Some, it is true, have amused themselves (for they could hardly be supposed in earnest) by theorizing about an unendowed establishment, an establishment consisting simply in the adoption of a religion—that is, of a certain creed, and certain forms of worship—by the court, and the recommendation by the court of that religion to the community. This assuredly would be a very harmless kind of establishment, and especially in these radical times of ours, when court influence has lost so much of what it was once-a-day, and human minds have, to so great an extent, assumed their inalienable, but too long dormant and unasserted, privilege of thinking for themselves. It would be a species of establishment, I ween, for which neither bond church nor free would be found contending very zealously. It would be no very puzzling question in ecclesiastical arithmetic, *From an established church subtract its State endowments, how much of its establishment remains?*

We come, then, at once to this point. Waiving such forms of the question, many of them full of interest, as will be taken up by others, we take it up in this one simple light—as a question between *endowment* and *Voluntaryism*—that is, between *State-support* and *self-support.*

It matters little, in regard to the true spirit of the question, whether, in the institution of an establishment, the proposal of the alliance be supposed to come from the church or from the State. To a church (using the term in its common and popular sense)—to a church professing certain tenets of doctrine, and maintaining certain forms of worship, the State—that is, the government of a country—may hold out, on certain conditions, the offer of certain special privileges, and, *inter alia*, of certain pecuniary endowments. It is very obvious that in making such an offer the State is entitled to make its own terms, to dictate the conditions. The *pay* being on that side, on that side must reasonably be the right of dictation. Of the tenets held and the modes of worship practised, it may prescribe whatever changes and modifications it may deem desirable for the better effectuation of the purposes (whatever they may be) which it has in view in the proposal. It may determine the kinds and the degrees of service to be rendered, in return for the advantages offered. The church may accept the terms, or not—that is optional; but the State has the clear right to say what the terms must be. And if the church does accept, she becomes bound, on all the principles of good faith, to fulfil the conditions of the contract. Her creed, her formularies, her discipline, the appointment of her ministers, her entire constitution in all its departments, become fixed by acts of legislation, and cannot, in one jot or tittle, be altered, unless with the concurrence of the State, without a breach of faith, and a virtual forfeiture of the stipulated benefits. This is all sufficiently simple. And on the supposition of the converse of what has now been described having been the case, the difference, if there be any at all, will not be material: I mean the supposition of the church presenting certain proposals to the State, certain offers of service, in her own department, on condition of certain civil and secular advantages in return. Whatever may be alleged in such a case of the superior value of what the church gives to what the church receives, it is still clear that the State is the paying party, and that with the paying party must ultimately lie the fixing of the terms of the bargain. In these remarks, I have even assumed that, on the part of the State, in entering into such a bargain with the church, the end in view is the promotion of the religion and morality of the nation; though, alas! a copious induction of historical facts might be adduced to show what a stretch of charity the assumption involves, and how much larger a share in the motives may be sought with success in the principles of a secular policy.

Laying aside for the present, then, all discussion respecting any other descriptions of special immunity and privilege which, in most cases, have been conferred on the selected objects of State patronage, I confine myself to the one point of ENDOWMENT—of STATE-SUPPORT. The question is, whether on either side—on the side of the State, or on the side of the church—this be right:—whether it be

right and duty, on the part of the State, to take the church into its pay, and whether it be right and duty, on the part of the church, to accept the pay of the State. This, it will not be questioned, is the most limited view that can well be taken of ecclesiastical establishments, and the least objectionable to the advocates of their claims. In confining myself to this one point, I place in abeyance, or leave to others, the exposure of the many infinite absurdities that have been vended about rulers choosing a religion for their subjects, prescribing that religion, investing the profession of it with special advantages, and guarding it from invasion by civil pains and penalties; and I leave untouched, too, the heavy catalogue of evils, both to the church and to the State, but more especially to the former, and to the cause of true spiritual religion and the advancement of Christ's kingdom as connected with it, which have, demonstrably and fearfully, been the product of the unhallowed alliance between the two. I feel it is no easy matter to relinquish those and other parts of the wide and tempting field; but I must.

Our inquiry now, then, comes to be, *Where, on the point before us, are we to find our principles?* where the authority by which our sentiments are to be formed and our consciences bound? Men themselves frame their constitutions of civil government. None of them can plead any divine prescription. For the principles and laws of such constitutions the appeal must of course be made to their respective statute-books, and by these must every question respecting them be determined. But how stands the case with the church? It is a kingdom—a spiritual kingdom—the kingdom of Christ. By him it has been founded; and he is its only Head. Has this kingdom no statute-book? It has. Where is it? In the inspired record of the New Testament Scriptures. To that statute-book, then, we make our appeal—our sole appeal. This is one of our first principles. We hold it tenaciously. We cannot, in one point, let it go. The constitution of the kingdom is there. There let us seek it, and there alone. Its grand characteristic, as it appears before us there, is its *spirituality*. In this it is altogether *unique*. There is nothing of the kind on earth but itself. To this essential peculiarity in its nature, its constitution, as given in its own statute-book, is divinely adapted. The present question is, Whether its alliance with the kingdoms of this world be in harmony with its spiritual nature; and whether its support by the kingdoms of this world be an article of its divinely-prescribed constitution, or consistent with the articles of that constitution as we have it in the statute-book, and as that constitution was exemplified at its outset. We can admit of no other and no further appeal; to nothing before it, to nothing along with it, to nothing after it. We are bound by all that is there; and we are bound by nothing that is not there. When a question arises about a church *already established*, the appeal must, of course, be to the authority that has established it, to the law of the land in which it exists. The civil and ecclesiastical functionaries may then contend about the limits of their respective jurisdictions, and about the terms of the original compact, and of subsequent modifying enactments, and may settle their disputes as best they can; but when the question is, *whether there ought to be such an establishment at all*, there can be no authority but one on the subject. The appeal must then be to *the authority which established the kingdom*. That authority must be paramount, exclusive, final. No presumptuous notions of expediency—no anticipations of benefit—no specious suggestions of human policy must ever be allowed to interfere with it. Of all which that authority prescribes it must ever be as true as it is true of the gospel itself, that "the foolishness of God is wiser than men." To all devisers of schemes of their own—to all who would thus improve upon his counsels, he says, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."

And here, seeing the whole field of argument between State-endowment and the Voluntary principle open before me, I am ready to heave the sigh of hopelessness. But, on the principle of *keeping to the statute-book*, the plea may be stated very briefly.

I. In the first place, then, I take it up *negatively; there is no authority in the statute-book for anything of the kind.* This is the most moderate statement that can be given of the case. And yet, with every man who "trembleth at God's word," it ought to be enough. There is not to be found, from the beginning to the end of the New Testament, the remotest hint of any such duty, on the part of civil rulers, as that of endowing and supporting the Christian church; nor the remotest hint warranting the church to apply for, or accept of, such endowment.

There is not only no precept and no exemplar; but there is no permission—no principle recognised on the ground of which, when circumstances in future times should alter, the acceptance might be regarded as having divine *allowance* at least, if not positive sanction. That in the execution of their official functions, civil magistrates ought to be under the influence of the faith of the gospel and the fear of God, is a proposition which no one questions; but that one of these incumbent functions is to take a public charge of religion, and to endow and legislate for the church, is a proposition of a very different character, as palpably destitute of support from the New Testament as the other has such support. It is surely an extraordinary fact that the advocates of establishments should so uniformly yield the only ground that can really avail them; that, leaving us in full possession of the New Testament, admitting an almost absolute negation of anything to their purpose there, they fall back on the obscurities of the Old; and especially that they should find their *palladium* in a case which, from its very nature, is necessarily and for ever beyond the imitation of man—the *theocracy* of the Jews; the very term (which truly expresses the character of the ancient constitution) placing it manifestly out of the range of man's adoption as a model, unless, in the plenitude of his presumption, he can fancy human royalty an adequate substitute for divine, or regard as no more than a trifling deficiency—an unimportant desideratum—that which was the very essence and pervading element of the Israelitish economy—an economy never to be repeated, and to which nothing but the concurring will and agency of Jehovah could produce a parallel. In the New Testament, the search for either precept or precedent is vain; and this being the admitted fact, are we not fairly warranted, when anything of the kind is done, to ask, in the name of the Lord, "Who hath required this at your hands?" "By what authority doest thou these things? and who gave thee this authority?" If Constantine and other rulers, in establishing Christianity, have acted on their own authority, and on none which they can produce from the only authentic and accredited record of the mind of Zion's King, by which authority are Christians to be bound? Let them keep to their directory: it will be safest for them, and best.

II. But we are far from resting on mere negation. The *positive proof* is abundant and clear. No one who reads the prophets can be ignorant that, in anticipating gospel times, the times of the new covenant, they give many a plain intimation of a change then to take place in the constitution of the church from that which had subsisted under the old economy. It was to be more pure, more simple, more spiritual. Where, then, are we to look for the realization of those predictions? Where but to the New Testament records? There we find the change foretold realized in the constitution actually given to the New Testament church. And, whatever disputes there may be about the instituted mode of internal government, there is none—none among Dissenters—nay, none between Dissenters and Churchmen, as to the entire independence of the church, so far as that record goes, of the governments and kingdoms of the present world. That He who, from the beginning, had had the whole preparatory administration of providence in his hands could, had he so willed it, have ordered it otherwise who will dispute? He did not. This is enough. Here stands the record. It is a record of facts, and of facts in harmony with principles and precepts. Whatsoever, in the history of the church, came after this, after the age of inspiration, must be brought to the test of what that inspiration had committed to writing. Constantine must be tested by Paul. The rulers and judges of the earth, in all that they did in the affairs of the church—aye, and the rulers of the church, too, in all of which they consented to the doing, must be brought to the bar of those only authoritative ecclesiastical dignitaries—those vicegerents of the exalted King of Zion, whom he appointed to "sit on thrones, judging the twelve tribes of Israel."

Nothing can be simpler than the facts, and principles, and precepts of the New Testament on the point immediately before us. In every page of the record, whether historical or epistolary, the church appears before us, as I have elsewhere expressed it, (and I may be pardoned a single sentence or two of quotation from myself,) as "a community entirely *per se*, quite *unique* in its character, and completely independent in the means of its support and enlargement—independent, I mean, of all human aid from without itself; a voluntary society, of which no one was a member otherwise than by free choice—by God's choice of him, and his choice of God; a self-endowed, self-sustained,

self-extending community; its resources within itself; its expansive energies within itself; its sole reliance, for the protection of its existence, for the supply of its treasury, for the success of its efforts, for the vital efficacy of its principles, for the multiplication of its subjects, for the general prosperity of its interests—not on the favour, or policy, or wealth, or might, of the governments of this world, but on the love, the power, the wisdom, and the faithful promises of its exalted and ever-living Head, the King of kings, and Lord of lords."* They who, in after ages, converted the church into a thing so widely diverse from this, must answer for it to Him with whose institutions they presumed thus to intermeddle, and which they thus recklessly and profanely subverted; and *they* must answer for it, too, who strive to retain the church in the position in which it has thus been placed by the false and foolish policy of man, instead of seeking, by effort and prayer, to have it re-modelled according to the constitution originally given it by the wisdom of God.

Whatever of *preceptive injunction* is to be found in the New Testament on the subject of the *support* of the church, in its poor, in its ordinances, in its ministers, is of the plainest and simplest character. Without entering into detailed exposition or discussion, for which there is neither time nor necessity, let it suffice to quote two or three passages on the subject of the maintenance of the gospel ministry. We have at once a *general ordinance for the support of such a ministry*, and a specific injunction as to the *source of supply*, or the quarter whence the support should come. A large portion of the ninth chapter of the first epistle to the Corinthians is devoted to this subject; and the fourteenth verse, bearing reference to the great general principle of equitable recompense as having characterized the ancient dispensation, lays down the law with an explicitness which there is no misunderstanding, —"Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." And this being the great general ordinance, the question—Whence was the support to come? is answered with no less of explicitness. We find it in two passages distinctly stated, while in others it is evidently assumed and recognized. The two passages to which I have alluded are,—1. One in the same chapter with that cited, in which the principle is clearly brought out, as the principle at once of gratitude and justice on the part of those on whom spiritual labour was expended, and by whom spiritual benefit was reaped, 1 Cor. ix. 11, 12: "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" And when he adds, "If others be partakers of this power over you, *are not we rather?*" on what consideration can the appeal to their obligations rest, but upon his having laboured more abundantly than others for *their* benefit? And thus, too, in the precept of Moses, of which he applies the principle—"Thou shalt not muzzle the ox that treadeth out the corn"—the corn which the ox eats is the owner's corn, for whom he performs the labour. 2. The other passage is in Gal. vi. 6, "Let him that is taught in the word, communicate unto him that teacheth in all good things." The words require no comment; they are founded on the same principle; and they contain an express command to the taught to contribute to the maintenance and comfort of their teachers. The command is to Christians, and to Christian churches—"the churches of Galatia." It is not to the members of a national community, but of a community of believers in Christ, who were to prize the spiritual instructions of their ordained teachers, and to express the value they set upon them by gratefully, equitably, and liberally remunerating those who devoted their time and labour to the communication of them. No state support can ever be in accordance with this; or can ever, as this was evidently intended to do, hold out to the world a manifestation of the power of principle.

Every subject of Christ is bound by every precept of Christ. No one of his subjects is entitled to devolve upon another a duty that is required of himself, and to do *by proxy* what the precept enjoins him to do in person. The maxim is general; and it has full application in the case before us. It applies both personally and collectively—to individuals and to churches. What a strange anomaly—how incongruous and unseemly—to see a kingdom whose prime distinction is that it is "*not* of this world," transferring its own special duties to the kingdoms which *are* of this world! Is this a right position for the kingdom of Christ? Is it consistent with its own obligations?—or is it consistent with the appropriate and inalienable honour of its exalted Lord?

* "Lectures on National Establishments," pp. 85, 86.

I trow not. And what has been the consequence, in regard to the Bible principle of the church's support? Just what might have been anticipated—the repressing and crushing of that principle. The transference of the duty from the spiritual subjects of the kingdom itself into the hands of the governments of this world, has paralysed the principle for want of exercise. How could it be otherwise? No principle of action can thrive in a state of inoperative quiescence. And to so sad a degree has this natural consequence ensued, that even the better portion of the ministers and members of state churches have had their confidence in it completely shaken—even those holding, and faithfully preaching, and evincing the personal influence of evangelical doctrine, have had it in derision, have coupled with it the epithets of scorn, have spoken of the very principle to which the Redeemer originally committed the maintenance and advancement of his kingdom, as a principle of "essential and inherent imbecility," as the "most frail and fluctuating of all securities," as an "impotent sectarian specific." I should have no pleasure in calling back to mind these sneers of a man and a minister of the truest worth and the highest eminence, but for the happy contrast in which they can now be placed. I know not that he has ever formally recalled them: but he and others have been learning a lesson *out of* the establishment, which they never would have learned *in* it. The circumstances, in Divine providence, which have led them to make so noble a stand for conscience, and for their own views, just and scriptural so far as they go, of the independence of the church, have opened their eyes to what otherwise they could not have been persuaded to believe. They have seen what this contemned and disparaged principle can do, when the pressure is removed that had held down the spring, and its native elasticity is restored. And I cannot but regard it as a curious and interesting coincidence, that those by whom the principle in question—the principle of Christian liberality—the "Voluntary Principle"—had been most of all depreciated and decried, should have been honoured to bring before the world one of the finest manifestations of its power that has for many a day been witnessed. I do not say that all that has been done has been the product of the right principle in unmingled purity. This it were too much to expect. The *esprit de corps* may have had its influence, as well as faith and love; the spirit of party, as well as the spirit of piety;—and if, from this cause, there should be some little disappointment experienced, when the impetus of a mighty movement begins to subside; yet still let us hope that they will so effectually learn the lesson which God is teaching them, as to cease to be distrustful of his fidelity to his own word, and of the power of his Spirit to give continued and growing efficiency, in the hearts of his own people, to the true, the original, the divinely sanctioned principle of church support and church extension. That they have not yet learned fully to trust it, we are constrained to believe, from the fact of their still continuing to look wistfully in the old direction—still hankering after the national treasury. It will take time. Let us not be unreasonable in our expectations. They have both to unlearn and to learn. The former is necessary to the latter, and is often the more difficult of the two. Let us have patience. They have but just been severed from the stem of the state-church. They have not yet taken with their new soil and their new atmosphere. The noxious juices of the parent tree still circulate in their vessels. These will gradually be expelled, or grown out; and when the alternative process has been completed, they will put forth in abundance the fruits of a healthy and vigorous evangelical dissent.

3. If the simple principle of voluntaryism is denied, there arise out of the principle of an establishment, or the endowment of the church by the State, *various difficulties and dilemmas*, which are of no easy solution—which have been the source of perplexity and peril, of apprehension and of mischief, ever since the hateful union was first consummated. For example, *in the first place*, Who is to draw the line of demarcation between things secular and things sacred,—between civil and ecclesiastical functions and rights? This has ever been a bitter fountain of the "waters of strife." And the question has been one of danger on both sides. If the state is to draw the line, the freedom of the church is in danger, if the church is to draw the line, the freedom of the State is in danger. And such has all along, in fear and in fact, been the unhappy alternation. The dominance of the state has enslaved the church; and the ascendancy of the

church has been the subjugation of the state. The only radical cure of existing, and prevention of apprehended evils, is their entire and final separation. *In the second place*, It is a maxim of sound and reasonable policy—a maxim indispensable in the government of every free country, that wherever there is *pay*, there should be *control*;—that no money should be expended from the public treasury, for any ostensibly public purpose, without such authority being retained over the stipendiaries who receive it, as may enable the administrators of the government, in their responsibility to the country, to ensure an adequate return. It is the incumbent duty of the state that pays, to see that the work for which it pays be done, and well done. What is the consequence? An unavoidable dilemma. Either the church, by submitting to such control, foregoes her independence; or the State, by yielding the control, violates a sacred trust, and at once exposes the funds of the community to the risk of non-application or mis-application—and, what is still more serious, the liberties of the country to encroachment and hazard from an independent and irresponsible hierarchy. Thus, either the church, by accepting pay, forfeits independence; or the State, by granting pay without retaining control, forfeits confidence. Again, as before, the only remedy is separation. *In the third place*, Not only is the New Testament law set aside and violated, when Christ's ministers are remunerated in another manner and from other sources than Christ has ordained; but in a State Establishment they have *no support in their capacity of ministers of Christ at all.* Here is another dilemma. When paid by the State, it is *as servants of the State.* They receive their pay from a State fund. They hold it by a State tenure. They can sue for it at the State courts. They can exact it by State pains and penalties. On the other hand, it is only *as ministers of Christ* that the statutes of Christ in the New Testament make provision for them. This provision they forego in accepting the other. It follows that *as ministers of Christ* they do not receive their stipend *by any right or title whatever.* For, on the one hand, it is not in this capacity that the State pays them, or gives them their right to payment—seeing it is not in this capacity that they are entitled to exact the payment—but as subjects and servants of the State; and then, on the other, if they do not receive their stipend in their capacity of ministers of Christ, they do not receive it by any title which the New Testament gives them to it, seeing it is only for ministers of Christ *as such* that its canons enact provision. In this way, *as ministers of Christ*, they have no right to what they receive in either statute-book; that of the State not regarding them in this capacity in allotting its remuneration, and that of Christ not recognizing them in any other; the temporal kingdom not providing for them as ministers of the spiritual, and the spiritual kingdom, of course, ordaining no provision for them as servants of the temporal. Thus, in their capacity of *ministers of Christ*, they hold their stipend *by no right at all.* The State pays its own servants; and the people of Christ do not pay his. And surely it is a deplorable state of things, that by Christian men, and Christian ministers (as we acknowledge with pleasure many of the clergy of both establishments to be) it should be counted preferable—more honourable, more independent, more secure, and in every respect more desirable, to receive their maintenance as pensioners of the British crown, than, in their incomparably higher capacity, to be indebted for it to Christian gratitude and Christian equity, and to enjoy it as a testimony of loyal and devoted attachment to the crown of the King of Zion; that they should be found distrusting and disowning the mode of their provision ordained by his authority, and, scornfully dissatisfied with the security which his statutes impart, should prefer relying on the parchments of a civil contract, and the faith of the British Parliament; that they should thus, in the eyes of the world, put dishonour on the Lord's people, and in them on the Lord himself! *Last of all*, It is contended that the Voluntary Principle amounts to a denial of *Christ's headship over the nations;* inasmuch as the subjection to him of nations *as such* implies that his religion ought to be *national*, adopted into national constitutions, and regulating national councils. The advocates of the voluntary principle regard Christ's headship over the nations as consisting in what may be termed his *mediatorial providence*—his reign over the world of mankind, both individually and nationally contemplated, and over the universe as far as connected with the condition and interests of this world, and capable of at all affecting them, in subserviency to the great ends of his work

as the Redeemer of men, the progressive and final triumph of the "kingdom which is not of this world." If his reign over the nations be regarded as including more than this—and especially, if the duty of *nationalising his religion* be inferred from it—then have we, I conceive, still another dilemma. The ancient Jewish system was a national one. There was under it, if I may so express myself, a church within a church—the spiritual within the national—Israel after the spirit in the midst of Israel after the flesh. Now that was to be done away. The grand distinction of the kingdom of Christ was to be its spirituality; and this spirituality was to consist in the cessation of the previous nationality. Its subjects were to be believing sinners of all nations, justified by the blood and sanctified by the spirit of Christ, and thus separated from the world. It was to be a kingdom existing in the world, but in no respect of it. The nationality, then, of the church under the old covenant having been abrogated, because such nationality was not consistent with the purposed spirituality of the church under the new covenant, what is the nationalising of the church under the new covenant but a direct contravention of the divine purpose—a depriving it of its essential distinction from the old—a going back to the carnal and worldly? If its nationality was abolished, that it might be spiritual, we destroy its spirituality by rendering it again national. True religion is personal: and the proper spirituality of the kingdom of Christ depends on the personality of the religion of his subjects. It ceases to be spiritual, in proportion as it ceases to be personal; and it ceases to be personal, in proportion as it becomes national. Either, then, the *nationality* of the kingdom of Christ must be maintained at the expense of its *spirituality*, or its *spirituality* must be secured by the abandonment of its *nationality*. Who can hesitate between these positions —and especially when the fact is considered, that its *spirituality*, as constituting its element of distinction from the kingdoms of this world, and from the old Mosaic theocracy, is found pervading the New Testament, and in many places explicitly and pointedly specified, while of its *nationality* not a hint is to be discovered from the beginning to the end of that inspired record?

But I conclude by expressing my most earnest prayer, that the great Head of the church may himself condescend to preside over the counsels of the Conference, and direct all its deliberations by his "Spirit of wisdom and understanding, of knowledge and of the fear of the Lord!" May all its decisions be such as, when prudently, faithfully, and zealously carried out, will contribute to the happy liberation of his church from the golden manacles of her state-bondage, and elevate her from her splendid degradation to her true honour, independence, and freedom! Oh for the consummation! That it *will* come, we believe as firmly as that "the Lord reigneth." *How* it is to be effected, lies with "Him that sitteth in the heavens." The design of the Conference is, not to consult about measures of violence, but about measures for the prevention of violence—measures in harmony with the principles and spirit of the kingdom whose interests it aims to advance. May the blessing indispensable to success crown its efforts! "Then shall Zion arise in her strength." She shall go forth "conquering and to conquer." Her spiritual hosts, united in loyalty and love, "taking to them the whole armour of God"—"strong in the Lord and in the power of his might," led on by the "Captain of their salvation," shall prosecute her bloodless and blessed conquests;—conquests which, instead of realising the description of the march of an invading army—"the land is as the garden of Eden before them, and behind them a desolate wilderness"—shall verify to their full extent, beyond what "eye has seen or ear heard," the richest images of prophetic song;—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing;—the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon;—they shall see the glory of the Lord, and the excellency of our God."

"Arise, O Lord, judge the earth; for thou shalt inherit all nations!"*

* This beautiful Dissertation was prepared for delivery at the late Anti-State-Church Conference. To bring it within the limits of our space we have struck out some of the introductory paragraphs, an act, however, which neither affects its completeness nor impairs its force.

Essays, Extracts, and Correspondence.

CONDENSED APPEAL TO THE INDEPENDENT CHURCHES OF ENGLAND AND WALES IN FAVOUR OF BRITISH MISSIONS.

To discern the times, and to perceive what Israel ought to do under the varying conjunctures of affairs brought about by an all-wise Providence, is a great point of practical Christian wisdom, not to be attained but as the result of thought and inquiry, counsel and prayer, on the part of the servants of Christ. To enter on such consultations, to wait at the great source of light for Divine guidance in respect to them, is one great object of the present Assembly. The important inquiry of the present occasion is, What line of effort for the advancement of the Redeemer's cause can the Independent churches, at this period, most advantageously pursue? Are they now placed in circumstances which indicate some one line of effort as now peculiarly their duty? Has some one public enterprise, hitherto neglected, or inadequately and feebly prosecuted, risen into prominent importance by changes in the spirit of the times? Is there any one effort which may be properly regarded as the demand and duty of the day? And if there be an enterprise of obvious urgency at this time, does it in any peculiar manner address its claims to the Congregational churches? Is it peculiarly an undertaking for *them?* Is it a work in which *their duty* and *their interest* evidently unite to require *their* strenuous exertions even above those of others? Is the present a season in which some such work may and must be done, or the opportunity will be lost, and the consequences of neglect will be disastrous, if not irretrievable?

British Missions seem to present a work in which, at this day, all the conditions implied in the foregoing questions unite. And by British Missions, in a large sense, are meant efforts to spread pure truth and religion among the European population of the British empire in Great Britain, Ireland, and the Colonies, as carried on by various organizations among the Independent churches. Of this great work it may be too truly said, that it has been hitherto neglected, or conducted feebly and inefficiently. It surely has of late risen, and is still rising, into pressing and immediate urgency. There can be little doubt that the Independent churches are specially summoned to energetic movements in this Christian enterprise. It need not be asserted that it is their work alone, but it may be affirmed to be their work, on some peculiar and very strong grounds, in their sentiments, position, and interests.

The purpose, dear brethren, of the following address is to submit respectfully for your candid judgment, some considerations in support of the sentiment, "that at the present time greatly extended and invigorated efforts in British Missions are your peculiar and obvious duty."

First,—These Missions are advocated for the good of our common and greatly beloved country. Congregationalists avow a deep and warm patriotism,—their country is dear and honourable in their view. To love and value the favoured land of their birth, is among their first and fixed principles. Had they been born of some obscure and feeble race of men, their native land and the tribe of their kindred would have claimed their natural preferences and attachments: how much greater should be the force and expansion of the sentiment in the minds of the enlightened citizens of a country so favoured, so elevated as Britain? It is superfluous to describe or dwell on the distinguished greatness of our country in its past history, its present position, or its prospects for the future; but that greatness, whatever it may be, is by Congregationalists ascribed to the Divine blessing in connexion with such measures of genuine religion as have prevailed among its people. They will ever anticipate the decay of their country with the decay of its religion. They think that in proportion as their country becomes free, enlightened, wealthy, and powerful, in that degree religion grows more necessary for its welfare. They believe that if true religion, and its certain fruit, sound morals, increase among the British people, they will become more securely, honourably, and beneficially great than ever. Moreover, Independents do not deem it presumption to believe that God has honoured them as his instruments in contributing largely to the religious sentiment, principle, and character of their country: for this they have separated, suffered, and witnessed, and that not in vain. Patriotism is, then, a powerful motive with Independents to labour strenuously for the increase of true religion in their beloved country—one

powerful means for the promotion of this noble purpose being British Missions; for if happily the land—the many—the middle and humbler classes—can be impregnated with the spirit of genuine Christianity, the vices of the great and the sins of rulers will be certainly controlled, and the heart of the state will be kept sound.

Secondly,—To contribute to the salvation of the souls of their countrymen, is a high and sacred motive for zeal in Congregational British Missions. To be instrumental in saving an immortal soul, is simply of itself a thing so glorious and blessed, that it would seem incapable of any peculiar or higher interest in one instance rather than another. Yet in fact it is not so: it is not a thing indifferent and equal to a man, of whose salvation he is the instrument. Near relation, strong affection, may render it the especial duty of a person to attempt the salvation of those thus related or regarded rather than of others; and the joy of his success in such efforts greater than in instances of a more general character. There is a near and special call on English Christians to seek the salvation of the English people. Let charity try its utmost to diminish the number of those in our land in danger of perishing eternally, it will still remain frightfully and distressingly great. By ignorance, by vice, by infidelity, by error, by apathy, by ungodliness, by crime, multitudes perish. There is not in our land adequate care and effort for the salvation of the people; no one community of Christians makes sufficient provision for that great want. Let all differences of opinion, all party struggles, be for a while put out of sight, and nothing be regarded but the souls of the people; with his thoughts so occupied, could any Christian man hesitate to acknowledge that charity for souls has before it in this land an immense and urgent work? British Missions require to be extended and strengthened in every direction; they are utterly inadequate to that share of the common work which fairly devolves on the Congregational churches, and to the amount of power and means for which they are responsible: nor are those churches and their pastors animated with a due zeal for the salvation of Englishmen.

A third consideration in favour of Congregational Missions among the British people, is found in an enlightened zeal for Divine truth. To witness for truth, Independents think one of the principal duties assigned to them by Providence. If any charge this avowal with arrogance, the imputation can be borne, but the sentiment cannot be altered. It is the deliberate conviction of Independents, that they hold the truth on many important points, in respect to which large bodies of professed Christians have turned aside to error. They do not arrogate to themselves exclusively this high duty and honour. Great is their joy to know how many faithful coadjutors they have in this sacred trust. But of their own position and calling in the great struggle of opinion, they have no doubt they are "set for defence of the truth." Some of the truths for which they contend against opposing error vitally affect the hopes and safety of souls; some enter essentially into the very nature of genuine personal piety; some are decisive of the character of Christianity as a religion sent from God; and some lie at the root of Protestantism, and of all personal religious responsibility and liberty. It is not, therefore, for trifles, it is not for the remote and subordinate specialities of a party, that they struggle,—but for matters momentous and fundamental. The spread of truth will surely at this time, perhaps at all times it will be its best defence. Let it indeed be also defended by controversy and discussion, but by no means only, or even principally, in that mode. Let it be published, warm, plain, and simple. Strive to benefit and save the souls of men by it. Aim to lodge it in the convictions and affections of the people. The faithful missionary will be found its best human advocate—the hearts of the people will be found its securest earthly asylum.

A fourth reason of great force and weight to quicken the zeal of Independents in British Missions, is their tendency to maintain and advance religious liberty; for such enterprises are the best assertion and the best exercise of the rights of conscience. They can proceed on no other principle than this—the right of every man publicly to profess, and peacefully to propagate his religious sentiments. And as a mission among any people asserts the right of the missionary to publish and recommend his doctrines, it no less proclaims the right of those to whom the message is addressed to judge of it, and to embrace or reject it, as their convictions may dictate. Moreover, as in this empire the message of the devoted missionary will for the most part be addressed to the humbler classes,

it is especially on their behalf a vindication of religious freedom. It is the true policy of the friends of truth and liberty to enlist in their cause the sympathies of the multitude,—the simple, honest, and courageous attachments of the poor. The struggle for everything dear and sacred to Christians should be as much as possible carried among the people. It has been hitherto left too exclusively to the learned and great, and carried on in colleges and courts, in senates and in battles. A more tranquil and bloodless, a more decisive and lasting triumph awaits the good and the right cause, whenever it shall be pleaded before attentive nations, and the issue be referred to the many rather than to the few, to those whose interest in the result is that of beneficiaries, not that of advocates. In this country does not religious liberty need defence, and advancement too? Is it not now assailed chiefly in the persons of tradesmen, tenants, servants, husbandmen, and even paupers? Are we now left to choose the field of contest in this struggle, or is it not rather chosen for us? Do not our adversaries say, "We want the people,—the cause that secures the people, secures itself?" And have Independents lost their love of religious liberty, or their sense of its value? Or do they think all right in this great cause, when their chapels in towns are secure, though their missions in hamlets are assailed? Brethren,—at the present time Home Missions are the true propagators and defences of religious liberty. Every preaching-station is an outpost for religious liberty. Every village herald of the Gospel proclaims the rights of conscience by acts, rather than in words. Every poor man that risks employment, or forfeits charity, to hear the truth he loves, is a witness for religious liberty. Fill, therefore, the land with those who will thus proclaim, and thus receive this sacred cause.

Nor, lastly, can it be thought an inappropriate reason to assign for vigorous efforts in British Missions, that thereby the Independent churches will be multiplied, extended, and strengthened. Looking either at their own peculiar interests, or at those of religious society at large, in these stirring and advancing times, it must be surely impossible that they should fail to cherish strong desire for the growing extent and strength of the Independent denomination. Now British Missions are the legitimate means to promote this extension. They publish the principles and doctrines most surely believed among you. They strengthen the churches within themselves by exercising their zeal and liberality. They plant new churches, and gather new converts. They keep alive public spirit in the denomination. They bring the most enlightened pastors and brethren of the churches to consider and to encounter the evils and errors by which they are immediately surrounded; and cannot, therefore, but at once inform, enlarge, and brace their minds for a conflict, in which their duties and interests are so deeply involved. Theological truth, pure religion, Christian charity, will ever be powerfully promoted by efforts for their extension. British Missions are, therefore, the conservative work of British Christians; and Congregational Missions in particular will best invigorate, improve, and extend the Congregational churches of our country.

If the foregoing representations seem more particularly applicable to the state of religious affairs and interests, and, therefore, especially adapted to advocate Home Missions, let it not be overlooked, or forgotten, that both in Ireland and in the Colonies the same circumstances also prevail, connected with others peculiar to each, and summoning to strenuous labours there no less than in our native land. In Ireland, therefore, the testimony and the labours of Congregational Missionaries are equally necessary and difficult; they ought there to be prosecuted with the utmost vigour and wisdom, and sustained by the prayers, sympathy, and liberality of the churches in this more favoured land. And every measure of success attending them will add to the elements of social order and happiness in that distracted land.

In the Colonies there is a reproduction of the social state of the parent land, with all its opinions, parties, and conflicts; but there are the immense advantages of freedom, equality, and the beginnings or forming process of institutions. Moreover, in them all, the attempt to establish any one denomination of Christians as a dominant church has already been abandoned as impolitic and impracticable. These are the regions where Independents should carry their testimony, and found their churches. Their principles are those of the future, of freedom, and of hope. They have confidence that, in substance, if not in form, these principles will even yet leaven the society and reform the churches of old Christendom;

how much more may they entertain sanguine expectations that the Colonies will be the scene of their early, peaceful, and lasting success!

As for plans of action in this work, they cannot be now discussed; but in respect to them it may be remarked, that new plans, or changes in old ones, are not so much needed, as increased vigour, greatly increased vigour, in the working of those already in operation. For one department, indeed, the right plan seems still a problem, and a desideratum—How shall the masses and the multitudes be successfully reached by the messengers of the Gospel? What shall win their attention, engage their sympathy, remove their alienation and their prejudices? Who shall attract and gather the families of the operatives and husbandmen of this land to the observance of the sabbath, and the frequenting of the sanctuary? The man, whenever he may arise, who shall be endowed and commissioned successfully to open the way in this great movement, will be indeed honoured of God—will be indeed a benefactor to his country, and a blessing to the church!

This paper is not intended to embrace statements or appeals on the question of finance. There are excellent plans of contribution before them—easy, systematic, and effective: simultaneous collections annually, and penny-a-week contributions by all their members. Let these only become universal, and the undivided proceeds be devoted to British Missions, and this great cause will no longer languish and be enfeebled for want of funds. But for this the common consent and united action of all the churches are indispensable, and it must be owned with sorrow that unanimity and co-operation are still points of wisdom and strength in which the Congregational churches have most to learn, and most to correct.

But, brethren, your country claims your religious care, zeal, activity. She calls on all her Christian and patriotic sons for succour in a time of need. Her suffering, increasing, irreligious multitudes; her present intense and earnest movements, betokening deep causes of dissatisfaction and change; the energetic and skilful efforts now made to carry her either quite to Rome, or as nearly there as possible; her enormous wealth; her consolidated freedom, religious and civil; her diffused language, literature, commerce, and colonisation; her eminence among the nations, reached far more by the will of God than by the genius or the prowess of her people; her resources and advantages for acting the part of a benefactress to all the nations of the world equally in their sacred and their civil interests;—all these considerations, and a thousand more, are powerful inducements,—some appealing to fear and some to hope, some addressing piety and some benevolence,—why Congregational Christians should begin with their native land in the performance of their share in the great work to which they, in common with all English Christians, are summoned by the word and the providence of God to labour for the religious good of mankind.

CONDENSED MEMORIAL ON THE HISTORY, POSITION, AND PROSPECTS OF THE INDEPENDENT COLLEGES.

In presenting the following paper to the consideration of this Assembly, the Committee desire most explicitly to state that it does not originate in predominant dissatisfaction with the present circumstances of our colleges, for, in their judgment, the occasions for congratulation respecting them greatly exceed the grounds of complaint; nor does it arise from any desire authoritatively to interfere with institutions that are only amenable to their own constituencies, and have their independent rights and appropriate officers; but from a desire to employ an opportunity which this fraternal Union offers to review the past history and present state of our academical institutions, and to point out some things which, by council and co-operation, might be corrected and improved, so that our whole collegiate system may be made more effectively to subserve the interests of that denomination by which it has been set up, and advance yet more efficiently the kingdom of our Lord and Saviour in the world.

The Nonconformist ministers who were ejected in 1662 had enjoyed, and abundantly improved, the many advantages which the English universities afforded them, and therefore by an erudite ministry they trained their people to valuable services, and to expect that the men who were to succeed them should be learned and accomplished preachers. But for this there was no systematic provision, and to it were many hindrances. The Nonconformist party had, till then, been so depressed as scarcely to build a meeting-house, much less to found a college; while those ministers who had graduated

at the two universities were supposed to be bound by their oath, on taking their degrees, not to resume their "solemn lections as in a university in any place in England." This scruple was satisfactorily disposed of by Mr. Samuel Cradock, who set up a private academy at Wickhambrook, in the county of Suffolk, and similar establishments were formed in several parts of the kingdom; so that Dr. South, in a sermon for Westminster School, 1685, requested the great men present to "employ the utmost of their power and interest both with the king and parliament to suppress, utterly to suppress and extinguish, those private, blind, conventicling schools, or academies of grammar and philosophy, set up and taught secretly by fanatics, here and there all the kingdom over. For," says he, "this is the direct and certain way to perpetuate a race of mortal enemies both to church and state. To derive, propagate, and immortalize the principles and practices of *forty-one* to posterity, is schism and sedition for ever, faction and rebellion in *secula seculorum;* which I am sure no honest English heart will say *Amen* to." And the editor of Lord Clarendon's History asked, at a later period, in addressing Queen Anne, "What could be the meaning of the several seminaries, and, as it were, universities set up in divers parts of the kingdom, by more than ordinary industry, contrary to law, supported by large contributions, where the youth is bred up in principles directly contrary to monarchical and episcopal government?"

Dr. Isaac Chauncey, we believe, was the first tutor appointed by the Independent Fund Board to superintend a public seminary for our churches. But that was indeed a humble beginning, for the place where the lectures were delivered to the students is said to have been in Tenter-alley, Moorfields; and it was not till after the Doctor's death, in 1712, that Dr. Ridgley and the eminent John Eames laid the foundation of that institution, which was augmented by the formation of the King's Head Society in 1730, and is now known amongst us by the honourable title of the *Old* College, Homerton.

The second institution of the sort arose from the munificence of William Coward, Esq., an eminent merchant of London, who, under the advice of Drs. Watts, Doddridge, and others, bequeathed his great fortune for educational and other pious purposes. The trustees, three ministers and one layman, soon yielded to the Socinian influence that was then most potent; but happily all the trustees are now of evangelical sentiments, and great good may yet result from that noble foundation.

The Congregational Fund Board, which was established in London towards the close of the seventeenth century, and had for one of its objects the maintenance of pious young men studying for the work of the ministry, resolved, in 1752, to secure for the western counties the benefit of an evangelical seminary, which was located at St. Ottery Mary, Devon, under the tuition of the Rev. J. Lavington, and which is still continued at Exeter, as the Western Academy.

Some gentlemen who were members of Congregational churches in London had the honour to originate, in 1756, a seminary in the West Riding of Yorkshire; when, to use the language of their address, "a cloud of Socinian darkness was spreading over the northern counties of England." This Academy was first set up at Heckmondwicke, and is now at Rotherham.

As the formation of the King's Head Society, in 1730, arose from dissatisfaction in the minds of many of the pastors and deacons of our churches, respecting the low state of doctrinal and experimental religion in the services of the rising ministry, so, in the course of half a century, during which the labours of the Calvinistic Methodist ministers had produced very considerable impression on the minds of many members of the Independent denomination, it was felt desirable to establish another seminary, in which the students should be trained to preach with greater fervour, and in a more evangelical tone than perhaps at that period characterized the services of the *alumni* of the older academies. Thus, in 1778, originated Hoxton Academy.

Although these preliminary statements are not intended to include the history of every seminary amongst us, yet it is desirable to notice that at Idle, near Bradford, in the West Riding of York, there arose a domestic academy in the family of the Rev. W. Vint, who was paid for instructing two students by Edward Hanson, Esq., of London, during his life; but on the death of that gentleman, a legacy of £5000, 3 per cents., was bequeathed for the education of five students. This founded Idle Academy, which, by the liberality of the public, and the munificence of a lady, Mrs. Bacon, was, in 1831, remodelled, and an appropriate building erected under the title of Airedale College.

It is, however, necessary to advert to three academical institutions that arose within twenty years, *i. e.* from 1782 to 1803, which are now, by the force of circumstances, in close connection with the Independent body, deriving much of their income, and almost all their tutors, from the Congregational churches.

The first is Newport Academy, Bucks, which was projected by the Rev. John Newton. As the tutors in succession have been Independents, it is not surprising that most of those trained there have belonged to that body, though neither the theory nor the practice of the institution excludes Episcopalians and Baptists.

The second, Cheshunt College, Herts, was opened by the trustees of the Countess of Huntingdon, in August, 1792. Some of the *alumni* have become ministers in the Established Church, but the majority of them have been pastors of Independent churches.

The third, Hackney Academy, was founded by an evangelical clergyman of Homerton, the Rev. John Eyre, who having, in 1796, organized a society for propagating the gospel in villages or towns notorious for their ignorance and vice, found himself at a loss for suitable agents to break up new ground.

The two collegiate institutions formed within the last seven years at Spring Hill, Birmingham, and at Withington, near Manchester, as they are the last, so are they the most complete academical enterprises undertaken by the Independent churches, alike creditable to the munificent liberality and enlightened zeal, the practical intelligence and sound scholarship of those who have planned, organized, and endowed those noble foundations.

As Wales is included in our Congregational Union, so its valuable college at Brecon ought not to be forgotten. Like the Western Academy, it originated in the bounty of the Congregational Fund Board of London, and is still dependent on its aid for a large portion of its income.

Thus it appears that the Congregational body have, within a century, founded *nine* colleges, and that by circumstances *three* other institutions, though professedly based on catholic principles, are brought into such close connection with it that their students supply our pulpits, and are often elected to our vacant pastorships.

As it is most obvious that the interests of our churches are very closely connected with the state of these colleges, it cannot be deemed an unfitting subject for friendly conference at this meeting. It will therefore, we hope, be an acceptable service to all their friends, if suggestions are offered likely to make their operations more uniform, harmonious, and effective.

But before we proceed, it will be desirable, in the first place, to ascertain, as far as possible, the number of educated men that our churches annually require to supply the vacancies occasioned by the ravages of death.

The number of our churches in England, in 1843, was computed at . . .	1927
In North and South Wales .	630
	2557

One-fifth of these, however, are so small as to be only branch churches, supplied by the pastor of the mother church, or so poor as not to be able to support a pastor who has gone through a regular academical course. We presume, therefore, that the calculation must be only based on the wants of 2000 churches. These can alone be known by ascertaining the average period of pastoral labour amongst us. This has been attempted by two distinct inquiries. Within the last five years there have appeared in the "Congregational Calendar" announcements of the decease of 106 pastors, at ages varying from 24 to 94, so that the average age was ascertained to be 62¼. Assuming, then, that these brethren were ordained in their twenty-third year, the time of service would be *forty* years to each. So that, upon this calculation, fifty young ministers would be required every year to supply the places of those who rest from their labours.

But as this seemed a very high average, another process was adopted. One hundred and six obituaries and memoirs of ministers were examined in the *Evangelical Magazine*, and the actual time of service of each ascertained. An average was then struck, which was considerably lower than the preceding, making the mean proportion 33 years of pastoral labour. The latter term has therefore been taken as that by which we may test our wants. If, therefore, we divide 2000 churches by 33 years, we find that the average demand will be 61 pastors annually. Now our 12 colleges have 235 students, whose mean term of study is four years. Dividing the former number by the latter, we find that there is an annual supply of 58 towards the 61, leaving only a deficiency of three per annum. Besides the vacancies occasioned

by death, we must also reckon those new churches that are gathered every year, and that possess sufficient resources to support a pastor. If, at a guess, we reckon them at seven, we have an apparent deficiency of ten candidates every year. But against this we must not overlook the number of extra-collegiate aspirants for the pastoral office in the persons of Home and City Missionaries, and of brethren returned from foreign service, as well as those gifted members of churches who are introduced to the ministry by their respective pastors without academical training at all.

Another question intimately connected with the preceding is, Whether the time of residence in our colleges should be restricted by laws, and not left to the discretion of the tutors and committees?

A youth of seventeen, who may have had a grammar-school education, enters one of our colleges, and his course being facilitated by previous acquisitions, is ready to leave again before he is of age. Without private resources, he has no choice but at once to seek a pastoral charge. "The office of pastor and of bishop implies," (*Eclectic Review*, Jan. 1840,) "some talent for government; consequently a sound judgment, a knowledge of human nature, some practical acquaintance with the diversities of temper and disposition; and, above all, that self-control which nothing but ripeness of character and a little experience of life can impart. In these respects tutors and books may indeed do something; but time is a still better teacher than either. There is a great difference in point of development between the judgment of a man of twenty and that of a man of five-and-twenty, putting out of sight altogether the advantages which spring from spending that interval in the active pursuit of knowledge and the strenuous cultivation of the intellect. The rashness and vehemence of early youth are in some measure repressed, a portion of the vanity which is inherent in us all rooted out, and the self-willedness and obstinacy which are almost equally common at a certain age corrected as we advance to manhood. To us, we confess, there seems something absolutely preposterous in calling upon a youth of one or two-and-twenty to govern four or five hundred of his fellow-creatures of every conceivable variety of age, temper, and circumstances—to govern them, too, in the most difficult of all possible ways—not by despotic authority, but by moral influence, by gentle suasion, by skilful argument, by the combination of wisdom and kindness, of prudence and love; to govern them, also, in the most difficult of all matters, those which relate to their moral and spiritual well-being. And yet it is at this early age that some of our ministers undertake the heavy duties of the pastorate! Though in some few instances the experiment has turned out well, the result is to be attributed only to the unusual solidity of character manifested at an early age, and altogether beyond the calculations of human prudence and sagacity. On the other hand, we are inclined to believe that in a large proportion of the instances in which an early separation takes place between a youthful pastor and the flock who have chosen him as their spiritual guide, the consequences are mainly attributable to premature settlement." And then our writer adds, "If a man had the genius of an angel, and the knowledge of an angel to back it, unless he could also lay claim to angelic purity and love, he should not, with our good-will, be permitted to enter upon the duties of a ruler of the church, or undertake the management of the spiritual interests of a multitude of human beings, a single hour, under five or six-and-twenty years."

Another topic of great moment is involved in the question, Are the church principles of the Independents sufficiently taught in our colleges? A knowledge of these is essential to the consistency, comfort, and success of every pastor. He is called to teach "the order of the house of the Lord" as it is embodied in our scriptural polity; and if he be ignorant of the fundamental principles and the New Testament practices of our churches, he must lose the influence he ought to exert, and will mar the work which he is called to perfect. The Congregational churches have been sincerely anxious to unite with different denominations in the benevolent labours of various religious societies for the furtherance of the doctrines of the Reformation, and the hope of usefulness has doubtless been one cause why a questionable silence has been observed in most of our circles on the topics of church polity. But it is not a question whether we shall seek to save souls or promote our church principles, but whether, in combination with our efforts to convert men to God, we ought not to declare openly, earnestly, fully, what we believe to be the will of Christ, the King of Zion, as to the government of his church? Now, in the preceding statements it has

been seen that *three* colleges which supply our churches with pastors cannot, from their constitution, discuss such matters, and that, consequently, their *alumni* are at least academically ignorant of our ecclesiastical opinions.

Nor can it be concealed that these topics have no prominence in the general plans of several of our own colleges, and, it is to be feared, are very slightly regarded in the courses of instruction prescribed in most. If, then, the committees and tutors of our colleges are *apparently* indifferent to them, we must not wonder if the students are *really* so. Can it be a matter of surprise that, when inexperienced young men are called to administer a system which they do not understand, and which leaves no place for ministerial assumptions and lofty airs, they renounce it in disgust and embrace others, and thus our opponents are led to exult over the fancied advantage they have gained by the desertion of such soldiers from our ranks? It should be solemnly asked, For what purpose do we uphold this extensive apparatus of churches, colleges, and schools, at an annual cost of perhaps a million of money, if it be not for our *church principles?* Evangelical doctrines, happily, do not exclusively belong to us; it is, therefore, chiefly for our polity, as the best guardian of truth and liberty, that we do all this; and yet, strange to say, that polity is treated at the same time as if it were a matter of "doubtful disputation," not worthy of the attention which is bestowed upon the visionary speculations of our German mystics.

Ought not, then, this matter to be seriously considered? If there be not time to teach these things, let the academical term be prolonged; but if apathy or secret dislike be the cause of the neglect, let the churches look to it, or their future pastors may betray their trust and subvert their privileges.

Although our "Union Declaration" asserts, "that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning as one of its especial cares," yet it is notorious that at the present time almost all our colleges are depressed for the want of more liberal support, while some are so much in debt that they are obliged to restrict their admissions in consequence. Local and personal considerations have in too many instances secured contributions to colleges, rather than a deep and widely-diffused conviction of the duty and necessity of the same. They are at present almost exclusively maintained by bequests, donations, and annual subscriptions. The comparative rarity of congregational collections on their behalf prevents the claims of the colleges from being stated to our people at large, and thereby deprives them not only of the smaller sums which they would cheerfully contribute, but of what is far more valuable, their sympathies and prayers.

A college corresponding committee might with great advantage be organized in London, to consist of one or two gentlemen selected by the committees of the institutions they would respectively represent, who must confer together on these and kindred subjects, and thereby greatly facilitate the work of ministerial education amongst us in all its bearings.

Before this subject is closed, it may be also asked, in the words of a writer in the *Congregational Magazine*, well known to all the members of the Union, "Ought not an annual payment be required of students in our colleges, equivalent to the supposed charge of their commons or board? The building, establishment, professors, library, being provided by the public, should not the students, or their personal friends, or the churches from which they are sent to college, or liberal patrons convinced of their worth and talents, meet the expenses of support?" These he has urged by the considerations that the education is not simply a public, but a great *personal* benefit—that such requirement might induce greater caution in recommending candidates, and would also induce the personal friends of the students to take greater interest in their collegiate course.

The last topic of inquiry relates to the manner in which the student passes from the college to the church, and is admitted to the fellowship of his ministerial brethren.

It sometimes happens that a student falls under the displeasure of the collegiate authorities, and leaves not only without testimonials from his tutors, but before his educational course is completed. He is, however, introduced to some vacant pulpit, and is elected to the pastoral office. His ordination is fixed, and the officiating ministers assemble at the hour of service, and fulfil their allotted duties; but no questions are asked respecting the circumstances under which he left the college. This ought not to be.

The pastors who so unite to ordain under such circumstances virtually set

the authority of the college tutors at nought; and every such ordination affords encouragement to the students to act with insubordination, seeing a pastoral charge, and ordination thereto, can be obtained in spite of them. It will be doubtless asked, Ought the destinies of a young man through life to depend on the capricious temper of a tutor? and because he chooses to take offence, is therefore a gifted young man to be ruined? We answer, Certainly not. But let there be a reference; let, for instance, the ministers who recommended him be appealed to, or let the proposed committee of the county association who examined him be referred to, and let the business be so adjusted that our college discipline be not brought into contempt.

As our students, candidates for the ministry, are often much perplexed to obtain an introduction to an appropriate sphere, would it not be desirable that the proposed committee of correspondence for colleges in London should be regularly supplied with a list of those who, in our different colleges, are prepared to accept a pastorate; and that to such a committee, also, the names of all accredited ministers anxious for a new sphere of labour might be sent in confidence; so that, if possible, both ministers and churches may avoid one of the most offensive and injurious of modern practices—that of advertising in the public organs for a pastor or a flock?

These lengthened suggestions are, amongst many other reasons, offered why a friendly conference of the tutors, the officers, and leading friends of all the colleges, should be held on an early occasion, convenient to all parties. Much, very much indeed, would be gained, if the distinctions that now exist about our colleges could be abolished; and though each retain its individuality, with all the privileges thereunto belonging, yet that such uniform, combined, and vigorous action be taken as shall lead our churches and the religious public to understand that these are not rival institutions, but the members of one great community, striving together for the maintenance of the Christian ministry in purity, intelligence, scholarship, and eminent scriptural knowledge.

We repeat what we acknowledged in the commencement, that the state of our colleges presents many, very many, more occasions for congratulation and thankfulness than for depression and complaint. God has been pleased to raise up for us a noble band of able professors, whose reputation is not confined to their own denomination, but is known to learned men of every communion. Never since the days of the Stuarts have the Independents possessed so many scholarlike ministers as at the present day.

But this will be worse than useless if we forget that, after all, the success of our ministry depends on the Spirit of the Lord. May, therefore, a spirit of humble consecration of all our acquirements to the Lord be diffused, and unceasing intercessions for these institutions be maintained; and then, indeed, they will become to our churches as well-springs of life, the streams whereof will make glad the city of our God!

CONDENSED REPORT OF THE REV. MESSRS. BLACKBURN AND RICHARD, OF LONDON, WHO VISITED SOUTH WALES IN JUNE LAST, AS A DEPUTATION FROM THE COMMITTEE OF THE UNION.

The Deputation to South Wales have to report in general, that, as far as their observation extended, they found the churches of the Principality, on the whole, in a healthy and prosperous condition; that they were welcomed by the Welsh brethren with great cordiality and affection: that the desire they expressed, on behalf of those who sent them, for a closer union between the Congregational churches of England and Wales, was everywhere warmly reciprocated; and that the several county associations were strongly recommended by those present at the two assemblies, to furnish a practical proof of that desire, by sending in without delay their adherence to the Congregational Union. The Deputation cannot but regard the religious condition of the Principality as one of deep and very peculiar interest, especially to the friends of evangelical truth, nonconforming principles, and voluntary Christianity: and as they believe, moreover, that society in that country is, at the present juncture, in many respects in a critical and transitionary state, demanding immediate and serious attention from the friends of religious truth and sound ecclesiastical principles; they ask permission to trespass a little on the patience of this assembly, while they respectfully submit a few additional remarks and suggestions, founded on the observations they made, and the information they gathered, during their recent visit to the Principality.

The first point which they deem de-

serving of notice and admiration among the Welsh churches, is the extraordinary zeal and liberality they have displayed in providing the means of spiritual instruction for the great mass of their countrymen. Little more than a century ago, there was, besides the parish churches, and a few scattered Baptist and Presbyterian chapels, the latter of which have mostly, since that time, passed into the hands of the Arians and Unitarians, scarcely any accommodation provided, where the people of Wales could enjoy the privileges of religious worship. At this time, however, there cannot be much fewer than 2000 chapels belonging to the different denominations of evangelical Dissenters. Of these, more than 630 have been erected by the Congregational body alone; and we have the testimony of the Rev. David Rees, of Llanelly, than whom a more competent witness could not be found, that 500 out of this number have been either built or enlarged within the last forty years. In comparing this account with the depressed and impoverished condition of the great majority of the people, it is impossible not to feel, after all allowance has been made for the generous aid they have frequently received from England, "that their deep poverty hath abounded unto the riches of their liberality." Few things, indeed, arrest the attention of the Christian traveller more, in passing through Wales, than the number of chapels which present themselves, in every part, to his observation; sometimes standing on the brow of a hill, or in the corner of a valley, in the remotest heart of the country, with scarcely a house or habitation within sight, and yet, on the Lord's day, filled with crowded and decently-attired audiences, who, early in the morning, may be seen repairing thither for miles, from every part of the circumjacent region. And thus it often happens, contrary to the auguries of those who doubt the efficiency of the voluntary principle, that the thinly populated agricultural districts are precisely those for which the most ample spiritual provision has been made. True it is, indeed, that these humble edifices possess little that can satisfy the taste, much less awaken the admiration of those who are lovers of picturesque and elegant architecture. But surely they are not devoid of a deep moral interest to those who reflect that they are the evidence, as they are the affecting symbols, of the simple and spontaneous piety of a people proverbially, and, in many cases, almost incredibly poor; and that within their walls the great and vital verities of the Gospel are constantly proclaimed in fervid and powerful, if unpolished, strains, in the hearing of multitudes, who receive there the only influences adapted to form their religious character, and direct their moral education for eternity. When it is remembered that in London, with its vast population of nearly two million inhabitants, the Congregational body has provided only about 130 places of worship; while in Wales, with a population scarcely amounting to the half of that number, our brethren, of the same faith and order, have erected 636; we cannot avoid the impression, that the powerful and wealthy churches of the metropolis have yet, in this respect, something to learn from the simple mountaineers of Wales.

Another feature in the religious condition of Wales, which the Deputation would ask leave to refer to, is the admirable system on which their Sunday-schools are formed and conducted. These schools comprise, at least, an equal, and often a much larger, proportion of adults, than of children; for it is the universal custom, when children have acquired the first rudiments of instruction, so as to read the Scriptures fluently, not to dismiss them from the school, but to transfer them to a higher class, where, under the guidance of the most pious and intelligent among the members of the church, the young people have "expounded to them the way of God more perfectly." Thus it often happens, that a large portion of the congregation, *of all ages*, may be found assembled at the Sunday-schools, formed into Bible classes, for mutual instruction. In many schools, the same portion of Scripture is appointed to be read in all the classes, on the same day, the teachers meeting an hour beforehand, to read it over among themselves, imparting to each other such aids in understanding, and applying the truth it contains, as they have been able during the week to acquire; so that each repairs to his class in possession of the light and information that have been gathered by the intelligence and industry of all. In addition to which, it should be observed, that they carry the system of catechetical instruction to a great extent. For not only have they several excellent little manuals, prepared by Mr. Charles, of Wales, and others, in habitual use; but short *occasional* catechisms, on particular subjects, composed by their ministers, and

others, (scores of which are published every year in the Principality,) are constantly learned at the schools by the adults, as well as the children. In these they are afterwards examined publicly, in the presence of the whole congregation; the catechist by no means confining himself to the printed manual before him, but indulging in a wide range of scriptural and theological questions, which suggest themselves at the time; to which he expects, and, in general, receives, prompt and pertinent replies.

We are happy in being able to adduce the testimony of a disinterested witness in favour of these excellent institutions. Mr. Seymour Tremenheere, who was appointed by the government to make inquiries into the state of education in the mining districts of South Wales, in 1841, remarks,—"The Sunday-schools of Dissenting congregations are frequented by large numbers of adults as well as children. It was gratifying to observe so many of the former, both male and female, intermingled with the children, and receiving instruction in classes from individuals often much junior to themselves. Unquestionably, these schools have done inestimable service, in communicating widely among the rising generation the elements of religious knowledge." The influence of these schools has been indeed the saving element for Wales; for, in the absence of almost all other educational advantages, they have been the means of quickening into activity the national intellect, and (in conjunction with the fervid ministry of the evangelical Dissenters) of diffusing Christian knowledge among the people, and elevating their moral character to an extent, which entitles them perhaps to be regarded as, on the whole, the most religious population on earth. In many districts where these agencies have been fully in operation, it would be difficult to find an individual who could not read the Scriptures in his own language fluently and intelligently. And that the great bulk of the Welsh people are neither ignorant nor illiterate, may be inferred from the fact, that there are thirteen or fourteen periodicals in the native language issuing from the press every month, most of them possessing a considerable, and many of them a large, circulation, and all of them supported, in the strictest sense, by the people; for the higher classes know little and care less about the literature of their native tongue. With regard to the moral condition of the people, it is an ascertained and acknowledged fact, that, with the exception of a few districts, where, owing to the rapid formation of the large iron and copper works, a dense and very peculiar population has been gathered together, the average of crime is lower in the Principality than in any part of the United Kingdom. *Maiden assizes* are by no means rare in most of the counties of South Wales. This statement is not affected by such events as the Rebecca riots of last year,—a sudden outbreak arising from local and temporary causes, susceptible of an explanation, which does not at all implicate the general character of the people. Indeed, the commissioners of inquiry that were sent down to investigate the circumstances connected with that very outbreak, observe in their report, that "the average amount of crime in the greater part of South Wales is so small, that a large proportion of the magistrates' duties is of a ministerial rather than a judicial nature." Time was, and that within the memory of some who still live to witness and bless the change, when the inhabitants of Wales were sunk in a state of heathen ignorance and degradation, and when their character was marked by all the gross and vicious habits of a wild and semi-civilized population, indulging in low, sensual revels, and brutal and riotous sports, which made them a terror to each other, and to the stranger that sojourned among them. Now, however, it may be safely said, that, with one exception, arising from their tenacious adherence to a gross national custom, that seems to have been expressly invented for the encouragement of vice, it would be difficult to find in any part of the world a peasantry more temperate, industrious, and contented, or among whom the social and domestic virtues more sweetly and vigorously flourish. And as evidence of the deep and widespread piety which pervades the population, Wales may point to the multitudes of devout worshippers that crowd her rustic sanctuaries on the sabbath-day; to the patient and high-souled endurance with which so many of her humbler sons bear the last extremities of grinding toil and privation; and to the hallowed strains of domestic instruction and piety, that from hundreds of her turf-built cottages mingle in their ascent to heaven with the murmur of her waving woods, and the roar of her mountain cataracts. All this civilization, social virtue, and genuine piety, are unquestionably the offspring of the *religious* influence, mainly created

and maintained by the indefatigable zeal of Evangelical Dissent. To prove, indeed, how thoroughly Welsh civilization is impregnated with the religious element, we may mention as a significant fact, that when two monthly periodicals, of a character purely literary and scientific, (on the plan of the *Penny Magazine*,) were started there some years ago, though they were commenced under rather high auspices, and conducted by two clergymen of acknowledged talent, and of great fame in the annals of Welsh literature, they both utterly failed for want of encouragement; the only reason assigned for which was, that as they systematically excluded all reference to religious subjects, they did not suit the tastes, or meet the mental wants of the Welsh people. This, then, is at present the condition of Wales; and we may point to it, with devout thankfulness to God, as an evidence of the power which the Gospel of our salvation still retains, to bless and beautify the habitations of men, and as also furnishing a strong practical exemplification of the living efficacy and power of principles, which, as Nonconformists, we venerate and love.

There are, however, at this time, certain circumstances indicating that a change of no superficial character is about to be effected in the state of society in that country, which may well awaken our anxiety in reference to its future destinies. To a few of these we would briefly direct the attention of the Assembly.

It is obvious then, in the first place, that the English language is rapidly gaining ground in many parts, especially among the population of the larger towns in the Principality. The small gentry in the country, and the more wealthy tradespeople in the towns, are very generally sending their children into England for education; and when these return, they bring with them English tastes, habits, and predilections, for which suitable provision must be made by the Evangelical Dissenters of Wales, if they wish to perpetuate the influence they have hitherto maintained over this most important class of the community. This becomes the more especially imperative by the revived zeal and energy with which the Established Church is striving to regain the ascendancy which it has so thoroughly lost. In the diocese of St. David's particularly, the recently-appointed bishop, Dr. Thirlwall, is prosecuting this work with an earnestness and devotion, which cannot fail to command our admiration. Immediately on his elevation to the office he addressed himself to the task of acquiring the native language, and in little more than a year had so far succeeded, as to be able to preach in Welsh with fluency and effect. In the charge which he delivered to his clergy at his primary visitation, he very seriously directs their attention to what he calls "the notorious fact, which it would be foolish and dastardly to turn our eyes away from, that within a century past, a large part of the population of this diocese has been alienated from our communion, and is still in a state of separation from it." After generously, if somewhat reluctantly, admitting the great good accomplished by the Dissenters, he calls upon his clergy to put forth redoubled exertions to retrieve their position, encouraging them with the assurance, that though the prospects of the Church may be very gloomy, "in many senses we may say," (such are his words,) "with regard to our adversaries, that they which be with us are more than they which be with them."

An improved education, and an improved maintenance for the ministry, seem to us to be at this moment a point of the most vital importance in connection with the future prosperity of the Welsh churches. God forbid that we should refer in any other spirit than that of profound respect and admiration to the character and labours of those excellent men who, in this and the former generation, have borne the burden and heat of the day in the spiritual husbandry of the Principality. Many of them were men of whom the world was not worthy, men of great genius, of powerful intellect, some of them of no contemptible education and attainments, and, above all, animated by a piety and zeal that were truly apostolic. It is the belief of some who are no incompetent judges, that they possessed especially a mastery in the art of popular preaching, of wielding with power and effect the mighty influences of the pulpit, in which they have not been approached by any class in the modern history of the church. With regard to the disinterested zeal and undaunted energy with which, amid privations and sufferings of which we have little conception, they gave a full proof of their ministry, their works do most abundantly testify. Admirably were they adapted for the work to which they were called, and with admirable zeal and constancy did they perform that work. It is clear, however, that their successors, having to

meet the wants arising from a different state of society, cannot rely upon precisely the same qualifications which insured the success of those holy men. There is far more intelligence among the people, and far less of that powerful excitement which so signally characterized the revival, or rather, we should say, the long succession of revivals, by which the Welsh churches have been visited. Of these remarkable phenomena, all who have any acquaintance with the religious history of Wales, must have occasionally heard. And though, doubtless, there was mixed with them much that was strange and spurious, and much more that might seem questionable, when viewed through the medium of another language, and of widely different social habits, and especially by a people who, like ourselves, proverbially repugn all display of strong emotion, and rather love "to live in *decencies* for ever," yet it is the concurrent testimony of all the best and wisest men in the Principality that they were in an eminent degree "seasons of refreshing from the presence of the Lord," and left impressions sacred, permanent, and profound, upon the general character of those communities that were blessed with their influence. It is remarkable, however, that these visitations are now gradually disappearing. However this is to be accounted for, whether it is that increased intelligence has taught the people to bring imagination more under the control of reason, or that here, as elsewhere, the progress of social refinement has tended to damp enthusiasm, or that greater and earlier familiarity with religious truth may have divested it of some of the power of strong impression, by which, when coming first into contact with uninstructed minds, it seems to carry the soul by storm,—the fact is universally admitted, that revivals are becoming constantly fewer and fainter in the Welsh churches. They occur at rarer intervals, and when they do occur, are of a far more equivocal character, having lost much of that spontaneity and irresistible power which were justly regarded as the best evidences of their genuineness. This change, which is thus gradually coming on, will seriously affect the ministry. For in the absence of these remarkable visitations, which often swept with a subduing and resistless might over a whole neighbourhood, and bore hundreds of convicted sinners to the threshhold of the church, in the course of a few months, there must be, to keep up the number and character of the churches, a more patient cultivation of the national mind and heart. For the robust and spontaneous vegetation, which bursts from the virgin soil that has been upheaved to the surface by some sudden and powerful convulsion, the husbandman must not look in ordinary times, but must be content to reap the fruits of the earth as the reward of diligent and laborious toil.

NOVEL AND INTERESTING SCENE AT SEA.

For the Christian Witness.

On sabbath, the 1st of September current, the *City of Hamburgh* steamer was prosecuting her voyage from Newcastle to London, having on board about 150 passengers. No arrangement has yet been made for having divine service performed on the sabbath in such vessels when at sea. The passengers were composed of persons of various grades in society, and, on the whole, presented a decent and orderly assemblage of human beings, although in the fore-cabin scenes and conversation were exhibited not altogether congenial to the exercises appropriate for the sabbath. Dr. Dick, author of "The Christian Philosopher," and other works, happened to be one of the passengers on this occasion, and, in the morning, suggested to some individuals who appeared friendly to religion, whether it might not be expedient to attempt having a religious service performed. It was considered, however, that it would be inexpedient to urge such a matter in the presence of so mixed a multitude, and that it might not meet the approbation of the captain. The day, therefore, passed as usual on such occasions—every one amusing himself in walking, reading newspapers, poems, the Bible, or other books, as his taste directed,—till about half-past nine o'clock in the evening, when a pious lady and a few other individuals, understanding there was a person on board who could conduct worship and address the passengers, urgently requested that, notwithstanding the lateness of the hour, worship should be immediately commenced. The consent of the captain, who is a polite and affable gentleman, was instantly obtained; he promised to be one of the audience, and the passengers in the fore cabin were requested to attend. In a few moments the greater part of the passengers were assembled on deck around the top of the chief cabin, and Dr. Dick took his station on the most elevated part over the cabin window. The scene was

beautiful and interesting, and had a tendency both to cheer and solemnize the mind. The vessel was sweeping beautifully along the German sea—the sky was clear and serene—the moon, approaching to her last quarter, was shedding her silver beams over the surrounding scene—the planets Jupiter and Saturn were shining with peculiar brilliancy—and the Great Bear, Cassiopeia, Arcturus, and other stars and constellations, added both to the variety and the splendour of the nocturnal scene.

As some of the passengers had previously been contemplating the Polar star, the planets, and other celestial objects, it was suggested that the service should commence by singing Addison's version of the 19th Psalm, beginning with these words, "The spacious firmament on high." Two lines at a time were given out by the speaker, and a gentleman, a member of the Rev. Mr. Hamilton's church, London, directed the music, and almost every voice joined in the sacred chorus. After prayer, the speaker selected for his subject the death of Christ, its importance and glory, and the blessings which flow from it to the inhabitants of our world. In the course of the address, allusion was occasionally made to the objects which composed the scene around, and the circumstances of some of the auditors; and when adverting to the certainty of death, the fate of the *Pegasus* was brought forward as illustrating the uncertainty of its approach. This vessel, just a twelvemonth before, was navigating the same sea, in circumstances not altogether dissimilar—the sea was comparatively smooth, and the moon in her last quarter diffusing a mild lustre; when all on a sudden, she struck on a rock, was wrecked, and the greater part of her passengers perished in the mighty deep. The discourse occupied about three-quarters of an hour, and was listened to with the utmost decorum and with marked attention. The service was concluded about eleven o'clock P.M. with prayer and the apostolic benediction. After the service a considerable number of the passengers formed a circle, and a conversation ensued respecting the moon and planets, the motion of the earth, the apparent diurnal motion of the heavens, the arrangements of the Creator respecting the celestial scenery around, and suitable reflections were interspersed in relation to such objects. When the speaker was about to retire to the cabin, the captain, a very frank and interesting gentleman, shook him cordially by the hand, and said, "I shall remember this evening and its services as long as I live. I have little opportunity of listening to such subjects and discussions, and I have much less acquaintance with them than I would wish to acquire; and should wish to see similar services more frequently performed."

The above sketch has been given with the view of showing,—1. That we ought to seize upon every opportunity which Providence puts in our way of promoting the instruction and the best interests of our fellow men. And, 2. That we should not be too backward or squeamish in engaging in such exercises and instructions, on account of the characteristics of a certain portion of the society in which we may mingle, or from a fear that such exercises as we have alluded to would be spurned at by certain individuals. They are calculated to do good to some, and they are memorable as connected with the scenery and circumstances in which they are performed. The late excellent Mr. Nasmith, about seven years ago, informed the writer of this sketch, that, in passing in a steamer from Leith to London, he found means to make all the passengers agree to have worship regularly performed, morning and evening, during the voyage, although one or two of them were avowed infidels; and it appeared to be attended with the happiest effects. This gentleman, whose life and character have been so beautifully delineated by the Rev. Dr. Campbell, missed no opportunity of promoting the spiritual and eternal interests of all the characters among whom he mingled, and his pious and unwearied labours were blessed of God with abundant success. In the present instance, a lady, some time before the services commenced, told the speaker of a young man who had been trained up by pious parents, but who had turned somewhat sceptical and immoral, and that she had been attempting to reason him out of his error. Next morning she informed the writer of this, that he had attended the services and listened with some attention to the discourse; and among other things, he remarked to her, "I think the clergyman was too hard upon me," although the speaker pointed not directly to any individual. This expression seemed to indicate that the word of God had left a certain impression upon his mind, and might be the means of afterwards producing serious reflections.

"Let us not be weary in well doing; for in due time we shall reap, if we faint not."

"Whatsoever thy hands find to do, do it with all thy might: for there is no knowledge, wisdom, or device in the grave, whither thou goest." "The word of God shall not return to Him void, but it shall accomplish that which He pleases, and prosper in the things whereto He sends it."

September, 1844. T. D.

PRAY FOR YOUR MINISTER.

Few Christians are fully impressed with the importance and advantage of this duty, both to themselves and the church of which they are members. This duty faithfully performed blesses the pastor, blesses the church and cause of Christ, and blesses him who offers this prayer of faith. If Christians were united and importunate in praying for their ministers, how would revivals be multiplied, and conversions to God be greatly increased. Pray then for your minister.

1. For Divine grace, to renew, quicken, and preserve him as a vessel unto honour, sanctified, and meet for his Maker's use.

2. That the Holy Spirit may so apply his studies, that he may ever be a learner, and always a teacher.

3. That the Lord would so order and sanctify his experience, and direct and bless him in the use of his talents, as to prove that he was sent, and is owned of God.

4. That he may always be *faithful* as a *preacher*, *diligent* as a *pastor*, and *exemplary* as a *pattern*.

5. That he may never trifle with the word of God, the souls of men, or the delusions of Satan.

6. That he may be preserved from diminishing his usefulness by a political, a worldly, or a careless spirit.

7. That he may be watchful to discover, and labour to improve opportunities of usefulness.

8. That his hands may be strengthened; by God's providence restraining the wicked—his grace renewing and comforting penitent believers—and his power preserving his spiritual children in truth, righteousness, and peace.

9. That his principles and conduct may invariably be regulated by the commands and example of Christ.

10. That he may realize and diffuse such an *unctional spirit* as may be most salutary to himself and profitable to others.

11. That God may dispose him to ascribe the success of his labour to the Divine purpose, mercy, and power.

12. That he may be blessed with such encouragement in his work, as may prove a constant stimulus for renewed exertions.

Remember that the most enlightened, faithful, talented, and consistent minister is but a man! and pray for your minister as St. Paul exhorted the Romans to pray for him.

"Now I beseech you, brethren, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe, and that my service may be accepted of the saints."

A MOTHER'S LOVE.

Happy is he who knows a mother's love!

What is so pure? The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her faith with tears, looks forward to the best fruit of her love. But maternal affection springs from the breast uninvoked by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones arise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain-head of purity, and courses the heart through selfish designs and sordid passions, immingling and unsullied.

What is so firm? Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged, or the more potent allurements of fortune, opulence, and pride, power and splendour, may woo her—and yet she is unmoved! Mother "loves and loves for ever."

What is so faithful? From infancy to age, "through good report and through evil report," the dews of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame, followed by scorn, her arms are still open,—her breast still kind. Through every trial that love will follow, cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death.

Happy is he who knows a mother's love!

Review and Criticism.

The Fathers and Founders of the London Missionary Society. By John Morison, D.D. New Edition. With Twenty-one Portraits. 8vo, pp. 580. London: Fisher.

We are glad to see this popular work, which originally appeared in two volumes, now published in one, printed with an excellent type, on a fine paper, and at a moderate price. On a work so well known and so highly prized, which has been reprinted across the Atlantic, and extensively read through the United States, it is too late to express a critical opinion. It has taken its place in the biography of our country, and from that place it can never be removed. Its interest will only increase with time. It will be read with reverence at the distance of centuries. The conductors of the missions of the ages to come, will read with deep emotion the accounts here given of a body of men who were honoured of God to create one of the noblest institutions the world has seen. Dr. Morison will, in after days, be read with an interest far greater than ever attached to Plutarch. The narratives are sketchy, manly, animated, and edifying. There is something very opportune in the appearance of this One Volume edition, which will serve at once to illustrate the Jubilee, and to form an introduction to Mr. Ellis's History of the London Missionary Society.

History of the Baptist Missionary Society. By the Rev. F. A. Cox, D.D., LL.D. 2 vols. 8vo, pp. 444. London: Ward and Co.

With respect to literature, our esteemed Baptist brethren have a good deal yet to learn. Although they have been honoured to produce three of the greatest writers the world has seen, yet, as a body, they do not seem to be strongly pervaded by the literary spirit. The ordinance of baptism is apparently the alpha and the omega of the majority of them. On this subject their authors write with a zeal, and their people read with an avidity, truly marvellous; but the higher operations of authorship appear to have no charm for the former, and to find but little favour with the latter. Before us are two volumes on the greatest subject that can occupy the mind of mortals, the production of their greatest living ornament, and cheap far beyond ordinary cheapness, and yet the first edition is not sold, even now, in the third year of its appearance, notwithstanding the profits of the first thousand copies were to be given to the Baptist Missionary Society! When Dr. Cox wrote on baptism, was such his treatment? We trust our people will set a very different example in relation to the work of Mr. Ellis. The true friends of missions can hardly set too great store by the literature of the enterprise. Every Baptist teacher, student, pastor, deacon, and educated church member, ought to have the outline and the principal facts of this History indelibly engraven on their hearts. This would give an impulse to the cause of the heathen among them, such as can be derived from no other source. It is needless to characterize the work further than to say that it is such as might have been expected from the accurate knowledge, refined taste, enlightened views, and skilful pen of the venerable author.

Sketches of Christianity in Northern India. By the Rev. M. Wilkinson. Royal 18mo, pp. 419. London: Seeleys.

This is an excellent book, and well deserves a hearty welcome, which, we doubt not, it will receive from the multitudes of the wise and good who are supporters of the Church Missionary Society, as well as from many of other communions. The title is modest, and only offers "Sketches of Christianity in Northern India;" but the body of the work takes higher ground, and claims to be "A History of the Progress of Christianity in North India." In prosecution of this object, the author starts in 1706, and proceeds so far as 1826, adding facts so late as 1836; and in the course of his narrative he has left us but little to complain of, except the omission of a few small facts that have a little to do with the history, viz., that the English Baptists and the London Missionary Society had powerful missions there long before he was born. Such sacrifices of historic honour and of the interests of the cause of Christ are unworthy of a man of such sense and piety. Our wrath was just beginning to rise against him, and our hand stretched out to seize the rod, when we lighted on a

redeeming passage, which caused us to relent. It is the following: "I confess I am ashamed of both our universities: they have given us bishops, but not *one* missionary. Meanwhile, our Dissenting brethren are accumulating around us. At this time we had ten Dissenting ministers of different kinds constantly labouring in Calcutta (since increased to more than twenty); their presses are at work, their legs, their lungs, all are engaged in the great and good cause." p. 233.

Missions in Bengal. By J. J. Weitbrecht. Royal 18mo, pp. 344. London: Shaw, Southampton-row.

This work comprises the substance of lectures delivered in different parts of Germany and Switzerland, as well as in London and different parts of England. The general topics of the book are what they ought to be — the country, the people, the literature, the mythology, and the idolatry of the Hindoos; and these are succeeded by a copious, correct, and most catholic account of the combined efforts now being made for their salvation. Both the author and his volume are very much to our liking. He bears a noble testimony to Dr. Duff's labours and success. "I once attended," says he, "an examination: it was a cheering scene to see 800 boys, of the higher orders, more than *half* of whom were Brahmins, assembled under one roof, and answering questions on mathematics, natural philosophy, history, and the Christian religion, with the greatest readiness and precision," p. 215.

A Voice from North Africa. By Nathan Davis. Royal 18mo, pp. 232. Edinburgh: Ritchie.

Of Mr. Davis we know nothing beyond his book, which we consider a most valuable report, drawn up by a man who appears to be both morally and intellectually a highly-competent witness on the momentous subjects to which his work refers. He has here established strong claims on the friends of religion and humanity, and done much to support the cause of missions. He resided, it seems, about four years in North Africa, and dedicates his work to the Consul-General of the United States, resident at Tunis. He writes as a scholar and a gentleman, and appears to have surveyed every object with the eyes of an enlightened Christian. On all subjects connected with the religion, customs, manners, and condition of the people, the work is full of interest. We hail Mr. Davis as a valuable auxiliary to the advocates of the missionary enterprise, which he powerfully recommends.

Letters from Jamaica, on Subjects Historical, Natural, and Religious. By Richard Sergeant, Wesleyan Missionary. 18mo, pp. 156. London: Mason.

A very instructive and interesting volume, which deserves a place in every family and juvenile library, and would form a suitable present to young people.

The Holy Land: being Sketches of the Jews and of Palestine. Compiled from the best Sources. Foolscap 8vo, pp. 446. London: Seeleys.

The whole series of "The Christian's Family Library," long and excellent as that series is, does not contain a more valuable and interesting volume than the present. The span of the history is vast, extending from the days of Abraham down to our own; and the filling up is all that could be desired—all, indeed, that, within the limits, could be performed. It furnishes a highly instructive view of Jewish history, manners, and customs, as also of the aspect and productions of Palestine. The chapters on the Jewish war, with the subsequent history both of the Holy Land and its banished people, are exceedingly well executed, and will be read with great satisfaction. In matters of topography, the body of travellers, both ancient and modern, have been laid under large and judicious contribution.

The Four Prophetic Empires, and the Kingdom of Messiah: being an Exposition of the First Two Visions of Daniel. By the Rev. T. R. Birks, M.A. Foolscap 8vo, pp. 446. London: Seeleys.

The subject of this volume, it is acknowledged by all, is one whose difficulty is equalled only by its importance. Mr. Birks has given an interesting, impressive, and combined view of these prophecies. His industry and care are laudable, his learning and judgment superior, his spirit and temper admirable. He who can study this work without gaining some addition to his knowledge, is to be envied; he who can do this without benefit to his

heart, is to be pitied. Mr. Birks seems to understand himself, which is not always the case with prophetic authors; and his readers must be dull if they do not understand him. As a fine example of this luminous statement, we might specify Chapter XV., on the Millennium, which sets forth his views of the subject in very explicit terms. There is a good deal in the volume with which we cannot, of course, concur; but there is in it much, also, that we believe, approve, and rejoice in. The subject of prophecy deserves much more attention than the bulk of Protestant Dissenters have been accustomed to bestow upon it. They have been so much disgusted with the arrogance, extravagance, folly, and, not seldom, fanaticism, of many of its students, as to neglect a high duty and a most profitable exercise.

Life of Isaac Milner, D.D., F.R.S., Dean of Carlisle. By his Niece, MARY MILNER. Foolscap 8vo, pp. 456. Seeleys.

THE fate of this work was fixed in the first edition. It has taken its place among the enduring literature of the age. Milner is a meet associate of Claudius Buchanan, Thomas Scott, Legh Richmond, and Richard Cecil. Differing in many things from them all, and in some points the superior of them all, he had yet much in common with them all. He was marked by the same manliness, decision, frankness, generosity, benevolence, and piety, with an elevation of genius, and an extent and variety of learning, to which none of them could lay claim. His character, viewed in the light of Nonconformity, is not without its defects; but making all due allowance for his birth, education, society, and pursuits, we cannot hesitate to pronounce him an extraordinary character, a good and a great man. The work, as a whole, does much credit to the writer.

CHARACTERISTIC NOTICES.

A Memoir of Thomas Harrison Burder, M.D. By JOHN BURDER, M.A. 12mo, pp. 167. London: Ward and Co.

To those who did know Dr. T. H. Burder, this will be a very acceptable volume, and to those who did not, it will present a very lovely example of a Christian physician. His talents were of a superior order, and very highly cultivated; his professional attainments were of the first class; and his rank as a Christian was equally eminent. The volume, which is well put together, consists very mainly of his own correspondence, and presents a pleasing picture of a most amiable man. We commend it with particular earnestness to all among our readers who aspire to the honours of the medical profession, and to the junior members now entered upon its practice, as a work which will teach them much they cannot too quickly learn. The Letters, in the Appendix, "from a senior to a junior physician, on the importance of promoting the religious welfare of his patients," are admirable.

Peril in Security: A Memorial of N. Edward Parker. By SAMUEL WILTON RIX. Second Edition, 18mo, pp. 116. London: Hamilton.

A NARRATIVE of much interest and very considerable power. It is of the same class with the Life of Dr. Burder, and we most earnestly desire that it might be put into the hands of every medical student in the kingdom. If our expressions be deemed strong, it is because such alone are adequate to represent the facts.

Memoir of Mrs. Martha Innes, of Edinburgh. Compiled and Edited by her Husband. Royal 18mo, pp. 226. London: Hamilton.

THIS is a very edifying volume, such as will be sure to find favour with those whose hearts have long been accustomed to feed and feast on such works as the Lives of Mrs. Graham, Mrs. Huntingdon, and Mrs. Newell. It presents a fine example of the power of grace in supporting the soul under the sufferings of nature. It will form a very suitable female present, and a fit book for the family library.

Memoir of the late Samuel Crisp Bordell, of Birmingham. By ELIZABETH CRISP COLLS. 12mo, pp. 146. Dyer.

THIS is a well-drawn-up and very interesting account of a man whose history on earth admits of being advantageously told both for his own character and the interests of religion. We should unhesitatingly recommend it to our readers on the ground of its intrinsic merit as one of a class of books of which we have very few —lives of Christian laymen, impressively showing what may be done by a man buried the week round in business. But we have also to state that it is published for the benefit of his *bereaved family*. If anything further be requisite to commend it to the Independent and Baptist denominations, it is supplied from the fact, that handsome opinions relative to the man and the book are here recorded by the Rev. J. A. James, and the Rev. S. Green, the latter gentleman having prefixed to it a beautiful introduction.

Memoirs and Manuscripts of Isobel Hood. By Rev. J. MACDONALD, of Calcutta. With an Introductory Notice, by HUGH MILLER. Second Edition, 18mo, pp. 92. Edinburgh: Johnstone.

THIS pretty piece reminds us of the Scotch proverb, "Good gear is bound up in little bunches." It is really a choice book. It beautifully illustrates the true Christianity of Scotland a hundred years ago. It strikingly shows how piety can exalt poverty and raise it to sit in high places. It is so deserving of a most extended circulation that we greatly wish our Tract Society could make an arrangement for the publication of it.

The Domestic Bible. By the Rev. I. COBBIN, M.A. Quarto. Part I. London: Arnold.

IT would be difficult to speak too highly of this specimen Number. It quite makes good the promise of the Prospectus, and if finished with equal success, it will form the completest, compactest, and most convenient one volume Family Bible that has yet appeared.

The North British Review. Nos. II. and III. Edinburgh: W. P. Kennedy.

IT is not too much to say that the expectations created by the First Number have been fully realized by the second and third. The subjects in both are well chosen, and admirably worked out; two thirds, at the least, of the articles decidedly belong to the first class of composition; and the remainder, had they been all the produce of a single pen, would have constituted on their author's behalf, no small claim to high superiority. The work would seem to us to be fairly out of danger. That it deserves to live is certain; and that it will both survive and flourish is highly probable. Of all cities on the face of the earth, Edinburgh stands first in its capabilities to meet the demands of the wide world in matters of literature, science, and philosophy. The mass of the male population are educated men; the life of a large proportion of them is one of leisure devoted to study; and not a few are under the influence of Christian principle. In such a city the supply knows no limit other than that of the demand. Its resources are such as suffice not merely for this work, but for fifty such, if the public required them. There need, therefore, be no doubt as to its maintenance of its present character. There is every reason to hope that it will improve at every step of its progress.

The Reformers before the Reformation. The Fifteenth Century. John Huss and the Council of Constance. By EMILE DE BONNECHOSE. Translated from the French by CAMPBELL MACKENZIE, B.A. Vol. I., post 8vo, pp. 375. Edinburgh: W. Whyte.

GREAT facts, strong argument, liberal principles, and an eloquence at once burning and splendid, make up this book. It is devoted to the discussion of one of the most momentous periods of the history of Christendom, to which the grasp and literature of the author do not seem unequal. The work is full of instruction, and greatly adapted to enlighten, fortify, and encourage the minds of the faithful. It presents noble instances of Christian magnanimity and true heroism, and still further contributes to illustrate the real character of the Papal system, abounding as it does in examples of its shameless profligacy, its delight in cruelty, and its thirst for blood.

Geneva and Rome: An Address to the Students of the Theological School, Geneva, at the Opening of the Session, 1843. By the Vice-President, PROFESSOR GAUSSEN. Translated from the French. 8vo, pp. 16. Edinburgh: Johnstone.

The same Work, with a Preface by the Rev. E. BICKERSTETH. London: W. H. Dalton.

A POWERFUL argument against the Man of Sin, which cannot be too widely disseminated. The edition of Dalton is in a convenient form of 18mo, and its worth is much enhanced by a valuable Preface from the pen of Mr. Bickersteth.

A Voice from Germany: Protestant Prelacy Inconsistent with the Nature of the Reformation. By Dr. J. F. ROHR.

DR. ROHR hates Episcopacy; what does he love? Hear him, "What our Church truly wants, is sufficiently known. It is a *representative* constitution, which rests upon *Presbyteries*, in which their most improved members have a like weight and right of voting with their clergymen, and at the head of which *princes* stand." *Princes!* If this is all the Voice has to say, we hope it will be silent for ever!

The Past History and Future Destiny of Israel. By the late ROBERT WODROW. With a Preliminary Essay by J. G. LORIMER, of Free St. David's, Glasgow. Royal 18mo, pp. 240. Edinburgh: Blackie.

THIS is a piece of sound divinity by an able, well educated, deeply devout, and singularly studious lay gentleman. The Preliminary Essay is a very valuable performance in itself, and specially appropriate to the profound arguments of Mr. Wodrow on the "Vision of the Daily Sacrifice," the "Vision of the Seventy Weeks," and the "Prophecy Noted in the Scripture of Truth."

A Visit to my Father-land: being Notes of a Journey to Syria and Palestine in 1843. By RIDLEY H. HERSCHELL. 18mo, pp. 258. London: Unwin.

THERE is a peculiarity attaching to the pretty volume before us which distinguishes it from all the works on the subject of the Jews and Judea we have been noticing—it is the production of a Son of Abraham! A genuine Jewish conversion is an event of extraordinary interest; but very few professed Jewish conversions have turned out well in this country. So uniformly is this the case that wise men are slow to identify themselves with Jewish converts. Mr. Herschell is a man tried, and proved, and "worthy;" he has earned to himself a good degree, and enjoys the full confidence of his brethren. He is most loved and most trusted where he is best known. He has been to the "land of his fathers' sepulchres;" and having returned, he now proclaims to the Christians of England the things he has seen and heard, and the impressions made by them on his own mind. From such a man reflecting readers will expect much; and we can assure them they will not be disappointed. It is an exquisite narrative, and deserves the widest circulation. With Mr. H. we have had no intercourse since his return, and are therefore wholly unbiassed by personal friendship when we say that the record is one that deserves the special attention of our readers. We press its claims, as usual, entirely on public grounds. It is a very cheap affair.

A Tract for the Times: being a Plea for the Jews. By SAMUEL ALEXANDER BRADSHAW. London: Edwards and Hughes, Ave Maria Lane.

A VERY able, business-like production, in the main positions of which we concur.

A Jewish Christian's Respectful Appeal in behalf of his Brethren according to the Flesh. By A. D. SALMON. London: Sherwood.

WE know nothing of Mr. Salmon; but he writes as a meek and holy man, in a truly Christian spirit, and seems to apprehend and appreciate the beautiful simplicity of Christian worship. For example, he says, "I deeply lament to hear that it is the intention of the London Society for the furtherance of the gospel among my brethren, to have their Liturgy and Articles, &c., translated into Hebrew, and tacked on to the New Testament. How unreasonable to expect from human nature that they will quit their tenacious hold of tradition handed down from their fathers so many ages, to be enthralled by Gentile tradition of yesterday!" Well said, Mr. Salmon. We were not aware that such absurdities were in the wind. Mr. Herschell, who is a quiet but firm Nonconformist, bears similar testimony concerning Bishop Alexander, at Jerusalem. "The very simplest mode of worship," says he, "of which the Church of England admits ought to have been adopted, to make the line of demarcation between it and the Eastern churches as broad as possible. A bishop in his full canonicals, preceded by a janissary with two silver-headed staves, and followed by three robed priests, do not form the best arrangement for convincing the Jews of the simplicity of Christian worship."

A Statement in Favour of the Restoration of the Jews. By the Rev. T. T. CRYBBACE, A.M. 8vo, pp. 24. London: Nisbet.

THIS is not a bad speech. We concur in his views respecting the duty of Christians; but we demur to the invitation of the British Government to interfere in the matter. If, of their own free-will, they be disposed to espouse by treaty the interests of Judea, well; but let not Christians stimulate them.

The Salvation of Israel. A Sermon on behalf of the British Society for the Propagation of the Gospel among the Jews. By GEORGE SMITH, of Trinity Chapel, Poplar, London. Aylott and Jones.

A FINE popular exhibition of the whole question; towards the close the catholic constitution of the British Society is happily contrasted with the blind and hateful bigotry of the Church Society.

The Voice of Israel. Conducted by Jews who believe in Jesus of Nazareth. Aylott and Jones.

THIS is decidedly one of the most instructive periodicals of the day. It cannot but be interesting to see in what lights New Testament subjects and doctrines present themselves to the seed of Abraham. We very cordially recommend it to our readers as an excellent threepenceworth.

The Jew, in this and other Lands. 16mo square, pp. 152. London: Tract Society.

AN admirable piece, full of matter, comprising the pith and marrow of the great subject. But why this "*square?*" How long does this excellent institution mean to persevere in this absurdity of plaguing their friends with "square" books, which rebel equally against our pockets and our shelves? Square! Shall we next have *triangle?*

Letters to a Son from a Prote tant Mother on the Errors of the Romish Faith. 12mo, pp. 192. London: Newbery, King-street, Holborn.

THE Authoress, a Protestant, married a French Catholic, and wrote these Letters to prevent her son imbibing the principles of his father! It had been a thousand times better to have previously tried her hand for the benefit of her lover; by the course she adopted she perilled her own peace. Such atonements made by piety to prudence deserve praise; but they seldom effect much good. Mixed marriages are almost always a calamity to both parties. The Letters deserve perusal.

The Man of Sin. By EDWARD HEARN, M.A. 18mo, pp. 156. Seeleys.

A HAPPY use of learning to illustrate one of the most important passages of the New Testament. It is full of interest, and will amply repay a careful perusal.

The Reformation in Europe. 18mo, pp. 338. London: Tract Society.

THIS book, whether for old or young, is a very valuable addition to our existing stock. It is of the same class as Puffendorff's Introduction to the History of Europe. It is suited to two important objects—as an introduction to the general study, or as a help to subsequent occasional revision. It is exceedingly well executed; and its appearance is most opportune.

Antichrist Unmasked; or, Popery and Christianity Contrasted in their Leading Principles, their Spirit and Practice. By J. G. PIKE. 32mo, pp. 468. London: Baynes.

A FINE companion to the last-mentioned book. Here we have matter sufficient to fill a very large octavo, costing some twelve or fourteen shillings, for the sum of *two!* Mr. Pike has done noble service to the cause of Protestantism. It is of the same form and size with that most deceitful and dangerous book, Milner's "End of Religious Controversy," and the best antidote to it, perhaps, that can be found—a work which is issued by the "Catholic Book Society" at *one* shilling! When will Protestants be taught wisdom?

Popular Romanism Examined. 32mo, pp. 216. London: Tract Society.

GOOD, so far as it goes; but feeble and empty compared with Pike.

The Complete Suffrage Almanac, and Reformer's Manual, for 1845. 12mo, pp. 64. London: Davis and Hasler.

THE result of immense pains and toil; abounding in facts painful to read, but indispensable to be known. This is one of the many ways by which the seeds of truth may be sown in the hearts of nations, where they will not die, but live, and in due time spring up to the joy of the whole earth. Reader, have you sixpence?

The Christian Almanac for 1845. 12mo, pp. 72. London: Tract Society.

AN excellent publication; but why *double* the

price of the foregoing, while it has been got up at a third of the labour? The former, too, is by an individual, and the latter by a great and popular society. Still it is worth the money. But price is not the only thing in which these Almanacs present a contrast. The latter possesses a wonderful sympathy with the stars; it contains a large amount of astronomical matter. The sympathies of the former are with a suffering world. It expatiates on monopolies, taxation, class-legislation, bread-taxes, war, want, and misery.

The Tract Society's Sheet Almanac for 1845. *The Tract Society Penny Almanac for* 1845. *The Pocket Almanac for* 1845.

All three nice, convenient things.

The Peace Society's Sheet Almanac for 1845.

We could wish that this sheet were in every house, great and small, throughout the British Empire. It presents a mass of most horrible facts, illustrative of the guilt, folly, infatuation, and madness of nations. It may also be had in a portable form.

Sabbath and Day-Schools.

THE ORIGIN OF THE SCHOOLS MISCALLED NATIONAL.

To the Editor of the Christian Witness.

Dear Sir,—On again looking, lately, into the Rev. W. Field's Life of the celebrated Rector of Hatton, Dr. Parr, it struck me, that while the following paragraph may possibly be new to many of your readers, there is not one of them who will not be pleased with its honesty and discrimination.

At a time when the "prejudice" so happily exhibited by it is operating with fresh vigour, such, indeed, as requires thoughtful observation, I can conceive of nothing more galling to bigoted partizans than the very learned Doctor's theory. And have they not found, are they not finding, proof continually, that, notwithstanding every device to prevent it, knowledge *is* power; that truth is omnipotent?

Look, however, at the paragraph in question.

"The signal success of the Lancasterian schools working on the fears of the High Church clergy, soon roused them into action; and it was speedily determined, not as a matter of choice, but as a measure of self-defence, to establish schools of their own, which they had the address to call 'national schools.' But against that appellation Dr. Parr always vehemently protested, as a false assumption; 'because,' said he, 'from whatever benefit these schools may offer, one-half of the nation, at least, by an express law of exclusion, are shut out.' Speaking one day on the subject to the writer—'I am afraid,' said he, with a significant smile, 'it will not do to pry too closely into the motives in which this great scheme of national instruction has originated. No doubt its intended purpose is to inculcate what some would call *wholesome prejudice*, quite as much as to communicate useful knowledge. But never mind,' continued he, 'here is knowledge, and there is prejudice; and depend upon it the first will, in the end, be too strong for the last.' 'Yes,' resumed he, after a short pause, 'these schools, you will say, without are hedged round by exclusions, and within fettered by restrictions; and yet, in spite of all, the sure effect will be to put the key of knowledge into the hands of the common people; and trust me, when once they have it, they will make a proper use of it.'"—*Memoirs of the Life, Writings, and Opinions of the Rev. Sam. Parr, LL.D.* vol. ii. p. 340. Oct., 1828.

I am, &c.,

The Hall, Wem. J. B. W.

FEARFUL RESPONSIBILITY OF PARENTS.

To parents, in a great degree, is committed the future and immortal destiny of their children. The example, the conduct, the temper, the whole character of the parent, begins to exert its moulding influence on the infant mind at the early dawn of its existence in the world. Look at that infant in the cradle, or that child with tottering footsteps just beginning to lisp the parent's name! There is a vital spark lighted up in that little bosom—a lambent flame, which will never be quenched, but will exist and burn when the fires of the old celestial sun have gone out by reason of age. Parent! what image, what character, shall be stamped on that plastic mind which God has entrusted to your care? Shall it bear the lineaments of heaven—the pure image and superscription of its Maker? Shall

it be a spotless and happy spirit, redeemed by atoning blood, and exulting for ever before the throne on high—a star in the eternal diadem? or shall it be a guilty, polluted, moaning, suffering spirit in the world to come, reproaching your unholy example, your want of piety, your neglect of duty, as the instrumental cause of its ruin? Parent, fix your eye of affection on that child, now so dear to you. Trace its onward career. Send your winged thoughts after it, as its spirit flies to eternity, and begins the journey of countless ages. Think of your child a million of years hence. Think of him, as happy or miserable, by your fidelity or neglect. Viewed in this light, the birth of a child is an event of no small importance in its relation to eternity. Children appear on this stage of action candidates for endless felicity or woe. A destiny of honour or infamy, of pleasure or pain, is inevitable. They must be happy or miserable, and very much depends on parents in which of these states children shall find their ultimate and unalterable doom.

The responsibility of parents is, therefore, one of fearful magnitude, and one that should be most scrupulously regarded with an humble dependence on the Divine assistance, and a steady reference to that future and eternal world, where the transactions of the present life will be matter of careful review and impartial retribution And there is no way of avoiding this fearful responsibility, and no way of relieving its pressure on the hearts of parents, but by a careful and constant training of their children in the nurture and admonition of the Lord.

EDUCATIONAL MAXIMS.

Read thou first, and well approve the books thou givest to thy child;

But remember the weakness of his thought, and that wisdom to him must be diluted.

In the honied water of infant tales, let him taste the strong wine of truth:

Pathetic stories soften the heart, but legends of terror breed midnight misery:

Fairy fictions cram the mind with folly, and knowledge of evil tempteth to like evil.

Be not loath to curb imagination, nor be fearful that truths will depress it.

And for evil, he will learn it soon enough; be not thou the devil's envoy.

Induce not precocity of intellect, for so wouldst thou nourish vanity.

Neither can a plant, forced in a hot-bed, stand against the frozen breath of winter:

The mind is made wealthy by ideas, but the multitude of words is a clogging weight;

Therefore, be understood in thy teaching, and instruct to the measure of capacity.

Analogy is milk for babes, but abstract truths are strong meat.

Precepts and rules are repulsive to a child, but happy illustration winneth him.

In vain shalt thou preach industry and prudence, till he learn of the bee and the ant:

He will fear God in thunder, and worship his loveliness in flowers.

And parables shall charm his heart, while doctrines seem dead mystery.

And if thou train him to trust thee, he will not withhold his reliance from the Lord.

Fearest thou the dark, poor child? I would not have thee left to thy terrors;

Darkness is the semblance of evil, and nature regardeth it with dread.

Yet know thy father's God is with thee still, to guard thee.

It is a simple lesson of dependence, but let thy tossed mind anchor upon Him.

Did a sudden noise affright thee? Lo! this or that caused it—

Things undefined are full of dread, and stagger stouter nerves;

The seeds of misery and madness have been sown in the nights of infancy,

Therefore be careful that ghastly fears be not the night companions of thy child.

PLEASURES OF HOME.

The beneficent ordination of Divine Providence, says a distinguished writer, is, that home should form our character. The first object of parents should be to make home interesting. It is a bad sign whenever children have to wander from the parental roof for amusement. Provide pleasure for them around their own fireside and among themselves. The excellent Legh Richmond pursued this plan —had a museum in his house and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world to man. Do you ever see men, who delight in their own firesides, lolling about taverns and oyster-cellars? Implant this sentiment early in a child: it is a mighty preservative against vice.

The Watch Tower.

DENOMINATIONAL AND OFFICIAL ORGANS.—One of our ablest and most enlightened contemporaries, in his last Number, has spoken to certain questions, of the first importance to the religious Periodical Press, with so much clearness, force, and truth, that his exposition deserves the most extensive circulation. Referring to the *Eclectic* and the projected *British Quarterly*, he thus proceeds:—"Our own idea is, that periodicals, like water, always find their own level, and that neither patronage nor runningdown ever affect stability in the long-run. Dr. Vaughan should be allowed to take his own way, and the *Eclectic* should be allowed to follow its own course; and then the public will quietly decide which is best. As to the point, which is to be regarded as the official organ of the Nonconformists, it is quite useless to urge it. Missionary and philanthropic journals may be official, but on the many questions which Magazines do and ought to discuss, it is absurd to expect them to represent the views of all the members of any given religious body. The Free Church is as homogeneous as most denominations; but we should be sorry to hold it officially bound to everything contained in our pages. If a change be thought necessary in any part of our polity, are we to be prohibited from discussing the subject because our views may run counter to some of the brethren? Dr. Campbell says that his Magazine will pledge itself to all the principles to which the Congregational Union stand pledged; but is he not incessantly urging improvements on the Union? and, potent as he is, may he not some day find his counsel rejected, and so be placed in a position substantially implying antagonism? Where large bodies of thinking men are associated, differences of opinion will exist, and it is for the interest of truth that full scope be allowed for fair discussion. The matter of Magazine literature, therefore, reduces itself to this dilemma—make your denominational organ 'official,' and it will either be an insipid affair, carefully smoothed down to a lifeless measure of uniformity which will please nobody; or it will be a straightforward advocate of what its conductors think right and proper; and then, pleasing some, and offending others, it runs the chance of provoking opposition, and so its 'official' status is reduced to the proper level of its own intrinsic merit. Opposition, if necessary, or if unavoidable, should not be complained of. If the *Eclectic Review* laud Chartism, and idolize the Anti-State-Church Conference, and if Dr. Vaughan do neither, is Dr. Vaughan to be prevented from giving vent to his principles? If Dr. Marshall thinks that he does not receive fair play at the hands of the *United Secession Magazine*, is he to be hindered from starting another periodical to vindicate his own views? In such cases the measure of rectitude is the measure of success. There need be no danger of a surplusage of periodicals. No man can long support a sinking magazine, any more than he can buoy up a sinking ship. If people will start magazines for petty causes, the evil speedily cures itself; for of all kinds of human folly, that of defacing good paper with black ink, for the use of trunk makers, is the least romantic, and therefore the soonest given up We have been thus copious on this point, because it is one on which much misconception exists, and so prevents our own efforts and many of our contemporaries, from being regarded in their proper light."—*Free Church Magazine*, November.

A WARNING TO ALL WHOM IT DOTH OR MAY CONCERN.—We are gratified to think that we are not alone in our abhorrence of Quackery. The publication above quoted has thus expressed its sentiments:—"Our indignation has often been excited by the unblushing admission of odious announcements of quack medicines, lotteries, and intoxicating drinks, into the columns of our religious magazines and newspapers; and we have arranged for the preparation of an article calling public attention to the subject. We rejoice, however, that in the case of the CHRISTIAN WITNESS, our complaint is anticipated; and although we cannot enumerate all the other transgressors, we understand that the *Evangelical Magazine*, the *Baptist Magazine*, the *Patriot*, and the *Watchman*, seldom or ever want such advertisements—we, therefore, call on them to follow the example of the CHRISTIAN WITNESS forthwith. Our contributor is collecting files of the different offenders, which includes, we are sorry to learn, some of our Free Church papers; and when he has completed his collection, we shall publish the whole. In the meantime, we subjoin the recantation of the CHRISTIAN WITNESS, &c."—*Ibid.*

THANKSGIVING FOR THE LATE ABUNDANT HARVEST.—Thanksgiving days have been fixed by the Free Church for week-days; but the Establishment has merely recommended that prayers be offered up on a particular sabbath. The genius of the two Churches is significantly indicated by these different arrangements.—*Ibid.*

GLASGOW MISSIONARY SOCIETY ADHERING TO THE PRINCIPLES OF THE CHURCH OF SCOTLAND.—This important Society has, by the unanimous vote of its members, been merged in the Foreign Mission Scheme of the Free Church. It had six missionaries, occupying three stations; four native catechists, and three native schoolmasters; with about twenty-eight students, in different stages of tuition. The property is estimated at between £2000 and £3000, and was conveyed free from debt. The occasion of the junction was celebrated by a large and influential meeting held at Glasgow on Tuesday, 29th September.—*Ibid.*

EPISCOPAL FREE CHURCH, EXETER.—One of the most important ecclesiastical events of our times, is the formation of a Free Church at Exeter, under circumstances of extraordinary interest. Mr. Bulteel, who left the Established Church some fifteen years ago, and of whom little has been heard during that period, stepped forth to open this new edifice, and on the occasion delivered one of the most luminous, erudite, argumentative, and powerful discourses or dissertations that has appeared against State Churches since the publication of Graham on Religious Establishments, now nearly sixty years ago. Mr. Bulteel has rendered a most signal service to the cause of God, and made

some atonement for his, perhaps, blamable, silence. A man who has so much to say, and can say it so well, ought to come out of his hiding place.

THE AMERICAN BOARD OF MISSIONS.—The thirty-fifth anniversary, which has recently been held, appears to have been a season of great interest. It partook of a highly business character. The Board was, as usual, plied with petitions and remonstrances on the subject of slavery; they were urged to "declare it a sin against God and man; that they will employ no slaveholders as their missionaries or agents; and that its existence is inconsistent with the Christian religion;" and conjured to receive no "monies contributed in one way or another by slaveholders, or any of the proceeds of slave labour." As usual, the petitions are referred to a committee; and, as usual, the committee reports that, "as a *Board*, they can have no connection or sympathy with slavery;" but the "object!"—"the Board have confined themselves to this one great object;" they cannot "turn aside from it, or mix any other concerns with it." And they "still think the Saviour of the world will approve of this deliberate purpose, and would frown upon them if they should depart from it." Reader, mark this! So the treasury of the Board is replenished by the price of blood! Dealers in the bodies and souls of men are embraced as brethren in Christ; and the thrice accursed produce of oppression and wrong, tears and groans, agony and death, is gratefully received by this association of merciful men, and sent abroad to promote the salvation of the Gentiles!

THE JEWS IN RUSSIA.—A decree published by the Russian Council of State, with the sanction of the Emperor, prescribes that henceforth no Jews' synagogue or school shall be erected within six hundred feet of any Russian-Greek church. At the same time the Government at Warsaw has added to the form of the oath to be taken by Israelite recruits on their joining the army the following strong clause:—"I swear to be faithful to my standard, and never desert it, even should the Messiah come upon earth."

A WISE PRINCE.—Prince Frederick Charles of Prussia is the first prince of royal blood in Europe whose tastes have led him to follow any other career than that of arms or the church. Only sixteen years of age, he shows the most serious disposition to study. Conceiving that henceforth the rule of the sword is to yield to the empire of reason, he feels that the sons of kings, to render themselves worthy of becoming sovereigns themselves, should raise their minds to a level with their high position. He has therefore declared his determination to turn all his attention to the civil functions of royalty, and apply all his faculties in learning how to govern a country so as to render it happy.

Poetry.

A COLLOQUY WITH MYSELF.

BY BERNARD BARTON.

As I walked by myself, I talked to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers, I give to thee.

Put them home to thyself, and if unto thyself
Their responses the same should be,
O look well to thyself, and beware of thyself,
Or so much the worse for thee.

What are riches? Hoarded treasures
May, indeed, thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.

What are pleasures? When afforded
But by gauds which pass away,
Read their fate in lives recorded
On the sea-sands yesterday.

What is fashion? Ask of folly,
She her worth can best express.
What is moping melancholy?
Go and learn of idleness.

What is truth? Too stern a preacher
For the prosperous and the gay;
But a safe and wholesome teacher
In adversity's dark day.

What is friendship? If well founded,
Like some beacon's heavenward glow;
If on false pretensions grounded,
Like the treacherous sands below

What is love? If earthly only,
Like a meteor of the night;
Shining but to leave more lonely
Hearts that hailed its transient light:

But when calm, refined, and tender,
Purified from passion's stain,
Like the moon, in gentle splendour,
Ruling o'er the peaceful main.

What are hopes—but gleams of brightness,
Glancing darkest clouds between;
Or foam-crested waves, whose whiteness
Gladdens ocean's darksome green.

What are fears? Grim phantoms throwing
Shadows o'er the pilgrim's way;
Every moment darker growing
If we yield unto their sway.

What is mirth? A flash of lightning,
Followed but by deeper gloom:
Patience? More than sunshine brightening
Sorrow's path, and labour's doom.

What is time? A river flowing
To eternity's vast sea,
Forward, whither all are going,
On its bosom bearing thee.

What is life? A bubble floating
On that silent rapid stream;
Few, too few its progress noting,
Till it bursts, and ends the dream.

What is death, asunder rending
Every tie we love so well,
But the gate to life un-ending,
Joy in heaven! or woe in hell?

Can these truths by repetition
Lose their magnitude or weight?
Estimate thy own condition,
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?
Much may still be left to do:
Be not by *profession* cheated,
LIVE—*as if thou knew'st them true!*

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNEXION WITH THE UNION.

PROPOSED CONFERENCE OF REPRESENTATIVES FROM THE VARIOUS THEOLOGICAL COLLEGES.

Explanations of the Proposal for a Conference of Delegates, from the Committees and Tutors of the several Colleges, respectfully submitted by the Committee of the Congregational Union.

1. THE Committee conceives that the judgment of the College Committees and Tutors on the proposal, and its accomplishment, if approved, will be greatly facilitated, if it be submitted to them in a definite and detailed form; and, therefore, respectfully suggests the following as the terms proposed:—

2. That it be understood and declared, that the only powers of the Conference will be to discuss questions affecting the interests and efficiency of the colleges; and to submit the conclusions at which they may arrive to the managing committees of the several colleges; and to publish them for the general consideration of the churches, and of their pastors and deacons.

3. That the Conference be held by the delegates of such colleges as concur, if they form a majority of the whole number. Should a majority concur, and their delegates proceed to meet accordingly, then the dissentient colleges to be forthwith informed that such is the position of the affair, and to be a second time invited to send representatives. The conclusions adopted by the Conference to be sent for the consideration of colleges not represented, if any, equally with those whose delegates were present.

4. Each concurring college to send or appoint not fewer than three, nor more than five, representatives; if three, at least one; if five, at least two, to be lay gentlemen; and in all instances one, at least, to be a tutor.

5. The Secretaries of the Congregational Union, as the body with whom the proposal originated, to be present at the Conference, with liberty to speak on all questions before the chair, but not to vote on any.

6. That the proposal to send representatives to the projected Conference be addressed to the managing committee and tutors of the following colleges:—Homerton, Highbury, Hackney, Rotherham, Airedale, Spring Hill, Lancashire, Exeter, Cheshunt, Newport Pagnell, Coward, and Brecon; as also to the Rev. W. Legge, of Fakenham; and to the Rev. J. Frost, of Cotton End, as brethren engaged in the education of students.

7. The Conference to be held in the Congregational Library, London, on Tuesday, Dec. 31st, 1844; and Wednesday, January 1st, 1845; and to be continued on the following day if necessary. To meet each morning at half-past nine o'clock; and to hold also, on each day, an evening session. The Committee of the Union to prepare the place of meeting; to provide for each day a cold collation; and to conduct all correspondence on the subject till the assembling of the Conference.

8. A reply to the proposal from each college, on or before Friday, November 29th, addressed to the acting Secretary of the Union, the Rev. A. Wells, at the Congregational Library, is especially requested.

Some Points in the practical working of the Theological Colleges, which, in the judgment of the Committee of the Union, might, among others, advantageously receive consideration in the proposed Conference, if convened.

1. Plans to secure adequate preparatory training for young brethren to whom it is needful, so that they may enter the colleges qualified for their studies and advantages, and so that the committees might uniformly require a specified advance in learning as an essential qualification for entrance.

2. Arrangements to reserve at least the latter two years of the collegiate course, in all instances, principally for theological and cognate studies; and in particular to prevent efforts for literary honours from being ever prolonged into those two years.

3. Some effectual methods for retaining the students in the colleges during the full term appointed.

4. The desirableness and practicability of appropriating some one seminary for students, to whom a sound English and theological training might be obviously preferable to a more learned education; or to whom such a knowledge of the original languages of sacred Scripture might also be imparted as is attainable without previous classical studies.

5. The propriety of an agreement and common practice among all the colleges in respect to an examination of students at the end of their academical course, and to testimonials of character, learning, and other ministerial qualifications to be thereupon given.

6. Some plan to secure assistance for pastors in deciding whether to encourage the first pro-

posals for entering the ministry made by any young brethren, and to insure a more extended and effectual testing of their qualifications previous to their appearance before the committees of the colleges as candidates for admission.

7. Whether, to obviate in many cases a premature entrance on pastoral responsibilities, a further term of residence and study in college could be allowed after the completion of the usual curriculum; or assistance given for a period of study in some Continental or American university, or of preparatory ministerial service in connection with a senior pastor.

8. Whether, in the several colleges, increased attention might not be given with great advantage to our church principles, and to the wisest methods of pastoral superintendence in harmony with them.

9. Whether, in some of the colleges, young men of approved character, not intended for the ministry, might not be received, with many advantages, to unite with the ministerial students in branches of study common to both.

10. The desirableness of a Central Committee of Correspondence among the various colleges on matters of concernment common to them all, such as plans of finance, openings for the settlement of students in the pastoral office, &c.; such Central Committee to be formed of representatives appointed by the committees of the several colleges.

11. What plans of finance can be adjusted to secure for the colleges in general, and without collision in their several appeals to the churches, an adequate and regular income.

The Committee of the Congregational Union received instructions from the autumnal meeting recently held at Norwich, to take immediate measures for bringing this important proposal under the favourable consideration of the tutors, committees, and officers of the several colleges. This duty the Committee has endeavoured to perform, by communicating to all the brethren engaged in the management of the colleges copies of the necessary documents, from which may be at once seen what are the views of the Committee as to the functions and uses of the proposed Conference. The proposal is now in the hands of the wise and good men by whom the education of the rising ministry of our churches is conducted. If they approve of the Conference, if they anticipate advantage from it, the meeting will be convened. Should it be convened, it seems impossible but that great and lasting benefits should result. The importance of the great work of training the youthful ministry will be more than ever seen and felt by the churches. A powerful impulse will be given to it in the bosom of each college. Valuable thoughts will be communicated and deep impressions produced in the minds of the assembled brethren. A mutual understanding on many important and practical points will be gained. The whole work in its details will be better understood, and, as a consequence, will be better done. It is obvious that the present is a crisis in the educational system of our colleges: they have been brought into a new position by the affiliation of many of them with the London University. The times are momentous. Our ministry needs to be raised, and our preaching to be improved. Our whole position requires to be examined, and every department to be conducted with vigour, wisdom, and large views.

Perhaps, above all, the young brethren receiving education in our colleges have a strong claim on much more regard and attention, in many ways from both the pastors and the churches, than they have hitherto received. Churches should receive their early occasional ministrations with much candour, affection, and prayer; and elder brethren, and sisters too, should often cheer them with words of blended encouragement and advice. Pastors should seek their society, in order to animate and counsel them; should gain opportunities to hear them preach, in order to commend the excellences and to point out the blemishes of their performances. Wherever they worship they should hear themselves prayed for. They should be so treated altogether as to make them feel that a deep interest is felt in them, as the hopes of the churches, and the expected lights of another generation.

If the desired Conference should take place, there will be no doubt many modifications made in the plan as sketched in the outline presented; and many other important subjects will be discussed, in addition to those indicated by the Committee, as suitable to receive consideration. It will be a meeting of brethren, to deliberate on an affair of vital importance, in a spirit of freedom and candour; and the results arrived at will be submitted for adoption so far only as they are approved, and voluntarily concurred in by the brethren entrusted with the management of the several colleges.

HOME MISSIONARY SOCIETY.

The limited space unavoidably allotted to the proceedings of the Society in these pages might easily be occupied by extracts from the journals of the Missionaries of an encouraging character. This has been done in former instances. But to confine the information to that kind of intelligence would be to give a most defective view of the real state of things in our country, and on many of our stations. Perhaps it is not too much to say, that the great struggle for religious liberty in rural districts is chiefly to be made on the stations of the Society. Indeed, were it not that the Missionaries are the advocates of a righteous cause, they might despair of success, nay, even of maintaining their ground, in the face of a combination of opposing influences all directed against them. To many of the readers of the Christian Witness the painful situation of great numbers of their countrymen would have remained unknown had it not been for these pages; their sympathies and prayers would not have been drawn forth, nor would they have such a deep conviction of the necessity that exists for some institution to support preachers of the gospel in rural districts.

The information furnished this month is of a serious character, and cannot but give pain to every one who loves his countrymen, and the good order of the community. The journals in general contain much to show, that in spite of all difficulties, good is doing; but they also force upon our attention a state of things which we cannot but deplore, and which we ought not to conceal. It will be seen that there is a spirit of disorganization spreading among the people in agricultural counties, that threatens destruction to property, and ruin to many industrious farmers, arising, no doubt, from ignorance, poverty, and vice. The former shows the ineffi-

ciency of the system that multiplies teachers who claim to be the only authorized instructors of the people; the latter the result of a deficiency of employment, or of wages totally inadequate to support the labourer and his family. Enduring great privations, some being destitute of religious principle, madly destroy the fruits of the earth, and in an hour consume what might sustain some hundreds of human beings!

The first extracts refer to this unlawful and ruinous state of things, in certain counties that the public prints hardly refer to as suffering from the acts of incendiaries. It will be seen how such a state of things tends to prevent the influence of true religion.

Incendiary Fires.

A Missionary in Dorset thus writes:—

"The work of incendiarism has made fearful progress in this neighbourhood. Six attempts to burn various houses were made within twenty-four hours; four were soon extinguished; two were attended with great destruction of property; and a very recent attempt was also defeated by timely assistance. At a neighbouring village upwards of twenty houses have been destroyed by incendiary fires within a few months, and other cases around us might be enumerated.

"This is a fearful state of things. Property is unsafe; and although it is doubtful whether the incendiaries are really necessitous persons, yet, doubtless, poverty, ignorance, poaching, and beer-houses, which exist here to an awful extent, have produced the present state of things. To cultivate this moral wilderness, the friends at B— W— have laboured long and hard, with very limited means. They commenced when there was but one service at the Church, for which the tithe amounted to about 2000*l.* per annum. They have persevered, and the Sunday-school, in connection with the preaching of the gospel, has proved an incalculable blessing to many. But their labours of love are viewed by the vicar as dangerous innovations, not to be tolerated,—if it be possible to crush them. For this purpose, no menace is left untried: many dare not enter the chapel; some are afraid to receive a tract into their houses.

"By great perseverance, this opposition has been successfully withstood. We have now about 130 children connected with our day and Sunday-schools, and an excellent library. The books are exchanged every fortnight; also several copies of the *Home Missionary Magazine*, and about thirty of the CHRISTIAN WITNESS, are circulated monthly. An excellent room, thirty-four feet by eighteen feet, is now building for a day-school, and week evening classes. When the foundation was laid the children were assembled, and, after an excellent address by the Rev. T. Wallace, of B—, a public meeting was held, and very appropriate addresses delivered; and it is hoped there will be no delay in finishing the building for the want of means; we, therefore, most earnestly solicit assistance of the friends of education, that the work may go on."

"To estimate Home Missionary labour, and to judge correctly of each sphere in which the agent moves, our metropolitan friends should know the state of the country—your agent has observed a great change for the worse since he occupied his present station—through an extensive district, entirely agricultural, chiefly in the relative position of master and labourer.

"Wages are considerably reduced, and not only that, but the farmer is turning off all the hands that he can possibly dispense with. Many, therefore, are out of employ, and have no means of getting a livelihood. They are told to go into the Union, of which they have an instinctive dread. The man becomes sullen and revengeful, and ripe for mischief. Depredations, robberies, and incendiarisms are continually taking place. In this state of things, the mass of our agricultural population are heedless of all means of moral and religious improvement. They will even refuse a tract, and I lament to say, that in many instances which I have met with, the reply is, 'It is no use to me, I can't read it.' O 'tis a true maxim, that poverty tends to crime. Though wages are lower, yet the beer-shops are full as soon as they can get a penny to spend; the consequence of which is, that the cottager's once happy home is now a scene of wretchedness.

"The rural clergy are aware of the evil, and the Archbishop of Canterbury, in the true spirit of Puseyism, has ordered the clergy to have services every morning. The church bell in this town tolls every morning, and eight or nine attend. We have indeed much to contend with, much to retard our labours and success; but setting aside the instances of usefulness which occur, how accumulated would the mass of evils become, if missionary labours were to cease at home, where with all our predilections in favour of Britain, a large proportion of her *Christian* population are in a state of appalling heathenism, living without hope and without God in the world! May the Lord pour out his Spirit from on high!"

The next extracts will furnish evidence to show that advantage is taken of the poverty and dependent condition of the peasantry by the Oxford school clergy, by a bold and determined interference with the religious liberties of the poor. These men think they are doing right in using every influence to oblige them to keep from the Dissenting chapel. Should we not consider it right to protect and assist those who suffer for righteousness' sake? A few passages gleaned from a large number will put the reader in possession of the spirit and zeal still displayed by the successors of the apostles, and the petty, and in some instances serious, injury done to the labourer. A missionary in Leicestershire thus writes:—

"Our congregations continue good everywhere, though the basest of means are used to induce the people to leave. The clergymen of the Church of England are my chief opposers. The people who attend my ministry are menaced, abused, ejected from their houses, deprived of charities, their children insulted and ill-used at the endowed school, and every other un-Christian practice that can be resorted to, is, both to punish for coming to chapel and to deter others from it. Our farmer, the churchwarden, is a member of my congregation, was told by the Puseyite priest, 'he would be damned if he did not go to church.' Another was told while on his way to meeting, that 'that was the way to hell.' A third was told by the same official, that 'it was only the spirit of the devil and pride which led the people to dissent.' These are a few of the specimens of pitiable opposition we have encountered during the past year. Yet you will be happy to know, that

the people, without an exception, have continued stedfast and unmoved. We have not lost *one*. This we ascribe under God to the power of truth, which it is the object of your missionary to declare in all its great principles and bearings."

Another Missionary in Oxfordshire says, "Were it not for the hope that your Agents participate in the sympathies and prayers of the Directors and British Christians generally; were it not for the conviction that they promulgate the unadulterated truth of God in simplicity and godly sincerity; and were it not for the fact that the great Head of the church indicates his approbation of their labours by occasional instances of usefulness, they must yield to the various hostile powers with which they have to contend. But inspired with such a hope, possessing such a conviction, and blessed with such indications, they are enabled still to say, 'None of these things move us.' At Great H——, where your Agent has had to struggle with priestly assumptions and Tractarian errors, there is much to encourage. It has often been to me a matter of delightful surprise to see so many listening with deep attention to the word of life, notwithstanding the unholy influence employed to deter them from coming to hear me. Some of them have been told by the worthy and apostolic Curate, that they have sold their souls; others have been threatened with the withdrawment of the annual favours, one of which is rather of an imposing character, viz., about 12 cwt. of coals to each family; yet in the face of these things the congregation is upon the increase, and often consists of seventy attentive hearers. The little band of believers is united and active; and this is to be attributed to the influence of social prayer."

"We rejoice to say, that notwithstanding a combination of opposition, the congregation at the chapel continues gradually to increase. How humiliating is the fact that Englishmen who boast of their national privileges, are reduced to the necessity of striking out from the list the most invaluable of all—Religious liberty!

"Those who live and labour amidst the picturesque scenery of a rural district, have ample opportunity of proving this fact. In the distribution of parochial favours, Dissenters are studiously avoided; nor is this all, starvation, or the Union, is the punishment, awarded to the crime of Nonconformity. A single case will serve in illustration. Not many months since, a poor unhappy inebriate was prevailed upon to attend our sanctuary; he became a serious and attentive hearer, took sittings for himself and family, was regular in his attendance upon our ministry, and we had begun to indulge the hope that a brighter day was about to dawn upon his benighted soul, when he was seen to absent himself from public worship. I sought an opportunity of conversing with him upon the subject, and inquired the cause of the change. 'Sir,' said he, 'your instructions are not forgotten, nor have I altogether left you; you will I hope see me again; but, for some time past I have been employed under ——, and you have no idea of the life they have led me about the chapel; I know they are wrong, but what can I do, I have a family—and my bread is *there*.' Our sabbath school is very promising."

The Missionary fearful that the poor man may be injured, if the above fact should come to the ears of his employer, adds in a note, "*the name of the county is not to be given.*"

One of the most impolitic things that can be done by the gentry and the farmers, is to encourage the clergy in this crusade against the religious liberty even of peasants. They cannot afford to alienate the minds or to lose the respect of the best portion of the country population. But for the Christian churches—those little collections of steady, holy, and consistent believers—double the number of rural police would be unavailing in many districts. We might easily prove that no greater evil could happen to any part of England than to break up the communities of converted men who associate for religious purposes. There can be no doubt but that they are the true Conservatives in many an ignorant and immoral and restless district.

But this fanatical earnestness to keep the people from the instructions of the *unauthorized* teacher, urges the priest to the bedside of the sick and dying. It is no small trial to our missionaries to find that delusion is practised on the poor sinner about to appear before his Maker. Our agents are very frequently called upon to visit the sick and dying, so that it forms a most important branch of usefulness, yet one of great responsibility. They have but one object in view—to bring the sinner to repentance and faith in Christ.

Such are some of the trials and difficulties of the agents of the Home Missionary Society. The next month will contain more pleasant accounts, and report the progress of God's work in the midst of adverse influences. The Directors are daily receiving proofs of the value of the Society in many districts, and only regret their inability to extend their help to many districts calling loudly for assistance. They would greatly rejoice to be able to respond to the applications from various counties. They feel confident that it is unnecessary to say one word more on the present occasion to excite the anxious and prayerful concern of all true patriots on behalf of their country. The security of property is diminishing every hour, while the havoc of the incendiary is, for the most part, undiscriminating. The righteous and the wicked are involved in one common ruin. The pious farmer who retires to rest amid quiet and comfort, may, any night, awake to survey his premises enveloped in flames, or go forth in the morning to behold the fruits of his fields, the labours of a year, reduced to ashes! In the course of the recent Adjourned Meetings of the Congregational Union at Norwich some most appalling facts of this description were stated by one of the rural pastors. What may not be dreaded from benighted men, without the fear of God, without labour, and without bread, when they are once driven to desperation!

N.B. The New Year's Gift Cards for 1845 are now ready. Applications from pastors and other friends, for any number, if made to the Secretaries, 4, Blomfield-street, will be immediately attended to. The Directors are anxious that this important source of income should, if possible, be augmented. They therefore hope that many *new* applications will be made during this month for these cards, four of which can *now* be sent under cover for one penny. The whole sum obtained last year was £753. Some congregations raised each a considerable amount. The Tabernacle Auxiliary, in addition to other

subscriptions, collected by this simple plan £29 4s. 8d., being the largest sum raised in England for Home Missions by one congregation, through the medium of New Year's Cards.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED IN 1836.

THIS Society is at present engaged in no enterprises of greater interest and importance than the efforts of Mr. Gallaway to establish a church at St. John's, New Brunswick; and of Dr. Carruthers to establish a second church in Montreal, Canada East. In neither of these enterprises could the object aimed at be effected without the erection of a spacious and respectable chapel. This is an arduous undertaking in a colonial city, and in connection with no other strength than that possessed by the first elements of a newly gathered people. However in both the instances now alluded to, this work has been manfully undertaken by our brethren and their faithful friends. With the Divine blessing, they will prosecute it to a successful result. In the meantime the Colonial Society must sustain the pastors. Without this co-operation the work could not even be attempted, much less carried through. But when the chapels have been reared, filled with worshippers, and paid for—the people will not only sustain their own pastors and worship, but contribute to spread the Gospel in the regions around them and beyond them. Such has already been the case in Quebec, Toronto, Sidney, and the first church in Montreal, of which Mr. Wilkes is pastor.

The following extracts of letters from Mr. Gallaway, and from the deacons of Dr. Carruthers's church, will show the encouraging progress made in both instances.

Extract from a letter of Mr. Gallaway, dated St. John's, 27th of August, 1844:—

"Our building advances. It will be roofed in this week. Our subscription list now amounts to nearly TWELVE HUNDRED POUNDS. Still this sum when fully paid up will fall very far short of our expenditure. While we have felt it our duty to erect a substantial and commodious building, and one which in appearance would be no discredit to us and to our denomination, we have rigidly studied economy. Three important items in building—bricks, land, and labour—are in St. John very dear. Our land cost £660, and is considered cheap. Labourers are now getting five and six shillings a day. The entire cost of the building and land, exclusive of galleries which we dispense with at first, will be £3000. Hence our need of further help from our mother land, for without it we shall enter the building under a very heavy burden of debt. You allude to my having taken some part in originating the CHRISTIAN WITNESS. It is certainly a great privilege to have been permitted to help forward that good work. How little I thought when advocating that measure that I was destined to receive so much gratification from it. It reaches me regularly once a month, and if it would have pleased me to read it in your land of light and privileges, how much greater is that delight in my present expatriated and isolated position! The thought has floated across my mind—will it be proper for me to express it? Is it too presumptuous? Well, the thought is this, if every reader of the CHRISTIAN WITNESS would subscribe one shilling towards our new chapel at St. John's, we should escape all our difficulties, and soon relieve the funds of the Colonial Society of at least the principal part of my support, as well as extend some pecuniary help to one or two weak interests in these provinces just stepping into existence, which will naturally look to us for assistance. Some of my friends here have suggested the desirableness of my taking a voyage to England to lay our case before the churches. But this I am very unwilling to do. Why should the work cease while I come over to you? No, I feel quite disposed to leave our case in the hands of friends at home."

Extracts from a letter of Messrs. Savage and Birks, deacons of the second Congregational church in Montreal, dated 12th Sept., 1844:—

"The fact that our infant community, which nineteen months ago commenced with only seventeen members, now numbers between seventy and eighty, while every succeeding month witnesses new instances of real conversion, and consequent accession to the church, furnishes encouraging evidence of the Divine blessing on the labours of our pastor.

"Our place of worship was opened on the 16th of August, on which occasion the Rev. H. Wilkes preached the dedicatory discourse. The Rev. T. Atkinson, of Quebec, preached in the morning of the following sabbath; our pastor, Dr. Carruthers, in the afternoon; and in the evening the Rev. Mr. Cramp, principal of the Baptist College in this city. The attendance has since been very respectable, and we have reason to expect that in a few months a considerable number of the pews will be let. The gross amount of debt on our building after all outstanding subscriptions have been collected, will be £2000. As contrary to our sanguine expectations, we have not received, and are not now likely to receive, any remittances from England towards the liquidation of this debt, we have resolved on putting forth every effort to reduce it by our own exertions. The recent papers that have appeared on the subject of the 'Church members' penny,' have attracted our attention, and the church has resolved forthwith to commence a subscription of this kind. A special subscription has been entered into towards the minister's support. We trust this explanation of our circumstances will be satisfactory. We are deeply sensible of our obligations as a church to the Colonial Missionary Society, and will do our utmost to place ourselves in a position gradually to relieve its funds, and to secure our entire independence of foreign aid. You may rest assured that we shall keep this object steadily in view. Dr. Carruthers' labours as a pastor and a tutor are duly appreciated, and we cannot but think that God has yet much to accomplish by his instrumentality in this city and colony. He has won the affections of his people, and nothing in their power will be left undone to promote his comfort, and to co-operate with him in his schemes of usefulness. We must not forget to add that the utmost fraternal harmony and love prevail among us as a church. No root of bitterness has yet sprung up to trouble us, and there seems no reason to doubt that we shall continue to enjoy the inestimable blessing of peace. Much ignorance prevails in the community around us as to the distinctive principles of our denomination, but light is spreading, and to aid its progress, our pastor has undertaken at our request to prepare a short treatise on the subject, which we think will be of great service."

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